TAFSIR MUSHAF FATIMA ALEHA SALAAM

VOLUME 7

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOL 7 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

Surah Ad-Dukhan

59 Meccan verses.

In the name of God, the most gracious, the most merciful

We sent it down on a blessed night, verses 1-9:

((1) **By the Clear Book** (2) **Indeed, We sent it down on a blessed night. Indeed, We are warners** (3) **In it every matter of the Wise is decided**. (4) **It is a matter from Us. Indeed, We are Messengers** (5) **Mercy from your Lord. Indeed, He is the Hearer, the Knower** (6) **Lord of the heavens and the earth and what is between them, if you are certain** (7) **There is no god but He who gives life and causes death. Your Lord and the Lord of your forefathers** (8) **Rather, they are playing around in doubt** (9))

the language :

The blessed night is Laylat al-Qadr. And it makes a difference. And wise and wise.

Parsing:

The clear book is the waw of the oath, and the sentence "Indeed, We sent it down" is the answer to the oath, and the author said

Majma' al-Bayan: This is not permissible because you do not swear by the thing by itself... It is refuted by the fact that the oath was made at the time of its revelation and not against him in particular. It is a matter that is subject to specialization, meaning

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by this matter I mean a matter that occurs from us. And mercy is in effect for His sake, for Messengers or for We sent down. And your Lord, that is, He is your Lord.

Meaning:

(Ham) The discussion about something like it begins at the beginning of Surat Al-Baqarah (**By the Clear Book**, **We sent it down on a blessed night**.) It is blessed because the Qur'an was revealed in it, and if we turn to this verse, the Almighty says: (**Indeed**, **We sent it down on the Night of Decree**) And he said: (**The month of Ramadan in which the Qur'an was revealed**) - 185 Al-Baqarah, Part 1, p. 284. If we do that, it becomes clear to us that this blessed night is the Night of Destiny and that it is one of the nights of the blessed month of Ramadan. We mentioned in the first volume, p. 285, that the beginning of the revelation of the Qur'an was on the Night of Destiny, no, that it was revealed in its entirety during it, so see. (**Indeed**, **we are warners**) With a painful punishment for whoever disobeys and causes corruption on earth. This warning came in the Holy Qur'an, which was revealed to the heart of Muhammad (PBUH).

(**In it every wise matter is distinguished as a matter from Us**.). He differentiates and explains, and the pronoun in it refers to the blessed night, and the Wise and Arbitrator. The commentators differed as to the intended meaning of the wise command, and most of them held that God Almighty divides provisions and lives on this night among His servants, and also forgives many sins from whomever He wishes.

Others said: What is meant by the wise command is what was mentioned in the Qur'an regarding the clarification of all matters of religion... And God Almighty said about it, and He did not say anything about it in the Qur'an because it was revealed

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on the Night of Destiny. As for His Almighty's saying in Surat Al-Qadr: (**The angels and the spirit descend therein by the permission of their Lord for every matter**.) It means that the first time the Prophet (PBUH) saw the angels' witnesses was that night, and the explanation will come, God willing.

(**Indeed**, **We were sent as a mercy from your Lord**.) That is, God Almighty sent Muhammad as a mercy to the worlds, as in verse 107 of Surat Al-Anbiya: (**And We have not sent you except as a mercy to the worlds**.). (**Indeed**, **He is the All-Hearing**, **the All-Knowing**) He hears the words, and knows the intentions (**Lord of the heavens and the earth and all that is between them**, **if you are certain**.). If the rational person looks at the universe with detachment and insight, he bears testimony of sincerity and certainty that God is the owner of the universe in all its beings

In it, and it (**There is no god but He who gives life and causes death**). No one gives life except Him, and when the time comes, nothing will keep it away, and also nothing will bring it closer (**Your Lord and the Lord of your forefathers**) So how do you worship idols and obey Satan instead of God? (**Rather**, **they are in doubt**, **playing around**). They doubted the resurrection and the prophethood of Muhammad (PBUH) despite the evidence and evidence, and were distracted from their outcome and what was intended for them.

The day the sky brings forth clear smoke, **verses 10–21**:

(**So wait for the day when the sky brings forth clear smoke**. (10) **The people will be enveloped**. **This is a painful punishment**. (11) **Our Lord**, **remove**

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from us the punishment. We are believers. (12) How can they have a reminder? And a clear messenger has come to them. (13) Then they turned away from him and said, "A mad teacher." (14) Indeed, remove the torment for a little while. Indeed, you will return. (15) The Day We strike. The greatest oppression. Indeed, we will take revenge. (16) And before them We had tempted Pharaoh's people, and there came to them a Noble Messenger. (17) "Bring to me, servants of God. Indeed, I am yours." A trustworthy Messenger (18) And do not exalt yourself against God. Indeed, I come to you with clear authority (19) And I seek refuge in my Lord and your Lord lest you be stoned (20) And if you do not believe in Me So they secluded themselves (21))

the language :

So watch and wait. What is meant by smoke here is not the well-known smoke, but rather that what is meant by man was what he saw between him and the sky like smoke, and the explanation will follow. And it surrounds. And remembrance is remembrance and admonition. We were amazed and tested. And I was relieved.

Parsing:

Day in the direct object of anticipating. The phrase "makes people faint" is a second characteristic of smoke. This is a painful punishment that is a subject and a predicate, and the sentence is the object of a deleted statement. Our Lord, that is, our Lord. A crazy teacher means he is a crazy teacher. And a little, meaning a little revelation or a little time. The day we strike is "day" related to a deleted verb indicated by avengers, and the estimation is, "We will take revenge on the day we strike," etc. The

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infinitive form of the noun is in the genitive case with a deleted ba. The servants of God are the object of adwa. The infinitive is that tarjmun is in the genitive case with omitted, and the predicate tarjmun is tarjamuni.

Meaning:

(**So wait for the day when the sky brings forth clear smoke that will cover the people**.). The letter from God Almighty to His honorable Prophet Muhammad (PBUH) promising him that his prayers against the Quraysh would be answered... This is because the Quraysh, after they had exaggerated in harming the Messenger (PBUH), prayed against them and said: Oh God, make it years for them like the years of Joseph, so God cut off the rain from them, and the land became barren and the Quraysh were afflicted with fatigue and hunger until they ate bones and dead bodies... and the man, due to his hunger, saw between himself and the sky like smoke, so they said: (**This is a painful torment**. **Our Lord**, **remove the torment from us**. **We are believers**.). They came to the Prophet (PBUH) and said to him: Ask God Almighty to remove this torment from us, and we believe in your message.

(**How can they remember when a clear messenger has come to them? Then they turned away from him and said**, "**A mad teacher**."). A teacher with a fatḥa lām with emphasis... They promised to remember and learn if God removed the torment from them... But they do not repent or fulfill the promise. Did they not see the signs of monotheism and yet they associated others with God? Didn't the Messenger bring them clear evidence and they disbelieved him and said: He is a madman who receives some words from a jinn or human and delivers them to us? (**Indeed**, **remove the torment for a little while**. **Indeed**, **you will return**.). What is meant by torment here is the torment of drought and hunger, and they are reneging, and the meaning is: We will relieve them of what they are in for some

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time, and we know that they are breaking the promise… but for the sake of presenting the argument and cutting off the excuse. (**The day we unleash the greatest brutality**

We will take revenge). This is a threat that God will punish them on the Day of Resurrection with humiliating punishment for their arrogance and rebellion.

The bottom line is that the Quraysh harmed the Prophet (PBUH), so he prayed against them, and when evil befell them, they sought protection from him and promised him repentance, but they reneged after God released them, so God Almighty threatened them with Hell and a wretched abode.

(**And before them We had tempted Pharaoh's people**, **and there came to them a noble messenger**.). The pronoun "before them" refers to Quraysh, and the meaning is that God tested Pharaoh's family with blessings and empowerment on earth just as He tested Quraysh by revealing torment from them, and God Almighty sent Moses to Pharaoh's people just as he sent Muhammad to Quraysh, so they all disobeyed and disobeyed God's command, and Moses said to Pharaoh and his people: (**Return to me servants of God**. **Indeed**, **I am to you a trustworthy messenger**.). Pharaoh was persecuting the Children of Israel, slaughtering their newborn males and keeping the females for service, so Moses asked him to send them with him to take them wherever he wanted, and similar to the Almighty's saying: (**So send the children of Israel with us and do not torture them**.) - 47 Taha, vol. 5, p. 220.

(**And do not exalt yourself above God**. **Indeed**, **I come to you with clear authority**.). This is from the words of Moses to the people of Pharaoh, and its

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meaning is: Do not disdain your obedience to God, for I have sufficient and sufficient evidence to prove the truth. (**And I seek refuge in my Lord and your Lord lest you be stoned**.) I seek refuge in God and seek refuge in Him if you wish me harm (**And if you do not believe in me, then withdraw from me**) That is, isolate me, and leave me alone, neither against me nor with me, unless you believe me and respond to my call.

These are criminal people, verse 22–23:

(**So he called upon his Lord, "Indeed, these are a criminal people**. (22) **So take My servants by night. Indeed, you are being followed**. (23) **And leave the sea stranded. Indeed, they are a drowned host**." (24) **How many gardens and springs have they left behind** (25) **and crops and an honorable abode** (26) **and a blessing in which they were fruitful** (27) **Thus and We have made them an inheritance**.

other people (28) **But the heaven and the earth did not weep for them, nor were they given a reprieve** (29) **And We delivered the Children of Israel from the humiliating torment** (30) **from Pharaoh. Indeed, he was exalted among the transgressors**. (31) **And We have chosen them with knowledge above the worlds**. (32) **And We have given them signs, in which there is a clear test**. (33))

the language :

They remained still. And soft fruits. The heavens and the earth did not cry over them, as a sign of not caring about them.

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Parsing:

They found themselves in the sea. How much effect did they leave? Likewise, there is a predicate of a deleted subject, i.e. the matter is like this. From Pharaoh, replace the torment by repeating the preposition, while deleting the genitive, i.e. from the torment of Pharaoh. Aware of the state of any two worlds. And on the worlds depends on those whom We have chosen.

Meaning:

(**So he called on his Lord that these are a criminal people**.). Moses despaired of Pharaoh and his people, so he prayed against them and said: Oh God, hasten their destruction in this world because of their disbelief and crimes. So God answered his prayer and said to him: (**So take My servants by night**. **Indeed**, **you are being followed**.). God Almighty commanded that he and the Children of Israel should leave Egypt at night, and informed him that Pharaoh and his people would follow them. (**And leave the sea stranded**. **Indeed**, **they are a drowned host**.). Take the road in the sea, and if you cross it to the other side, leave it as it is, because the enemy army will enter it and be completely drowned.

Part twenty-five (**How many gardens**, **and springs**, **and crops**, **and an honorable position**, **and a blessing in which they were also rich**, **and We have bequeathed them to other people**.). The family of Pharaoh was in the most delicious food and drinks, they had power, palaces, rivers and fruits, so God sent them Moses calling them to justice and not corruption on earth, but they did not respond to God's call, so He destroyed them and bequeathed what they had to a people who had no lineage or lineage to them... Sheikh Al-Maraghi said when

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interpreting this verse: "Egypt was defeated by the Assyrians and Babylonians at one time, and the Ethiopians at another time, then the Persians for a period, and then Greece at another time. The Romans after them, then the Arabs, then the Tulunids, the Ikhshidids, the Fatimids, the Ayyubids, the Mamluks, the Turks, the French, and the English, and here we are, striving to win their expulsion from our lands, and to be able to gain the independence of our country."

This sheikh was during the reign of King Farouk bin Fouad, and we sympathize with what he said, and now the Zionists are occupying Sinai and the eastern bank of the Suez Canal with the help of the United States, the leader of the new colonialism, and the Egyptians are striving and fighting to expel the aggressors from their land... Thus, life is jihad and struggle, and for a person to be martyred with a gun in his hand, defending his homeland and his dignity, is better than to live a life of humiliation and humiliation.

(**And the heaven and the earth did not weep for them**.). This is a metaphor for not caring about Pharaoh's family when God drowned them in the sea (**And they would not be apprehended**) Rather, God Almighty hastened their destruction in this world (**And We saved the Children of Israel from the humiliating torment**.) It is killing their sons, using their women and daughters, and putting their men to work in the most difficult jobs (**From Pharaoh**, **he was exalted among the extravagant**.) Those who have exceeded every limit in corruption, tyranny, condescension, and arrogance.

(**And We have chosen them with knowledge over the worlds**.). God Almighty described the Children of Israel in His Book with the ugliest descriptions, and recorded against them the greatest crimes such as treachery, fraud, rebellion against the truth, and consuming money unjustly. He described them as disbelief and

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injustice, cursed them in many verses, and threatened them with the most severe punishments… Hence the commentators unanimously agreed that what is meant by the worlds in this verse and its sisters is that God favored the Israelites over the worlds in their time, not in every time… and we said in Part 1, p. 95: God favored them over the people of that time in one respect only, which is that God sent many prophets from them.

Now we have taken inspiration from the verse we are considering that what is meant by "the worlds" in it is only Pharaoh and those to whom he acknowledged divinity, and not all the people of that time. As for the secret in favoring the Children of Israel over Pharaoh and those who responded to him, it is clear, which is that the Israelis did not worship Pharaoh like the ancient Egyptians. (**And We gave them signs in which there is a clear test**.). What is meant by the verses here are miracles, such as the parting of the sea, shading the clouds, the sending down of manna and quails, and the gush of water from a stone. What is meant by clear affliction is apparent blessing. God Almighty said: (**And We will test you with evil and good as a test**.) 35 Prophets.

The most important good for the mother of a people follows verse 34–42:

(**Indeed, these people say** (34) **This is only our first death, and we will not be raised again**. (35) **So bring our fathers, if you are truthful**. (36) **Is they better or better? A people who followed, and those before them whom We destroyed. Indeed, they were criminals**. (37) **And We did not create the heavens and the earth and all that is between them in a state of play**. (38) **We did not create them except With the truth, but most of them do not know**

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(39) **Indeed, the Day of Judgment is the appointed time for all of them** (40) **A day when a master will not avail a master of a master at all, nor will they. They will not be helped** (41) **Except those whom God has mercy on. Indeed, He is the Mighty, the Most Merciful** (42))

the language :

We will send envoys. Taba'a is the name of one of the kings of Yemen, and Taba'a is the title of the kings of Yemen, such as the pharaohs and the Caesars. And the day of judgment is the Day of Resurrection.

Parsing:

It is "that" which is negative. And they spread the "ba" in excess and spread the news "we." And those before them is in the accusative case with a deleted verb, meaning "And We destroyed those before them." And players now. They all confirm the conscience of their appointed time. And the day he does not sing instead of the day of dismissal.

Meaning:

(**Indeed, these people say, "This is only our first death, and we will not be raised again**."). These are a reference to the polytheists of Mecca. They said: There is no life or resurrection after death, and they used as evidence their saying: (**Then go to our fathers if you are truthful**.) They do not believe that God is able to revive the dead unless they see it with their own eyes... and they are astonished about the first creation, and that the One who created man, and he was not something mentioned, is able to revive bones while they were rotten.

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(**Are they better**, **or a people who were followed? And those before them We destroyed**. **Indeed**, **they were criminals**.). The followers had a powerful state in Yemen and elsewhere, and they were better off and had more wealth than the Quraysh. When they disobeyed the command of their Lord, He brought them to ruin and destruction. Likewise, the people of Noah, Adah, and Thamud were destroyed for their disbelief and crime. So, O Muhammad, how did your people feel safe from the consequences of disbelief and corruption? If they had considered, they would have seen and believed, but they are a people who do not understand (**We did not create the heavens and the earth and all that is between them in play**. **We did not create them except with truth**.). God is Wise, and the Wise is above absurdity. He does not create anything except for the benefit of creation… The purpose of man's creation is to live a good and immortal life without end. Accordingly, resurrection and propagation are necessary, otherwise the creation of man is in vain. See the interpretation of verse 33 of Surat Luqman, paragraph: Why did God create man? (**But most of them do not know**) God created the universe with wisdom and a correct purpose.

(**Indeed**, **the Day of Judgment is the appointed time for all of them**.). The Day of Judgment is the Day of Resurrection on which God gathers people to discuss reckoning and recompense for deeds, and their appointed time is the time for that gathering, reckoning and recompense. (**A day when a master will be of no use to a master**, **nor will they be helped**.). No Jah

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No money, no lineage, no intimates… absolutely nothing will benefit on that day except good deeds, for He alone is the intercessor with God. (**Except those whom God has mercy on**) But God has mercy on those who are worthy of His mercy,

such as those who have precedents that bring them closer to their Creator, the Almighty (**Indeed**, **He is the Mighty**, **the Merciful**). There is no helper or merciful tomorrow except God, for He is the Possessor of glory and mercy. Creatures submit to His power and lack His mercy.

The food of the sinful and the food of the righteous, **verse 43–59**:

(**Indeed**, **the tree of Zaqqum** (43) **is the food of the sinful** (44) **like clay**, **it boils in the bellies** (45) **like the boiling of an animal** (46) **Take it and take it to the boiling point of Hell** (47) **Then they poured over his head the torment of the burning** (48) **Taste that it is You**, **the Mighty**, **the Most Generous** (49) **Indeed**, **this is what you used to ponder** (50) **Indeed**, **the righteous are in a position Amen** (51) **In gardens and springs** (52) **They will be clothed of silk and brocade facing each other** (53) **Thus and We have married them to the lakes of a spring** (54) **Therein they will call for every fruit**. (55) **They will not taste therein death except the first death**, **and He will protect them from the torment of Hell**. (56) **A bounty from your Lord**. **That is the great victory**. (57) **For We have only made it easy with your tongue so that they may remember** (58) **So wait**, **for they are waiting**. (59))

the language:

The Zaqqum tree must have bad taste because it is the food of the people of Hell, and we talk about it in verse 62 of Surat Al-Saffat. And the time for curd oil. And the intense heat. They attacked him and forced him violently. And hell is in the midst of it. Sundus is a type of delicate silk. And the thick Istabraq of it. Wait wait.

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Parsing:

In Paradise instead of a trustworthy position by repeating the preposition. They meet each other in a state of wow. They wear. Likewise, the predicate of a deleted subject, meaning the matter is like this. We are safe from the wow they call. Fadla is in the accusative case, i.e. you prefer, you prefer.

Meaning:

After God Almighty mentioned the criminals in the previous verses, and that their appointment is on the Day of Resurrection - He mentioned their conditions on this day, which are:

1. (**The Zaqqum tree is the food of the sinful**). The sinful person is one whose sins and misdeeds are many in this world... God Almighty has made it clear that his food on the Day of Resurrection will be from a tree called Zaqqum, and He described its fruit as (**It boils in the bellies like the boiling of an intimate animal**.). Al-Mahal refers to the curds of oil and very hot intimate water, and it is not far-fetched that this is a metaphor for the pain and severity of the torment. Mullah Sadr said in his books: The tree of Zaqqum is the false beliefs and bad morals that lead its owner to Hell. In some narrations, miserliness is a tree from the trees of Hell, and generosity is a tree from the trees of Paradise.

2. (**Take him and take him to hell**.). That is, it is said to the angels of torment: Drive the sinner violently into the middle of the Fire (**Then they were poured over his head from the intense torment**.). This indicates that there are fruits, doves, and clothes in Hell, all of which come from the fire of toxins.

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(**Taste that it is You**, **the Mighty**, **the Most Generous**. **Indeed**, **this is what you used to strive for**.). The angels of torment say to the sinful tyrant: You have denied the Day of Resurrection, and claimed that you are the owner of majesty and greatness... So now taste the reward of your arrogance and condescension... No matter how much you doubt, I do not doubt that those who rob the people of their livelihood, and make hellish weapons from them to kill innocent innocents, their women and children, and do not see truth or justice except for what they desire and desire, I have no doubt at all that these people deserve this. This type of torment, even more severe and cruel, if there was a torment above this torment. See Part 4, p. 456, paragraph "Hell and the infernal weapons." .3

After God Almighty explained the conditions of the criminals, He referred to the conditions of the righteous on the Day of Resurrection with the following verses:

(**Indeed**, **the righteous are in a secure position**) They have no fear, nor do they grieve (**In gardens and springs**) They enjoy it as they please (**They are clothed with interchangeable silk and brocade**.). Their clothes are made of thin and thick silk, and they sit on beds facing each other, praying with gratitude and remembering God's blessings and pleasure. (**Likewise**, **We gave them in marriage to the maidens of Ain**) Neither Anas nor Jinn had menstruated before them (**They will pray therein for every fruit in security**). They seek permanent fruit that they do not fear will run out or be interrupted. (**They will not taste death therein except the first death**, **and they will be protected from the torment of Hell**.). Every human being dies the first death, and then moves to heaven or hell, and there is no annihilation in either one or the other, but annihilation is much easier than a life in the midst of hell. (**A bounty from your Lord**. **This is the great victory**.)

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What virtue and victory is greater than being saved from the torment of the Fire and the wrath of the mighty?

(**We have only made it easy with your tongue so that they may remember**.). The pronoun "We have made easy" is for the Qur'an, the pronoun "perhaps they are" for the Arabs, and the speech in your tongue is for the Greatest Messenger (PBUH), and the meaning is "We have sent down an Arabic Qur'an so that the Arabs may benefit from its teachings and learn from its sermons." (**So wait**, **for they are waiting**). Wait a little, O Muhammad, and you will see that the outcome is yours for them, and they also claim that the circle will revolve around you, but: "He who claims will perish, and he who slanders will be disappointed, and he who shows his tolerance for the truth will perish," as Imam Ali (peace be upon him) said.

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Surah Al-Jathiya

It is also called Surat Al-Sharia, it is Meccan, and it is verse 37.

In the name of God, **the most gracious**, **the most merciful**

Indeed, **in the heavens and the earth are signs for the believers**, **verses 1-6**:

((1) **The revelation of the Book from God**, **the Mighty**, **the Wise** (2) **Indeed**, **in the heavens and the earth are signs for the believers** (3) **And in your creation**, **and in what he scatters as a creature**, **are signs for a people They are certain** (4) **And the alternation of night and day**, **and what God has sent down from the sky of provision and thereby revived the earth after its death**, **and the changing of the winds**, **are signs for a people who reason**. (5) **These**

are the signs of God which We recite to you in truth. So in what hadith after God and His signs will they believe? (**6**))

the language :

What is meant by the verses here are evidence and arguments. And it disperses. The difference between night and day is their succession. The wind direction varies from south to north, and from strength and weakness.

Parsing:

The revelation of a subject from God is the predicate, and it is permissible for the revelation to be a predicate of a deleted subject, i.e

This is a revelation of the book, and from God it is related to a revelation. There are verses of the name "Indeed" and "in the heavens and the earth" its predicate, and there are verses of a delayed beginning. And in your creation there is pre-existing information and there is no sympathy for your creation. The difference between night and day, that is, in the difference between night and day, is news in advance and signs for a people, a beginning and a later time. These are the signs of God, both a beginning and a predication.

Meaning:

(Ham) is presented like it at the beginning of Surat Al-Baqarah (**The revelation of the Book from God**, **the Mighty**, **the Wise**). What is meant by the book is the Qur'an, and all of it, from beginning to end, is a revelation from God, and no one else. The author of Ruh al-Bayan said: Describing God as Mighty here makes one

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feel that the Qur'an is a miracle that conquers all who challenge it, and describing it as wise indicates that the Qur'an contains profound and beneficial wisdom... There is no doubt that the Qur'an is incapable and that anyone who opposes it is incapable, and that it is the source and source of wisdom.

Then God Almighty pointed to the sensory evidence that speaks of His existence and greatness, including: (**Indeed**, **in the heavens and the earth are signs for the believers**) That is, for those who want to believe in the truth because it is the truth, and what is meant by the verses here is what the mind deduces from the order of the universe and its movement according to laws in which there is no change or change. Were it not for their stability and continuity, it would not have been possible to monitor, measure, and benefit from them, and therefore the science of astronomy and what is related to it would have no effect or effect. (**And in your creation and in the creatures that it scatters are signs for a people who are certain**.). Whoever wants certain knowledge of the existence of God should think and contemplate about himself and about any living being. Will he find in any of them a member of his that has no function, or an instinct that has no wisdom? This conclusively indicates will and determination, and if we do not see the designer with sense, then we see its effects with the eye, and therefore our faith in the unseen is based on sense and observation.

(**And the difference between night and day**). In His Book, Glory be to Him, He referred several times to the difference between night and day to alert minds to the wondrous secret of the earth's rotation because it is the reason that causes night to come after day, and day to come after night, and no matter what is said and said about the reasons for the earth's rotation around itself or around the sun, these and other reasons are the reasons.

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Universality ends with the will, ability, and wisdom of the First Creator, and it is impossible in the eyes of the mind for the principle of this wondrous universe to be blind matter controlled by chance and chaos that has no intention or purpose.

(**And God has not sent down from the sky any provision and revived the earth thereby after its death**.). What is meant by sustenance here is everything transcendent that has an effect on life, such as water and the heat of the sun, and there is evidence of the existence of the Creator in the creation of the heavens and the earth, because everything was created for wisdom and a correct purpose. (**And the flow of winds**) South, north, west, east, cold and hot (**Signs for a people who use reason**) All of this and more is conclusive evidence of the will of the All-Knowing, the Wise.

(**These are the signs of God which We recite to you in truth**.). Thus, God Almighty places before the mind scenes and sensory evidence of the Creator's knowledge and ability (**In what hadith after Allah and His signs will they believe?**). Whoever does not benefit from God's statement and is convinced by His evidence, no argument will work for him. The meaning of these verses is repeated many times in the Book of God, including verse 164 of Surat Al-Baqarah, Part 1, p. 251.

From Nahj al-Balagha: The sublime, the gentle, the heavy, the light, the strong, and the weak in His creation are nothing but equal, and so are the sky, the air, the wind, and the water. Look at the sun, the moon, plants, trees, water, and stone, and the difference of this night and day, and the exploding of these seas, and the multiplicity of these mountains, and the length of these valleys - that is, the tops of the mountains

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– and the dispersion of these different languages and tongues… So woe to those who deny the Destiny, and deny the Arbiter… They claimed that they Like plants, they have no grower, no maker of the difference in their forms, and they have not resorted to proof for what they claimed, and there is no verification for what they intended. Is it a construction without a cause, or a crime without a culprit?

Woe to all your wicked wickedness, verse 7–15:

(Woe to every sinful liar (7) He hears the verses of God recited to him and then persists in arrogance.

As if he did not hear it, then give him good tidings of a painful punishment. (8) And when he learns any of Our signs, he takes them in mockery. Those, for them is a humiliating punishment. (9) Behind them is Hell. And nothing they have earned will avail them, nor will they take any guardians besides God, and for them is a great punishment. (10) This is guidance. And those who disbelieve in the signs of their Lord – for them is a punishment. Of a painful distress (11) It is God who has subjected to you the sea so that ships may sail therein at His command and that you may seek of His bounty, and that you may be grateful. (12) And He has subjected Whatever is in the heavens and whatever is in the earth is yours – all of it. Indeed, in that are signs for a people who reflect. (13) Say to those who believe, "Forgive those who do not hope in the days of God." That He may recompense a people for what they used to earn. (14) Whoever does good, it is for himself, and whoever does evil, it is for him. Then to your Lord you will be returned. (15))

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the language :

You lie a lot. And he is a sinner, abounding in sin. Rajaz is given several meanings, including filth and deviation from the truth to falsehood, and among them is severe torment, and this meaning is what is meant by rajaz in the verse, i.e. punishment of a severe and painful kind. God's days are called the days of His grace and curse.

Parsing:

An arrogant state of conscience that insists. As if it was lightened from the heavy one and its name was deleted, meaning as if. Painful by lifting is a description of torment. And everything that is in the heavens and that is on earth. And conscience

From it, it refers to God Almighty, and the genitive case is related to the deleted adjective for everyone. And they forgive, with the answer to a deleted command, i.e., tell them: Forgive, and they will be forgiven. So his soul is related to an omitted predicate of an omitted subject, that is, the benefit of its righteousness accrues to itself. It also has a predicate of a deleted subject, meaning that the harm it causes will accrue to it.

Meaning:

(**Woe to every sinful imbecile who hears the verses of God recited to him and then persists in arrogance as if he had not heard them**. **Then give him good tidings of a painful punishment**, **and when he learns any of Our verses He took it jokingly**). After God Almighty placed before the mind the tangible evidence that is useful for being certain and certain of His existence, the Most High, and said: Whoever does not believe in them will not believe in any other evidence -

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after this, He threatened and threatened those who do not consider these evidence and benefit from them, and called them a sinful abomination, and threatened them with a painful torment, and described them as being stubborn against the truth and ignoring it in exalted and arrogant ways. There will be no difference on the Day of Judgment between this infidel who mocks the truth and its people, and the one who believes in it in word but not in deed, and in sight but not in deed. God Almighty said: (**And do not be like those who said**, "**We hear**," **but they do not listen**.) - 21 Al-Anfal, meaning they do not accept or work. Imam Ali (peace be upon him) said: The insightful one is the one who hears and thinks, looks and sees, and benefits from lessons.

(**For them is a humiliating torment**, **behind them is Hell**, **and neither they have earned anything nor have they taken as guardians besides God will avail them of it**. **And for them is a great torment**.). Those are a reference to every sinful deed, and what is meant by what they earned is their money, their children, and their prestige. And because they took their idols and fetishes, the meaning is that those who were arrogant in the truth and mocked it will be destined for Hell, where they will reach it, and a wretched abode, and no idol, child, prestige, or money will save them from its torment. (**This is guidance**). This is a reference to the Qur'an, and there is no doubt that it is guidance for those who follow it, and strength for those who rely on it (**And those who disbelieve in the signs of their Lord – for them is a torment of painful punishment**.). What is meant by the verses here are universal proofs of God's existence and greatness, and torment, disgrace, and painful are words that are synonymous or close in meaning, and the purpose of the repetition is to confirm the torment befitting the sinful abomination who exalts the truth and mocks it.

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(**It is God who has subjected to you the sea so that ships may sail therein by His command and that you may seek of His bounty and that you may be grateful**.). The bounty of God Almighty is on land, sea, and air, and among His blessings in the sea are meat, salt, precious stones, transportation, picnics, sports, and other things, and the like is presented in many verses, including verse 66 of Surat Al-Isra, Part 5, p. 65, and verse 46 of Surat Al-Rum, and others.

(**And He has subjected to you all that is in the heavens and all that is on the earth**, **from Himself**. **Indeed**, **in that are signs for a people who reflect**.). There are benefits and energies in this vast world that are beyond the reach of statistics, and despite the progress of science in our time, what is hidden from it is more than what has been revealed to it of these energies, but God Almighty has provided man with the complete readiness to discover all the forces and capabilities in the universe and to benefit from them if he turns in a scientific, humanitarian, not commercial direction, and exerts more and longer effort... It is worth noting that the word (**Everyone**) It indicates that a person has the qualifications to reach the moon and other planets. See Part 6, p. 101, paragraph "The Qur'an and Thought." A similar example is presented in verse 20 of Surat Luqman.

(**Say to those who believe**, "**Forgive those who do not hope in the days of God**, **that He may recompense a people for what they earned**."). What is meant by the days of God here are the days of His wrath and torment, and those who do not hope for them are the Arab polytheists. God Almighty commanded His noble Prophet to call on the believers to forgive those who wronged them, and to repel him with what is best, and God Almighty takes charge of the wrongdoer and punishes him. (**Whoever does righteousness**, **it is for himself**, **and whoever**

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does evil, it is for him. Then to your Lord you will be returned.). The meaning is clear. Its counterpart is presented in verse 104 of Surat Al-An'am, and in one letter in verse 46 of Surat Fussilat.

Also the children of Israel 16-20:

(**And We gave the Children of Israel the Book, the wisdom, and the prophecy, and provided them with**

good things, and We favored them above the worlds (16) and gave them clear proofs of the matter, but they did not differ except after knowledge had come to them, out of envy among themselves. Indeed, your Lord will judge. (17) **Then We placed you upon a law of the matter, so follow it, and do not follow the desires of those who do not know (18) They will never be of use to you against God at all, and indeed, the wrongdoers are allies of one another, and God is the Protector of the righteous**. (19) **This is insight for mankind, and guidance and mercy. For a people who are certain (20))**

the language :

What is meant by the book here is the Torah and the Gospel, because Jesus (peace be upon him) is from the children of Israel. What is meant by the ruling is to understand what is in the Torah and the Gospel. And with good things, manna and quails. Clear evidence of the matter, that is, clear evidence of what We have revealed of the rulings of religion. Out of stubbornness towards the truth. According to the law of the matter, that is, according to the way of our matter and our religion. Insights are

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the evidence by which the rational person sees the truth. And for people who are certain, they seek knowledge of certainty.

Parsing:

Wanting an object for its sake, they would have disagreed. And something is an absolute object to sing, meaning something of enrichment.

Meaning:

(**And We gave the Children of Israel the Book and wisdom and prophecy and provided them with good things and favored them over the worlds**.). In the previous verses, God Almighty mentioned the sinful people who disbelieved

With the evidence of God and His favors, and they mocked the truth and its people, and since the children of Israel were the truest example of these descriptions, God Almighty mentioned them and the denial and sins they committed, despite the fact that God had provided for them and blessed them with the Torah and the Gospel, which He referred to with the word of the Book, and He made them understand what was in them of admonitions and rulings, and this is what is meant by judgment, and He made of them prophets, and sent down to them manna and quails, and favored them over the people of Pharaoh. Where he drowned them and relieved the Israelis from their torment.

(**And We gave them clear evidence of the matter**). Glory be to Him, He made clear to the children of Israel everything they needed regarding matters of religion, and He left no excuse or reason for their disagreement and division. (**They did not differ except after knowledge had come to them**, **out of envy among**

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themselves.). They knew with certainty what God had revealed to Moses, but they ignored it and distorted it according to their whims and interests: (**Of those who are Jews who distort words from their proper meaning and say**, "**We hear and we disobey**.") - 46 women. And the Almighty said: (**They disagreed**) It refers to the rare few who are proven right (**Your Lord will judge between them on the Day of Resurrection concerning what they differed over**.). The invalid may prevail over the right in this life, but in the afterlife, the right alone has the upper hand. Otherwise, the right will be worse off than the wrong. A similar example was presented in verse 93 of Surah Yunus, Part 4, p. 190.

Humiliation fell upon Israel according to the Torah:

In the Holy Qur'an, God Almighty says about the Children of Israel: (**Humiliation has befallen them wherever they are**.) 112 Al Imran. We spoke at length about this verse in Part 2, p. 133, and said: Israel is one of the foundations of colonialism, and it will inevitably disappear sooner or later.

Now we quote from the texts of the books - that is, the Holy Book among the Jews - what clearly and clearly indicates that God decreed humiliation and poverty upon Israel until its last day. It was stated in the Second Book of Kings, chapter 17, verses 19 and 20: "Then the Lord was very angry with Israel... so the Lord rejected all the descendants of Israel and humiliated them." And in the book of Jeremiah, chapter 9, verses 15 and 16: "Behold, I will feed this people with wormwood and give them drink."

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And I scattered them among nations that neither they nor their fathers knew, and I sent the sword after them until I consumed them." And also in the Book of

Deuteronomy, chapter 28, verses 62 and 63: "And you will remain a small group... and you will be uprooted from the land." The speech is to the Children of Israel, in addition to other texts that indicate the oppression, corruption, humiliation and humiliation of the Jews.

We ask the Zionists: If you are God's chosen people as you claim, then why is the Lord's judgment upon you and your descendants of humiliation, vice, and displacement until you are uprooted from the earth? How did the Lord make a covenant with Himself to make Jerusalem a heap and a den of jackals, as stated in the Book of Jeremiah, chapter 9, verse 11: "And I will make Jerusalem a heap and a den of jackals, and I will make the cities of Judah a desolation without an inhabitant"? What is the holy book of your racist religious state, as Pompidou, President of the Republic of France, said? Is it the Torah that described you and your capital by saying: "Thus says the Lord: O city - that is, Jerusalem - that sheds blood... O filthy name, O you who are so tumultuous, behold, the princes of Israel, every one according to his ability, were against you for the shedding of blood - Book of Ezekiel chapter 22, verse 3 and 6."

The Holy Qur'an described the children of Israel with the most horrific and ugliest epithets, but it did not add anything to what was stated in the Torah and the Holy Book among the Jews... The condemnation of Jerusalem came in the Gospel of Luke, chapter 13: "O Jerusalem, oh Jerusalem, you who kill the prophets and stone the messengers." The Bible says: The Jews in every time and place participate in the crime, their ancestors who crucified Jesus Christ because they are satisfied with their actions, believing in their words: He is an adulterer. And an imposter... What is stated in the Bible is completely consistent with the Islamic principle that says: "The one who does injustice and the one who helps it and the one who approves of it are partners."

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For this reason, the Coptic Church opposed the Pope of Rome when he and his aides issued a document exonerating the Jews of that generation from the blood of Christ. It should be noted that this document was issued by the Pope of Rome shortly before Israel's aggression against the Arab countries.

(**Then We placed you upon a law of the matter**, **so follow it**.). Sharia law in language is the source of water, and it was borrowed for religious rulings because it revives souls just as water revives bodies, and what is meant is

The matter here is religion, and the meaning is: We have made you, O Muhammad, upon the doctrine of monotheism and the removal of polytheism and enemies, and we have given you the easy and tolerant Sharia, so adhere to it and pray to it. As for the Almighty's saying: (**And do not follow the desires of those who do not know**) It means that criminals only follow their desires and goals, and all you have to do is continue in your calling and not be subjected to the blame of a blamer, and He, Glory be to Him, suffices you from the plots of plotters and the evil of conspirators.

(**They will not be of use to you at all before God**.) Because whoever is unable to defend himself is incapable of supporting others (**And indeed**, **the wrongdoers are allies of one another**.). In this world's life, the criminal will not find anyone who supports him and supports him except those who are similar to him in crimes and sins... and good people are his enemies and war against him, but in the afterlife, criminals curse each other. (**And God is the guardian of the righteous**) This world and the afterlife (**This is insight for the people and a guidance and mercy for a people who are certain**.). This is a reference to the Qur'an, and the insights are the evidence by which you can see the truth and the path of guidance,

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and there is no doubt that whoever follows the Qur'an knows with certainty that he is on guidance from his Lord, and is within His mercy. A similar example was presented in verse 203 of Surat Al-A'raf, vol. 3, p. 441.

He took the god of his own desires, verse 21-26:

(Or is it sufficient for those who commit evil deeds that We should make them like those who believe and do righteous deeds? Their lives and their deaths are the same. Evil is what they judge. (21) And God created the heavens. And the earth with truth, and that every soul will be recompensed for what it has earned, and they will not be wronged. (22) Have you seen him who took his own desires as his god, and whom God led astray with knowledge and a seal? upon his hearing and his heart, and placed upon his sight a veil, so who will guide him after God? Do you not remember? (23) And they said, "It is nothing but our worldly life. We die and we live." And nothing destroys us except time, and they have no knowledge of that. They only speculate. (24) And when it is recited

Upon them are Our clear signs. Their only proof was that they said, "Bring our fathers if you are truthful." (25) Say, "Allah will give you life, then He will cause you to die, then He will gather you together until the Day of There is no doubt about the Resurrection, but most people do not know (26))

the language :

Invent, commit, and acquire in one sense.

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Parsing:

Or according to "um" for strike, that is, I think. The source of "to make them sad masdad" is in effect according to. And whether the second object is to make them. Their life and death are equal because it has a level meaning. They do not rule "what" as an infinitive, and the infinitive infinitive is a subject of bad. And aware of the situation. And their word "that" is negative. The source is that they said it was news.

Meaning:

(**Or is it sufficient for those who committed evil deeds that We should make them like those who believed and did righteous deeds**, **whether their lives or their deaths? Bad is their judgment**.). Is it correct in understanding that the doer of good and the doer of evil have equal status in the eyes of God and in the eyes of reason? So, what is the meaning of the multiplicity and contrast of names? What is the difference between good and evil, guidance and misguidance? Theologians took the content of this verse and said: God Almighty promised reward to the obedient, and threatened the sinner with punishment, and none of that happened in this world, so it was necessary for God Almighty to bring man back to life after his death in order for the fulfillment of His Almighty promise and threat to take place. Also, God is just

This is doubtful, and we have seen the oppressor spend his life without anyone retaliating against the oppressed, and had it not been for the return of account and punishment, the oppressed would have been worse off than the oppressor and God would have been unjust. God Almighty is beyond that.

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As for the bliss of this world, it is not a sign of God's satisfaction, nor is its misery evidence of His wrath. Imam Ali (peace be upon him) said: O people, this world is an abode of passage, and the hereafter is an abode of decision, so take from your passage to your abode… and remove your hearts from this world before your bodies emerge from it, for in it you were tested, and for other than it you were created.

(**And God created the heavens and the earth with truth**). This is an explanation for denying equality between the doer of good and the wrongdoer, and its explanation is that God Almighty created the universe in truth and justice, not in vain and falsehood, because He is above them both. Accordingly, it is impossible for Him to equate the doer of good with the wrongdoer, otherwise the creation of the universe would be absurd and invalid, because whoever is permitted to be tampered with in one thing is also permitted to be tampered with in others. (**And every soul will be recompensed for what it has earned**, **and they will not be wronged**.). This is the right approach, the approach of truth and justice. Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it. See the interpretation of verse 4 of Surah Yunus, vol. 4, p. 132, paragraph: "Reckoning and recompense are inevitable."

The bottom line is that God is All-Wise, above error, and His Almighty wisdom necessitates the resurrection of man after his death in order to distinguish between the doer of good and the wrongdoer, and reward each with what he deserves, otherwise creation would be in vain. God Almighty said in verse 115 of Surah Al-Mu'minun: (**Do you think that We created you in vain and that you will not be returned to Us? So exalted is God**, **the True King**.) Any walk away from absurdity.

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(**Have you seen him who takes his own desires as his god?**)?. Among the people is he who does not believe in anything except in himself and his interests.. He may say "Allahu Akbar" and "Allahu Akbar" and even fast and pray as long as that does not compete with anything that he loves and desires. His desire is the true object of worship to him, and anything other than it is a means to no end or a habit that is not worship, and this is what is meant by the Almighty's saying: (**He took his own desires as his god**). Someone said: It is called passion because it causes its companion to fall into Hell, and this was taken from the Almighty's saying:(**As for him who fears standing before his Lord and forbids the soul from desires**, **then Paradise is the refuge**.) - 40 Al-Naziat. In some interpretations, the pre-Islamic polytheist loved stones and worshiped them.

Then he sees someone else and falls in love with the first, and so does he who takes his own desire as his god... There is no doubt that the pre-Islamic polytheist is a lesser crime in the sight of God than the agents who sell their religion and conscience at one-upmanship and conclude a deal with someone who increases.

(**And God led him astray with knowledge**). God Almighty does not mislead anyone. How? God Almighty has forbidden going astray and warned against it, but whoever follows the path of going astray voluntarily leaves him alone, and does not include him with His kindness and care after knowing, with great wisdom, that the astray servant is persistent and stubborn. As for His Almighty saying: (**He sealed his hearing and his heart and placed a veil over his sight**.) What it means is that God Almighty has blinded the stubborn person from perceiving, seeing, and hearing the truth after having made it clear to him, urging him to do so, and turning away from it without justification. God Almighty said: (**And when they deviated**, **God**

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made their hearts deviated, **and God does not guide the disobedient people**.) – 5th grade. (**So who will guide him after God? Will you not remember?**)? Whoever does not benefit from God's advice and learn from His sermons, then sermons and advice will not benefit him.

(**And they said**, "**It is nothing but our worldly life**. **We die and we live**, **and nothing destroys us except eternity**."). The materialists or the aeonists said, express it as you wish. They said: Man is a mixture of material things gathered from here and there and interacting. If he dies, he is annihilated and there is nothing after death, just like plants and insects. What we see in man of perception and feeling is a secretion of the body and the product of circumstances and circumstances. That is, man's mind and emotions are secondary symptoms that have no originality or independence.

(**And they have no knowledge of that; they only surmise**.) That is, their statement is a claim without evidence. Rather, the evidence of its corruption and invalidity has been established because the one who controls matter, subjects it to his interests, analyzes it in his factories, and knows a lot about it, while she knows nothing about him, that this amazing human being must be greater than matter and higher in level than it. This has been discussed many times before, including when interpreting verse 78 of Surat An-Nahl, vol. 4, p. 536.

(**And when Our clear verses were recited to them**, **their only proof was that they said**, "**Bring our fathers if you are truthful**."). This is exactly like someone who said: I do not believe that the apple tree bears fruit in the summer unless I see it bearing fruit in the winter, and that when this child grows up...

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His beard has grown, unless you see it now in his astonished face. That for everything there is a deadline, and that every deadline has a decree that neither advances nor delays. A similar example is presented in verse 36 of Surat Al-Dukhan. (**Say**, "**God will give you life**, **then He will cause you to die**, **then He will gather you together until the Day of Resurrection**, **about which there is no doubt**."). If God is the One who brought man to life before and he was not something mentioned, and He is the One who causes him to die, then what prevents Him from resurrecting him again? (**But most people do not know**) The second upbringing is easier and easier than the first upbringing. It is presented in many verses, including verse 28 of Surat Al-Baqarah and 66 of Surat Al-Hajj.

Every nation will be called to its book, **verses 27–31**:

(**To God belongs the dominion of the heavens and the earth**, **and on the day the Hour arises**, **that day the vain will lose**. (27) **And you will see every nation bowing down**, **every nation called to its book today**. **You will be rewarded for what you used to do**. (28) **This is Our Book**, **speaking to you with the truth**. **Indeed**, **We were to abrogate what you used to do**. (29) **As for those who believed and did righteous deeds**, **so their Lord admits them into His mercy**. **That is the clear victory**. (30) **And as for those who disbelieve**, **have you not said that My verses were recited to you**, **so you were arrogant? And you were a criminal people** (31))

the language :

Kneeling, blessing. We reproduce, we write, that is, we make the angels write.

Parsing:

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A day related to the invalidators losing. And that day instead of a day. Today you will be rewarded, meaning they will be told: Today you will be rewarded. Were they not My signs? That is, they are told: Were they not? etc.

Meaning:

(**To God belongs the dominion of the heavens and the earth**). By this, Glory be to Him refers to His ability to revive after death, because whoever created the heavens and the earth and was not aware of their creation is capable, without a doubt, of reviving the dead. (**And on the day the Hour arises**, **that day the vain will lose**.) Because their refuge is Hell on this day, and they will have no helpers (**And you will see every nation kneeling**). God Almighty will gather people on the Day of Resurrection, kneeling, waiting for reckoning and reward, and it is not far-fetched that this is a metaphor for the horror of the coming and the magnificence of terror.

(**Every nation will be called to its book**. **Today you will be rewarded for what you used to do**.). What is meant by the book here is a book of deeds, and the meaning is that every nation and every person will be rewarded for what he has done before, and will be rewarded for what he has put forward. In Nahj al-Balagha: "When a person perishes, the people say: What he has left behind, and the angels say: What he has put forward." (**This is Our Book**, **which speaks truth to you**. **Indeed**, **We used to abrogate what you used to do**.). Tomorrow it will be said to the criminals: This is what we wrote about you. It is an exact copy of your deeds, with no addition or subtraction, because God has commanded the angels of preservation and truthfulness to record your deeds, and to preserve for you the

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number of breaths you spent in sin, and not to cover you from the scribes in darkness, and not to have a veil from them: (**And the book was placed and you see the criminals appalled at what is in it and they say**, "**Woe to us**, **what is the matter with this book? It does not leave out anything small or great without accounting for it and finding what they did**." **present**, **and your Lord does not wrong anyone**) 49 Al-Kahf, vol. 5, p. 135.

(**As for those who believe and do righteous deeds**, **their Lord will admit them into His mercy**. **This is the clear victory**.). They took the path of safety, and it led them to God's mercy and satisfaction. In Nahj al-Balagha, no one will achieve good except the one who does it, and no one will be disgraced by the reward of evil except the one who does it (**And as for those who disbelieve**, **were not My verses recited to you**, **and you were arrogant and were a criminal people?**)?. Tomorrow, Glory be to Him, He will say to the rebellious rebels in rebuke and rebuke: You heard the voice of truth but did not respond to it, and you saw the clear signs of it and turned away from them in stubbornness and arrogance, and you resorted to corruption and misguidance, so today you are among the losers.

Today we forget you, **verse 32–37**:

(**And when it is said**, "**The promise of God is true and the Hour is of which there is no doubt**," **you say**, "**We do not know what the Hour is; we only surmise**, **and we are not certain**." (32) **And it appeared to them**. **The evils of what they did**, **and what they used to ridicule overtakes them**. (33) **And it will be said**, "**Today we will forget you just as you forgot the meeting of this day of yours**, **and your abode is the Fire**, **and you will have nothing to do**."

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Helpers (34) **This is because you took the signs of God in mockery**, **and you were deceived by the life of this world**. **Today they will not go out of it**, **nor will they be asked for reproach**. (35) **So to God belongs Praise be to the Lord of the heavens and the Lord of the earth**, **the Lord of the worlds** (36) **and to Him belongs glory in the heavens and the earth**, **and He is the Mighty**, **the Wise** (37))

the language :

Surrounded or besieged them. We forget you, we leave you, and we neglect you. They are not asked to blame or apologize. What is meant by pride here is the all-powerful Sultan.

Meaning:

(**And when it is said that the promise of God is true and the Hour is of which there is no doubt**, **you say**, "**We do not know what the Hour is; we only surmise**, **and we are not certain**."). There is still talk about criminals, and God Almighty says: (**And there is no doubt about the Hour**) An explanation and interpretation of God's promise, and the meaning is that if the criminals were told by the believers: The resurrection is true, and the reckoning and reward is true, they would say: We are not certain of the resurrection, and we know nothing about it except conjecture, so bring us what indicates it.

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You ask: God Almighty narrated about them in verse 24 of this Surah that they denied the Resurrection in a decisive manner, as their saying indicates: (**It is nothing but our worldly life**) Then it was said about them here that they are

speculative and are not certain, that is, they are not certain about the resurrection matter, whether positive or negative, so how do you combine the two verses?

Al-Razi said: It is most likely that they were two groups: one group was firm in denying the resurrection, and another was doubtful about it.. As for us, it is most likely that they are one group, and the meaning of the two verses is also the same, which is that they do not believe in the resurrection because there is no evidence for their claim that requires certainty in it, but rather it is an unseen within an unseen.

(**And the evils of what they had done appeared to them**, **and what they had mocked besieged them**.). They sowed crimes and sins in this world, then they reaped them and reaped their fruits in the afterlife, and they mocked Hell and its torment and were its firewood. (**And it is said**: "**Today we will forget you just as you forgot the meeting of this day of yours**, **and your abode will be the Fire**, **and you will have no helpers**.") They denied the Day of Resurrection and mocked Him and those who believed in Him, so God gave them respite in that and did not include them in His mercy. Rather, He made them taste the torment of that day, and He, Glory be to Him, showed them of His power and authority over it what they were disputing about. A similar example was presented in verse 51 of Surat Al-A'raf, Part 3, p. 336.

(**This is because you took the signs of God in jest**, **and were deceived by the life of this world**.). This is a reference to torment, and the meaning is that the reason for their torment is their disbelief in the Last Day, their turning away from the Qur'an, their disdain for its verses when it is recited to them, and their contentment with this world and its adornments. (**Today they will not be expelled from it**, **nor will they be taken to task**.). The pronoun of it refers to Hell, and the meaning is that they will abide therein forever, and they are not required to appease God by

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word or deed, because the Hereafter is a house of reckoning and reward, not a house of work and appeasement.

(**Praise be to God**, **Lord of the heavens and Lord of the earth**, **Lord of the worlds**.). Praise God alone because He is the Creator of everything (**And to Him belongs pride in the heavens and the earth**). What is meant by His pride, the Almighty, is that there is no great person to fear and hope for except Him alone. Imam Ali (peace be upon him) described those who know God, describing them by saying: The Creator is great in their souls, but what is less than Him is small in their eyes. (**And He is the Mighty**) The one who is invincible by anything (**The wise man**) In managing his creation.

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Part twenty–six

Surah Al–Ahqaf

35 verses, all or most of which are Meccan.

In the name of God, **the most gracious**, **the most merciful**

Ibn al–Dalīl, **if you are truthful**, **verse 1–6**:

((1) **The revelation of the Book from God**, **the Mighty**, **the Wise**. (2) **We did not create the heavens and the earth and all that is between them except**

with the truth and for an appointed term. And those who disbelieve in what they have been warned. Turning away (3) Say, "Have you seen what you call upon besides God? Show me what they have created from the earth, or whether they have a partner in the heavens. Bring me a book before this, or traces of it." Knowledge, if you are truthful (4) And who is more astray than those who call upon other than God – those who will not respond to Him until the Day of Resurrection, and they are heedless of their supplications (5) And when People will be gathered together. They were their enemies and disbelievers in their worship. (6))

the language :

Or do they have any share? And the excitement of the rest of the knowledge or something of it.

Parsing:

Before this, it is related to the deletion of an attribute of a book, that is, to a book revealed before this. Or a sign of sympathy for a book. He who does not respond to the effect of calling. The pronoun "they" refers to idols. And their supplication is related to the heedless, and to their worship is related to the unbelievers.

Meaning:

(**The revelation of the Book from God, the Mighty, the Wise**.). It is preceded by one letter at the beginning of Surah Al-Jathiya and the beginning of Surat Al-Zumar (**We did not create the heavens and the earth and all that is between them except with truth and for an appointed term**.). God is Wise. He does not

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create anything except with the truth, and tampering with His rights is impossible. He created the universe with what is in it for wisdom and a correct purpose, and He determined a certain period for its annihilation and disappearance, after which the reckoning and reward will be in the second world. A similar example is presented in verse 8 of Surah Al-Rum, vol. 6, p. 132.

(**And those who disbelieve turn away from what they are warned**). God Almighty frightened the criminals of the Day of Resurrection and its horrors, and established clear evidence against it, so they refused anything but arrogance and stubbornness. (**Say**, "**Have you seen what you call on other than God? Show me what they have created from the earth**, **or do they have a partner in the heavens?**")? What is meant by polytheism here is the share, and the meaning is: Tell me, O worshiper of idols: What prompted you to deify and worship them? Did you create anything from the earth or in the earth, or did you participate with God in creating the heavens or some of them or what? (**Bring me a letter before this**) The Qur'an, like the Torah, the Gospel, or anything else, says: Idols are partners with God in His creation, or intercessors with Him, or anything mentioned. (**Or traces of knowledge**, **if you are truthful**.). And if you do not have evidence from transmission, do you have evidence from reason for the truth of what you say and the validity of what you worship? A similar example is presented in verse 40 of Surat Fatir.

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Paganism in the Space Age:

You ask why God Almighty took such great care in responding to idol worshipers in this verse and others, knowing that the matter is simpler and easier than that, since

denying divinity from idols is as obvious and clear as denying sight to the blind, and darkness to light?

The answer: Sanctifying and worshiping idols was an integral part of people's lives from the time of Noah to the time of the Greatest Messenger (PBUH), and thousands of years between them. And even in our time, the age of space, paganism is spreading in the east and west of the earth. Are these statues that are now standing in temples, at crossroads, and on mountaintops, and these drawings on the walls and in notebooks and here and there, which tell about the gods as the claimants claim? Are these statues and these drawings sanctified? Is it a form of paganism and idolatry? .. And here is the reason for the interest of Islam and the Qur'an in responding to idolaters, and the greatness of Muhammad (peace and blessings of God be upon him) is evident in honoring man and dissociating him from worshiping what his hands have made. The poet said:

He worships it for benefit or harm one day	I cried over the man carving a rock
They carved these rocks, as he knows	He is more worthy of worship if he knows it

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(**And who is more astray than those who call upon other than God**, **one who does not respond to him until the Day of Resurrection?**). What is meant by his saying: Until the Day of Resurrection, idols will never answer, and will never be able to answer, and the meaning is that no one is more ignorant and misguided than

the one who worships what does not hear a caller, and does not answer a caller. (**And they are heedless of their supplication**). The pronoun "they" and "heedless" refer to the idols, and the pronoun "their supplication" refers to the polytheists, and the meaning is that the polytheists worship idols, but the idols are unaware of them and do not realize their presence. (**And when the people are gathered together, they will be their enemies and disbelieve in their worship**.). Also, on the Day of Resurrection, when God will gather the people for judgment and punishment, the gods of the polytheists will disown them and disbelieve in them and their worship. See the interpretation of verse 28 of Surat Yunus, vol. 4, p. 152.

Or do they say that verses 7–12 are slanderous:

(**And when Our verses are recited to them as clear signs, those who disbelieve say of the truth when it has come to them**. (7) **Or do they say, "He has fabricated it?" Say, "If I have fabricated it, then you will not have possession over me." God knows nothing of what you disclose. It is sufficient as a witness between me and you, and He is the Forgiving, the Merciful**. (8) **Say, "I am not an innovator among the messengers, and I do not know what will be done to me." And I do not blame you. I follow only what is revealed to me, and I am only a clear warner**. (9) **Say, "Have you considered if it is from Allah and you disbelieve in it, and a witness from among my children bears witness?" Israel is like it, but it believed, but you were arrogant. Indeed, God does not guide an unjust people**. (10) **And those who disbelieve say to those who believe, "If it were good, they would not**

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have preceded us to it." **And when they are not guided by it**, **they will say**, "**This is an ancient fabrication**." (11) **And before it was the Book of Moses**, **a guide and a mercy**. **And this is a Book confirming an Arabic language**, **to warn those who do wrong**. **And good news for the doers of good** (12))

the language :

If you do not own me, you will not be of use to me. You overflow in it, you speak in it. And innovations are things that are unparalleled.

Parsing:

Clear proofs of Our signs. And they disbelieved for the truth. The L is for transgression and the genitive case is related to Qal

No, they disbelieved, like he told him. Or they say "um" for questions. He suffices as a witness. The letter "ba" is redundant and the pronoun is an active participle, meaning God is sufficient as a witness. And a martyr of distinction. Between you and me is like one word, that is, between us. I don't know what is negated. What "what" does to me is a subject and the predicate does. And the one before him is related to the omitted news of the Book of Moses, that is, and the Book of Moses existed before it. Imam is a case of pronoun in an object. We do not have a pronoun in Mosaddeq. The source from Lyndhir is related to Mosaddegh. And good tidings is a conjunction of the infinitive noun, i.e. to warn and preach.

Meaning:

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(**And when Our clear verses are recited to them**, **those who disbelieve say of the truth when it has come to them**: **This is clear magic**.). The pronoun on them goes back to the Arab polytheists, and what is meant by "our verses" and "truth" here is the Qur'an, and the truth is related to Qal, and the meaning of clear evidence is that the verses of the Qur'an are clear, without ambiguity or complexity, and despite the clarity of the Qur'an and the appearance of evidence that it is truth and truthfulness, the tyrannical slanderers have described it as clear magic, for no other reason than because it makes them and all other people equal in status. This is presented in many verses.

(**Or do they say**, "**He fabricated it?**" **Say**, "**If I fabricated it**, **you will not possess anything for me from God**."). O Muhammad, do the polytheists claim that this Qur'an is a fabrication on your part? So say to them: How can I lie to God when I am most afraid of Him? Will you spare me any of God's wrath and torment if I lie to Him and slander? Rather, he told them this based on what they knew about the Great Messenger (may God bless him and grant him peace) in terms of soundness of mind and hatred of lying and other vices of morals. (**He knows best what you disclose**. **It is sufficient as a witness between me and you**.). Indeed, nothing is hidden from God, Glory be to Him, about your words and actions, and you are held accountable for them, and He, the Almighty, with what He knows of me and of you, bears witness to me of truthfulness and honesty, and against you of lies and betrayal. (**He is the Forgiving**, **the Merciful**) He forgives you and includes you in His mercy if you repent and grow.

(**Say**: **I am not an innovator among the messengers**). I am not the first messenger to convey messages to people

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Lord, many prophets and messengers have preceded me (**I do not know what will be done to me or to you**). The Prophet (PBUH) knows his condition and the condition of the polytheists in the afterlife because God told him that, as in many verses. In addition, this knowledge is one of the necessities and functions of prophecy. It has been repeated in the hadith that the Prophet (PBUH) gave more than one person good tidings of Paradise, so the meaning is that the Prophet does not know what will happen to him in this life? With what does God test and test him? Also, he does not know what happens to the polytheists? Will he take revenge on them in this house, or will their torment be delayed until the day they are resurrected?

(**I follow only what is revealed to me**, **and I am nothing but a clear warner**.). It is not the job of the warner to know the unseen, but rather he conveys from God what the Almighty reveals to him about what will happen to him and to the polytheists in this life. It should be noted that this was before the revelation of the verses stating that the outcome is the religion of God and His Messenger, even if the polytheists hate it, or it is a method of calling to the path of God with wisdom and beautiful preaching.

(**Say**, "**Have you considered if it is from God and you disbelieve in it**, **and a witness from the Children of Israel bears witness to the like of it and then believes**, **and you are arrogant? Indeed**, **God does not guide the people**." **The oppressors**). The surah that we are interpreting is Meccan, except for this verse, as it was revealed about Abdullah bin Salam, when he converted to Islam in Medina, and he was a great scholar among the scholars of the children of Israel. This is what is stated in most of the interpretations, and the meaning is: Say, O Muhammad, to those who claimed that the Qur'an is fabricated magic. Say to them: Tell me about

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your situation before God if it is proven that the Qur'an is true and truthful, and a scholar among the children of Israel like Abdullah bin Salam, who understands the secrets of revelation and bears witness that the teachings of the Qur'an are completely true. Like the teachings of the Torah that God revealed to Moses, what will happen to you if you persist in your misguidance and stubbornness? Do you wrong yourselves by choice and expose it to God's wrath and torment?

(**And those who disbelieve say to those who believe**, "**If it had been good**, **they would not have preceded us to it**."). Most of those who responded to the call of the Messenger (may God bless him and grant him peace) at the beginning of the call were from the oppressed, so the tyrannical adults took this as a reason to challenge the Messenger's message because, according to their claim, the truth is known by the affluent men, and the men are not known by the truth. Everything that the affluent people do is right, and everything that others do is false…but whoever wrestles with the truth will conquer it. And so the days did not even pass

The Abyssinian slave Bilal mounted the back of the Kaaba, proclaiming: There is no god but God, and Muhammad is the Messenger of God. The Great Messenger (may God bless him and grant him peace) smashed the idols of the Quraysh and placed them under his feet, saying: (**The truth has come and falsehood has vanished**. **Indeed, falsehood has vanished**.). In Al-Razi's interpretation, it is said that Omar's female slave converted to Islam, and he used to beat her until she became slandered, so the infidels said: If Islam were good, Omar's female slave would not have preceded us to it… But Omar converted to Islam after that, and fought the Romans and Persians over Islam.

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(**And when they are not guided by it, they will say, "This is an ancient fabrication**."). Conscience they were not guided, and they will say that it goes back to the infidels of Quraysh, and conscience refers to the Qur'an, and the tyrants described it as ancient because, as they claim, it contains myths and legends upon which people have eaten and drank. They said this for no reason other than because they only believe in their own interests and gains, and the Qur'an denies them and fights them.

(**And before him was the Book of Moses as a guide and a mercy, and this is a book confirming the Arabic language, to warn those who do wrong and to bring good news to the doers of good**.). The Qur'an is like the Torah that was revealed to Moses. Each of them is an imam who guides to the truth and is a mercy for those who believe in it and act according to it. The Torah gave good tidings about Muhammad: (**Which they find written among them in the Torah and the Gospel, enjoining upon them what is right and forbidding them from what is evil**.) 157 Al-A'raf. Also, the Qur'an confirms this Torah, and it speaks in your language, O Arabs, and warns whoever does wrong with punishment, and gives good tidings of reward to whoever does good. So how do you sometimes say: It is magic, and sometimes: It is myths and legends, and you do not say that about the Torah?

His gestation and weaning are thirty months, verse 13–16:

(**Indeed, those who said, "Our Lord is God," and then remained upright, there is no fear upon them, nor do they grieve**. (13) **These are the companions of Paradise, abiding therein as a reward for what they did**. (14) **And We have enjoined on man to be kind to his parents. His mother bore**

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him with hardship, and gave birth to him with hardship, and his gestation and weaning are thirty months until when he reaches his full maturity, and he reaches Forty years, my Lord said

Enable me to be thankful for Your blessings which You have bestowed upon me and upon my parents, and to do righteousness that pleases You, and do good for me with regard to my descendants. Indeed, I repent to You, and I Among the Muslims (15) Those are those from whom We accept the best of what they have done and overlook their evil deeds among the companions of Paradise and the promise of truthfulness which they were promised. (16))

the language :

Weaning him. He reached his maturity and became an adult. Distribute me, inspire me. And do good for me in my offspring, and give me a good successor.

Parsing:

They are immortal from the conscience of their companions. Punishment is in the accusative case, i.e. they are rewarded with a penalty. Ihsan is accusative of the noun, meaning to do good. "Hate" is an adjective for a deleted absolute object, i.e. a burden or a disliked condition. The noun of "to thank" is the direct object of "distribute me". And righteous is an adjective for something deleted, meaning a good deed. The promise of honesty is in the accusative case, i.e. God's promise, the promise of honesty.

Meaning:

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(**Indeed**, **those who said**, "**Our Lord is God**" **and then remained upright**, **there is no fear on them**, **nor do they grieve**.). In verse 103 of Surat Al-Anbiya, God Almighty described the condition of the people of Paradise by saying: (**They will not be saddened by the greatest terror**, **and the angels will meet them**. **This is your day which you were promised**.). In the verse we are considering, God Almighty said: These are those who in this worldly life adhered to the religion of God

His law is belief, word and deed, and this is what is meant by uprightness. This sentence was mentioned verbatim in verse 30 of Surat Fussilat, and we discussed it in detail.

(**These are the companions of Paradise, abiding therein as a reward for what they did**.). These are a reference to those who believed and were upright, and the Almighty's saying, "What they used to do," is a clarification and confirmation that there is no faith or uprightness without action.

(**And We have enjoined upon man to be kind to his parents**. **His mother bore him with hardship and gave birth to him with hardship**.). That is, she went through a lot of pregnancy, placement, and custody of him as well. In some narrations, the mother's right is more deserving and obligatory than the father's right because she carried her child where no one else carries him, and his time is with hearing and sight, and all the limbs are happy and rejoicing, and are content to be hungry and full, to be thirsty and quenched, and to be naked and clothed. Let him be grateful to her and be kind to her as much as that.. Before, the child believed that it was his duty to listen and obey his parents, but now he believes that they must

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submit to his command unconditionally. The command to be kind to parents is presented in verse 83 of Surat Al-Baqarah, verse 35 of Surat An-Nisa, verse 151 of Surat Al-An'am, and verse 23 of Surat Al-Isra.

(**His gestation and weaning lasted thirty months**.). If we turn to this verse, God Almighty says: (**And his weaning is in two years**) 14 Luqman: If we do that, it becomes clear that the minimum period of pregnancy is six months, because if we subtract the two years of breastfeeding from the thirty months, six months remain for the minimum period of pregnancy, and modern medicine has approved this theory. Sheikh Al-Maraghi Al-Masry said in his interpretation: "The first person to draw up this ruling was Ali, may God honor his face.. Muhammad bin Ishaq, the author of the biography, narrated that a man married a woman, and she gave birth to him at the completion of six months. He complained about this to Uthman, so he sent for her, and when she came he ordered that she be stoned. This reached Ali, so he came to him and said to him: Do you not read the Qur'an? Othman said: Yes. Ali said: Did you not hear the Almighty's saying: (**His gestation and weaning lasted thirty months**.) And he said (**Two complete years**). Only six months remained after the two years. Othman said: By God, I did not understand this. I have to marry the woman. They found it finished. Muammar bin Abdullah said: By God, the crow is not like the crow, nor is the egg like the egg, more like this lamb than its father. And when his father saw him, he said: My son, by God, I have no doubt about him.

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(**Even when he reached his maturity and reached forty years**). When the boy reaches the age of men through wet dreams or age (1) He was sensible in his actions and had the duties of a mature adult, and he owed them the legal duties they owe. But a group of commentators said: This verse refers to another topic, which is the

maturity and perfection of man in mind and body, as evidenced by the Almighty's saying: (**He was forty years old**) Because this maturity usually begins at the age of thirty, and continues to grow until forty, when he reaches the full extent of his energies and qualifications.

Whatever it is, age and qualifications do not necessitate awareness and originality of opinion if a person has not gone through many experiences. It is not far-fetched that the mention of forty years in the verse indicates that a person often goes through beneficial experiences after reaching this age. The commentators and biographers said: God did not send a prophet except after forty years of age, except Jesus and Yahya. (**He said**, "**My Lord**, **enable me to be grateful for Your blessings which You have bestowed upon me and my parents**, **and to do righteous deeds that please You**."). The rational person asks God Almighty for success and help in expressing gratitude to Him Almighty through obedience and submission, and the greatest of all blessings is guidance to the truth and acting according to it. As for the existence of man as he is, it is not a blessing for him or for anyone else if it is not a means for good work. This verse came literally in Surah An-Naml, verse 19, vol. 6, p. 13.

(**And make it good for me and my offspring**). Children are a heavy burden on parents, and even a disaster in their upbringing, demands, and concerns.. But the poor father sees his desire and happiness in this disaster if God grants him good offspring, otherwise calamities and disasters accumulate. (**I repent to you and I am one of the Muslims**.). It indicates that God does not accept a sinner or respond to his prayers unless he repents of his sins and is upright in his words and actions. (**Those are the ones from whom We accept the best of what they do**.) From here, the meaning of "from" is similar to it in the Almighty's saying: (**It is God who**

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accepts repentance from His servants.) - 105 Repentance. What is meant by the best of what they have done is other than the bad deeds

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(1). The Shafi'is and Hanbalis said: Puberty is achieved by 15 years for both boys and girls. The Malikis said: 17 of them. The Hanafis said: 18 for a boy and 17 for a female. The Imamiyya said: 15 in it and 9 in it.

May God pardon her, as he said: (**And we overlook their bad deeds**) Because they repented and were saved (**Among the companions of Paradise**) That is, with them and among them (**The promise of truth that they were promised**) By accepting deeds, overlooking bad deeds, and entering Paradise, and God Almighty promised honesty and spoke the truth.

He said to his parents, Falakm 17–20:

(**And he who said to his parents, "Fuck you! Do you promise me that I will come out, and the centuries have passed away from me?" and they are crying out to God for help. Woe to you. Indeed, God's promise is true. So he says, "What is this?" Except the legends of the ancients.** (17) **Those are the ones upon whom the word has become definite in nations that had passed away before them of the jinn and mankind. Indeed, they were losers.** (18) **And for every Degrees of what they have done, and He will fully repay them for their deeds, and they will not be wronged.** (19) **And on the day those who disbelieve will be exposed to the Fire, you will take away the good things you did during your worldly life. And you enjoyed it, today you will**

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be recompensed with the punishment of humiliation because you were arrogant in the land without right and because you were defiantly disobedient (**20**))

the language :

F is a word that indicates boredom. Woe to you. And the legends of the ancients are their heroes. What is meant by what is said here is the word torment. You have lost your good deeds in your worldly life, and you have fulfilled your share of the good deeds in this worldly life.

Parsing:

Which is a subject and what is meant is sex, not a specific person, and those who have true experience. Af for you Af is the name of a verb and for you is related to it. The infinitive is from the noun in the genitive case with a deleted ba. Woe to you is the object of a deleted verb, i.e. God made you obligated to woe. And to fulfill them is related to the omitted meaning, that is, We sent them to fulfill them. The phrase "You went away" is the object of a deleted statement, meaning it is said to them, "You went away," etc.

Meaning:

(**And he who said to his parents**, "**Fuck you! Do you promise that I will go out when the centuries have passed away from me?**")

Who is this boy whom the Qur'an speaks about, and says: He is an infidel and disobedient to his parents? The answer: God did not mention a person in particular,

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and the apparent meaning of the verse indicates that what is meant by it is every child who disbelieves in the Last Day, and who has two believing parents who have worked hard to advise and guide him and to fear him from God's wrath and torment. So he said to them in anger and resentment: After you, how can a person come out of his grave, when he has become dust and ruins? Has this happened to anyone else at any given time for it to happen to me?

This verse is true for many of the youth of this age, to the point that it was revealed to them. If they had asked and discussed with the intention of knowledge and guidance to the truth, we must welcome them, their questions, and their discussion, and make every effort to convince them in accordance with the Almighty's saying: (**You will make it clear to the people and do not conceal it**.) 187 Al Imran, out of their belief that they are the people most in need of clarification and guidance.

(**And they are crying out to God for help**. **Woe to you**. **Believe**, **God's promise is true**.). They sought God's help from their son's infidelity, prayed for his destruction, and assured him that resurrection was true. In most cases, the parents' supplication for the child is similar to idle talk about faith, but the word "they seek God's help" indicates the depth of the burning and anguish, the intensity of pain and regret for the disobedient child's disbelief and rebellion, and yet he persists in going astray. (**He says**: **These are nothing but legends of the ancients**). He responded to his parents' pity and advised them by saying: These words of yours do not express anything but absurdity and falsehood.

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This is how many members of this generation look at their fathers and mothers. What is strange is that if one of them heard from a young man like him what he heard from his parents, he would not have taken this sarcastic position.

(**Those are the ones upon whom the right to speak concerning nations that had become void of jinn and humans before them**.). These are a reference to everyone who is stubborn towards the truth and turns away from the call of the sincere. It is right for them to say, meaning the word "punishment." This is God's rule in the nations of the past and the present as well, whether it applies to humans or jinn. (**They are losers**). Because they shied away from the call to truth and sought the help of a trustworthy advisor (**And for each will have degrees for what they have done**, **and He will fully repay them for their deeds**, **and they will not be wronged**.). People's ranks will vary on the Day of Resurrection according to their deeds in this world. The clearest interpretation of this verse is the Almighty's saying: (**On the Day when every soul will find present what good it has done and whatever evil it has done**) - 30 Al-Imran.

(**And the Day those who disbelieve will be exposed to the Fire**.) That is, they are tortured with it, and the angels of torment say to them: (**You took away the good things you did in your worldly life and enjoyed them**.). You collected money and hoarded millions of it through plunder and plunder, and you built factories and skyscrapers at the expense of the oppressed, and you fluctuated in pleasures and desires, and thus you fulfilled your fortunes in full, and you did not save anything for this day. (**Today you will be recompensed with the punishment of humiliation because you were arrogant in the land unjustly and because you were defiant**.). You turned away from the truth in arrogance

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and arrogance, and you filled the earth with injustice and corruption, so now taste the bitterness of transgression, just as you tasted its sweetness yesterday.

In the interpretation of Sheikh Al-Maraghi, when the Messenger of God (may God bless him and grant him peace) traveled, his last encounter with his family would be with Fatima, and the first of his family to visit him would be Fatima whenever he returned from his travel. He came from some of the raids and went to her house as usual, and when he wanted to enter his daughter Fatima, he saw on her door a curtain of thick hair, and he saw two silver bracelets on Al-Hassan and Al-Hussein, so he returned and did not enter. When Fatima saw that, she thought that he had not entered because of what he saw, so she tore the curtains, and sent the bracelets to her father. He gave them to some of the needy, and said: These are the people of my household - referring to Fatima and those who... In her house - I do not like them to eat their good things in their worldly life.

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Hud verse 21–28:

(**And remember the brother of Aad when he warned his people of Al-Ahqaf, and the vows had passed from before him and behind him: "Worship none but God. Indeed, I fear for you the torment of the Day of Great** (21) **They said, "Have you come to us to separate us from our gods? So bring us what you promise us, if you are of the truthful." (22) He said, "Knowledge is only with Allah, and I will inform you of what I was sent." But I see that you are a people who are ignorant.** (23) **So when they saw it spreading toward their valleys, they said, "This is raining, raining down upon us." Rather, it is what you hastened with. A wind in which is a painful punishment** (24) **It**

destroys everything by the command of its Lord. So in the morning nothing can be seen except their dwellings. Thus do We recompense the criminal people. (25) **And We have certainly established them in what If We empower you therein and give them hearing and sight and hearts, then neither their hearing nor their sight nor their hearts will be of use to them at all.** (26) **They denied the signs of God, and what they used to mock has befallen them.** (26) **And We have destroyed the towns around you and have dispersed the signs in order that they might return.** (27) **If only those who took gods as an offering other than God had not helped them. Rather, they had gone astray from them, and that was their understanding, and they did not invent** (28))

the language :

In the Muhit dictionary: Al-Ahqaf is the plural of Hqf with a kasra of the ha, which is crooked from

Sand, and in Al-Tarihi's Bahrain Complex that Aad was between the mountains of Yemen. And before him and behind him, that is, before him and after him. We regret our behavior. The viewer is the cloud that appears on the horizon of the sky. A solution befell them or befell them. We have divided the verses into types.

Parsing:

That you do not worship "Ann" meaning any explanation to warn his people. The source of our loss is related to our coming. And the ha in they saw it goes back to what it promised us. And incidental to the adverb of the object they saw because

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here he saw is a visual function that operates in one object. And wind is a predicate of a deleted subject, meaning it is wind. We also reward the kaf in the sense of a list of the absolute object position, i.e. we reward the same as that punishment. We empowered them while "ma" means "that" and "an" is negative, meaning we empowered Aad with money and power unless we empowered you with it, O Quraysh. And gods is the second object to take, and the first object is deleted, meaning they took them. And sacrifice is in effect for the sake of it, meaning they took them as gods in order to bring them closer to God, like the Almighty saying, a story about them: (**We only worship them so that they may bring us closer to God**.) 3 groups.

Meaning:

God Almighty mentioned the story of Hud with his people Aad in Surat Al-A'raf, verse 5 - 72, vol. 3, p. 347, and also in Surat Hud, verse 0 - 60, vol. 4, p. 238, and also in Surat Al-Shu'ara', verse 23 - 140, vol. 5, p. 508, and other previous and subsequent verses. Therefore, we summarize here as much as possible based on the above.

(**And mention the brother of Aad when he warned his people of Al-Ahqaf**.). O Muhammad, mention to your people the story of Hud with his people, so that they may learn and respect themselves. They were Arabs like your people, and more powerful and wealthy than them, and their homes were close to the country of your people because they lived in Al-Ahqaf, which is from the land of Yemen connected to the Hijaz - as it was said - (**The vows have passed away**

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His hands and behind him). What is meant by the vow is the messengers, and the pronoun "his hands" and "his back" go back to Hud, and the meaning is, "Remember, O Muhammad, to your people also that Hud was not the first of the messengers, nor was he the last of them. Rather, God sent many before Hud and after him, and he used to warn his people with this call that came on the lips of every prophet: (**Do you not worship anyone but Allah? Indeed**, **I fear for you the torment of a great day**.) If you remain as you are of polytheism and misguidance.

(**They said**, "**You have come to us to turn us away from our gods**, **so bring us what you promise us if you are of the truthful ones**."). O Hood, do you want us to abandon the worship of idols and worship one God? This is an amazing thing! And threaten us with great torment? Hurry up if your threat is real and sincere (**He said**, "**Knowledge is only with God**, **and I inform you of what I was sent with**, **but I see that you are an ignorant people**."). My Lord commanded me to warn you of the torment, so I obeyed and was warned. But when will the torment occur? What type and color it is is known to God, and I know nothing of that, but I know with certainty that you are in the midst of ignorance and misguidance. (**When they saw it flowing toward their valleys**, **they said**, "**This is a rain shower**."). A distraction in their vision of torment, and viewing any view on the horizon, and the future of their valleys heading towards it, and the meaning is that they thought the torment was a cloud of rain, so they rejoiced in it, and gave each other good tidings of fertility and prosperity.

Hud, or the tongue of the situation and reality, said to them: (**Rather**, **it is that which you hastened**, **a wind containing a painful torment that destroys everything by the command of its Lord**.). They saw clouds on the horizon, which appeared as mercy, but inside of which was torment. They were deceived by

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the appearance, and astonished by the hidden and surprises behind it, so torment seized them, while they were intoxicated by false hopes and hopes... and this is the end of the one who persists in his temptation and is led into his desire. (**So now**, **only their dwellings could be seen**) Which became graves for their bodies. The wise person is the one who learns from them and their likes, fears the oppression of God in times of blessings and prosperity, and hopes for His mercy in times of hardship and adversity. (**This is how We reward the criminals**) In this world and the hereafter, or in the hereafter only as required by great wisdom.

(**And We have empowered them in that which We have empowered you in**.). We destroyed Ad when they rebelled and transgressed, and we had given them power and money that we did not give you the same, O tyrants of Quraysh... Aren't you afraid that the same as what befell Ad and other nations of the past will happen to you? (**And We gave them hearing and sight**

And hearts) Just as we made it for you (**Their hearing**, **their sight**, **and their hearts are of no use to them**.) Because they did not benefit from anything from it. Rather, they were like the madman, the mute, the deaf, and the blind in what came down to reminders and warnings... O people of Mecca, do not be deceived by what pleases you about your hearing, your sight, and your minds, for they are of no use to you if torment befalls you. (**When they denied the signs of God**, **and that which they used to mock overtook them**.). They denied the truth and its evidence, mocked it and its people, and persisted in transgression and misguidance, and their reward was destruction and destruction.

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(**And indeed We destroyed the towns around you and revealed the signs that they might return**.). The speech about you is for the polytheists of Mecca, and what is meant by the villages is its people, namely Ad, Thamud, and those around them. And We explained the verses, explaining to them various types of evidence and sermons, and warning them with words and deeds so that they might learn and be deterred, but they refused to be anything but ungrateful, so the torment was due upon them, and We destroyed them with complete destruction. (**If those who took gods as an offering other than God had not helped them**). They worshiped idols to bring them closer to God and save them from His punishment, but when torment befell them, the idols were of no use to them. (**Rather**, **they went astray from them**) They lost them and did not find their way to their place…and this entails contempt and disdain for them and their idols. (**That is their understanding**, **and that is what they used to invent**.). This is an indication that idols do not help, and that they do not help those who worship them and hope for them in times of distress. The meaning is that the polytheists' statement that idols are our intercessors with God and save us from His torment is falsehood and slander.

The jinn listen to the Qur'an, **verses 29–32**:

(**And when We sent to you a group of the jinn listening to the Qur'an**, **then when they attended it they said**, "**Listen**." **When it was decided**, **they turned back to their people as a warning**. (29) **They said**, "**O our people**." **Indeed**, **we have heard a book that was sent down after Moses**, **confirming what was before it**, **guiding to the truth and to**

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A straight path (30) **O our people**, **answer the caller of God and believe in Him**. **He will forgive you of your sins and save you from a painful punishment** (31) **And whoever does not respond to the caller of God There is no miracle on earth**, **and He has no guardians besides Him**. **Those are in clear error** (32))

the language :

What is meant by our direction here is our direction. And he finished.

Parsing:

As it is related to the omitted meaning, and remember when we spent it. And the ha in his presence to the Qur'an. And authenticated is an adjective for a book. And Majzum forgives the matter, and he believes. May God reward you with kindness and forgiveness. Whoever does not answer "from" is a conditional noun, and the conditional verb is not required, and his answer is not a miracle, and the "ba" is a supernumerary inflection, and a miracle is a predicate that is not, and its name is a hidden pronoun that refers to who.

Meaning:

(**And when We sent to you a group of the jinn listening to the Qur'an**, **then when they attended it they said**, "**Listen**." **When it was decided**, **they turned back to their people as a warning**.). It is the function of the mind to judge the possibility of the existence or non-existence of a thing. If it is judged to be possible or not, we resort to verifying its external existence to means of proof that are consistent with the nature of the thing we want to prove. If it is a sensory matter, then we must prove it with sense and experience. If it is a mental matter, then the

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way to recognize its existence is the mind. If it is an unseen matter - other than the existence of God - then there is no way to know it except revelation. If it is revealed, one must worship it... and there is no doubt that The mind does not reject the existence of unseen beings - that is, absent from us

The diversity of what we know and are accustomed to from creatures. Indeed, we are certain that what we do not know about creatures is greater than what we know, including the existence of the jinn. The Almighty has mentioned them in many of His verses, including the Almighty's saying, a story about them: (**And some of us are the righteous**, **and some of us are less than that**.) 11 Jinn. God sent a group of these righteous people to the Great Messenger (may God bless him and grant him peace), and they listened to him as he recited the Qur'an. Some of them said to each other: Be silent and ponder its meanings. So they remained silent and listened carefully, and they saw in it guidance and light, so they believed in him and Muhammad (may God bless him and grant him peace). When the Messenger finished reciting, they hastened to their people, warning and giving good tidings of Islam.

(**They said**, "**O our people**, **we have heard a book sent down after Moses**, **confirming what was before it**, **guiding to the truth and to a straight path**."). They said to their people: We heard a book from Muhammad (PBUH) that is similar to the book that God sent down to Moses, and it confirms what the prophets brought regarding the call to belief in monotheism and resurrection, and it also guides to what is right and doing good: (**They said**, "**Indeed**, **we have heard a wondrous Qur'an that guides us to the right path**, **so we believe in it**, **and we will not associate anyone with our Lord**.") - 3 jinn. If we do not see the jinn

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who were influenced by the Qur'an and believed in it, we have heard and seen many scholars and wise people who were influenced by the words of the Qur'an simply by listening to them, and they believed with unwavering faith that it is from the Wise, the All-Knowing.

(**O our people**, **answer the caller of God and believe in Him**. **He will forgive you of your sins and save you from a painful punishment**.). Respond to the call of the truth, and follow the caller to it. He will atone for you your sins, admit you into His mercy, and save you from His wrath and torment. (**And whoever does not respond to the caller of God**, **he is not a miracle worker on earth**, **and he has no guardians besides Him**.). There is never an escape from God except to Him, and there is no escape from His torment except through sincerity and good deeds (**Those are in clear error**). These are a reference to those who did not respond to God's call… and whoever does not respond to him has strayed from the path of truth and guidance.

Isn't this the truth? Verse 33–35:

(**Have they not seen that God**, **who created the heavens and the earth**, **and was not conscious of their creation**, **is able to give life to the dead? Indeed**, **He is Able to do all things**. (33) **And on the Day of Those who disbelieved will be exposed to the Fire**. **Is this not the truth? They said**, "**Yes**, **by our Lord**." **He said**, "**So taste the torment because you disbelieved**." (34) **So be patient as those of resolve among the messengers were patient**. **And do not hasten for them**, **as if on the day they see what they are promised**, **they will**

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not have tarried but an hour in the day of the conveyance. **So will it be destroyed except the disobedient people?** (**35**))

the language :

He was not aware of fatigue, which is incapacity, that is, he was not incapable. Serious determination and steadfastness. And enough reporting.

Parsing:

Baqadir is a redundant grammatical letter, and Qadir is the news that God is, etc. And our Lord, the waw of the oath. And the report of a predicate of an omitted subject, meaning it is a report or what you were taught is a report.

Meaning:

(**Have they not seen that God**, **who created the heavens and the earth**, **and was not conscious of their creation**, **is able to give life to the dead? Indeed**, **He is Able to do all things**.). This wondrous universe

The power and greatness of the Creator also indicates, and in a better way, that He, the Almighty, is able to revive the dead, because the reason for the two matters is the same, which is the power of Him who, if He says to a thing, "Be," and it is. Imam Ali (peace be upon him) said: I am astonished at the one who denies the other origination while he sees the first origination. This meaning is presented in dozens of verses, and many more are mentioned, including the Almighty's saying: (**Were we blessed with the first creation?**) - 15 BC. How can we be aware of the second creation?

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(**And the Day those who disbelieve will be exposed to the Fire**.) That is, they are tortured with it, and they are told: (**Isn't this the truth?**) Which did you disbelieve in before? (**Yes**, **yes**, **Lord**). They denied in this world where denial would harm them, and acknowledged in the afterlife where acknowledgment would benefit them nothing (**He said**, "**So taste the torment because you disbelieved**.") In fact, you ridicule those who believe in God's reckoning and punishment, and something like it: (**And if you could see**, **when they came to their Lord**, **He said**, "**Is this not the truth?**" **They said**, "**Yes**, **by our Lord**." **He said**, "**So taste the torment because you disbelieved**.") - 30 Al-An'am, vol. 3, p. 179.

(**So be patient as those of resolve among the messengers were patient**.). It has been stated in many interpretations that the People of Determination are five: Noah, Abraham, Moses, Jesus, and Muhammad. Each one of them had a special law that God obligated all of His creation to be followed until the time of the next of the five. The suffix abrogates the previous law to the law of Muhammad (PBUH), the master of messengers and the Seal of the Prophets. It is abrogated and not abrogated until the Day of Resurrection. As for the other prophets, each one of them worked according to the law of the first one before him. Determination... There are narrations about this from the family of the Prophet (PBUH), and verse 13 of Surat Al-Shura refers to it: (**He has legislated for you the religion that which He enjoined on Noah**, **and that which We have revealed to you**, **and that which We enjoined upon Abraham**, **Moses**, **and Jesus**.) As God Almighty singled out the five for mention, not others, and the word law is apparent in the law, and the address in "to you" is to Muhammad (PBUH).

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(**And do not rush** - The torment - **To them it is as if**, **on the day they see what they are promised**, **they have only stayed for an hour during the day**.). The speech in "Do not rush to Muhammad (PBUH)" and the pronoun "theirs" as if they refer to those who disbelieved in his message, and what is meant by what they are promised is the torment of Hell, and the meaning is: Do not rush, O Muhammad, the torment of those who disbelieved, for it will inevitably descend upon them in the Hereafter, as for their stay in

Even if the world is long, they will see it for a few moments when torment befalls them... and the like (**A little provision**, **then their abode is Hell**, **and wretched is the resting place**.) 197 Al Imran. In Nahj al-Balagha: The world is merely the enjoyment of a few days, from which whatever existed will disappear, just as a mirage disappears, or like clouds part.

(Communication) meaning that the Qur'an is a communication of the messages of God Almighty, and it is sufficient proof and a healing sermon for those who seek guidance and guidance. (**Will any people be destroyed except the disobedient people?**)? both ... (**Indeed**, **the righteous are in a safe position**, **in gardens and springs**.) 52 Smoke.

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Surah Muhammad

38 verses, all or most of which are Medinan.

In the name of God, **the most gracious**, **the most merciful**

And believe in what was revealed to Muhammad, verse 1–6:

(Those who disbelieved and turned away from the path of God – their deeds have gone astray (1) And those who believed and did righteous deeds and believed in what was revealed to Muhammad, which is the truth from their Lord, disbelieved. (2) That is because those who disbelieved followed falsehood, and those who believed followed the truth from their Lord. Likewise God presents for people examples like them. (3) So when you meet those who disbelieve, strike the necks until when you have oppressed them, then strengthen the bonds. Then either from us after, or from us. ransom until the war ends. That is, and if God had willed, He would have been victorious from them, but that He might try some of you by others. And those who were killed in the path of God will not go astray. (4) He will guide them and reconcile their concerns (5) and admit them to Paradise, which He has made known to them (6))

the language :

Mind refers to the heart. It says: It came to my mind, meaning in my heart or mind. It refers to a matter or situation, and this is what is meant here. You have inflicted heavy losses on them and killed them a lot. Al-Wethaq means opening the waw and breaking it, which is what is tightened with a chain or rope, and it was said: They tightened the bonds as a metaphor for captivity.

Parsing:

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That is a beginning, and that those who etc. are related to an omitted predicate, that is, that is an existence because of their false followers. "Strike necks" is an accusative case, a subjunctive verb, a deleted command verb, and the original is "smite necks." And everyone (**Manna**) and (**redemption**) The negative of manab is a deleted verb, and the original is either you wish for our sake or you will avoid redemption.

Meaning:

(**Those who disbelieve and turn away from the path of God – their deeds have gone astray**.). "Repel" comes in the sense that they turned away, and in the sense that they were prevented, and according to the first, the meaning is that they disbelieved and they were repelled as one, and the conjunction is a matter of interpretation, and according to the second, the meaning is that they did not believe and they also prevented people from believing, and this is what is apparent from the meaning of the word. And He misled their deeds, that is, He invalidated them as if they had never happened. The meaning is that whoever turns away from Islam and prevents people from it, God will not accept anything of his work, because Islam is a basic condition for the reward of the Hereafter. God Almighty said: (**And nothing prevented them from having their expenses accepted from them except that they disbelieved in God and His Messenger**.) 54 - Repentance.

(**And those who believe and do righteous deeds and believe in what was sent down to Muhammad**, **which is the truth from their Lord**, **He will remit for them their evil deeds and reconcile their concerns**.). After God Almighty said: It is not accepted from the unbelievers, He said: As for whoever does righteous deeds and is a believer in God and the Qur'an about which there is no doubt - as for this man, God will accept from him and pardon his sins if he repents of them and makes amends.

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His status in this world will be granted success and guidance to goodness, and in the afterlife will be granted him entry into Paradise (**That is because those who disbelieved followed falsehood**, **and those who believed followed the truth from their Lord**.). This is a reference to the reward of the righteous, and the punishment of the criminals, and the meaning is that truth is worthy, and falsehood is worthy, and God Almighty will recompense each of them for their deeds. Indeed, He is All-Aware of what they do. (**This is how God presents examples for people**.). He makes clear to the righteous the reward of righteous people like him, so that he may be certain of his righteousness and guidance, and he makes clear to the criminal the punishment of criminals like him, so that he may be guided and deterred.

(**So when you meet those who disbelieve**, **strike their necks until you have oppressed them**, **then tighten the bonds**, **then either from us afterward**, **or as a ransom**, **until the war has put its end**.). This verse is one of the most important and decisive verses, and its subject is important, which is fighting, so we begin by explaining its vocabulary, then explain the meaning derived from it... What is meant by the meeting here is confronting the enemies of Islam and Muslims on the front lines of war and fighting. Striking necks is a metaphor for killing, whether it is by striking the neck or otherwise. Rather, God Almighty singled out the neck for mention because it is one of the main organs. You oppressed them and killed many of them until you defeated them and overpowered them. So tighten the bonds and bind the captive among them tightly with a shackle, a rope, or a prison so that he does not escape and repeat the situation against you. Either from us, meaning that they wished to pardon the prisoner without compensation. As for the redemption,

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you should release him in exchange for compensation. Until the war ends, that is, until the enemy surrenders and lays down his arms, because the burdens of war are his weapons.

The meaning of the verse in its entirety is that if the enemies of God's religion insist on disbelief, and you meet them, O Muslims, on the battlefield, then kill them, and do not take pity on them in God's religion, and stand firm for them, and go on killing and fighting them until you defeat them, and then take prisoner of those who remain of them so that they do not escape and repeat the situation against you. And when that was done, the choice was for the Prophet or his representative to release the prisoner with or without a ransom, according to what was required. The interest requires it... It should be noted that the meaning of this verse and verse 67 of Surat Al-Anfal: (**It is not for a prophet to have captives until he has made a prisoner in the land**.) Part 3, p. 507. The meaning of the two verses is the same, which is that there is no secret except after al-Ithkhan.

(**That is**, **if God had willed**, **He could have been victorious from them**, **but that He might test some of you with others**.). That's a sign

To what God Almighty has made clear about killing the enemies of God and capturing them on the battlefield, and the meaning is that if He, the Almighty, had wanted to take revenge on His enemies in this world without fighting, He would have destroyed them with the soldiers of the heavens and the earth that He has, but God Almighty commanded the believers to wage jihad and tested them with the disbelievers so that the actions for which He deserved reward and punishment would be revealed.

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(**And those who are killed in the path of God – His deeds will not go astray**.). God fights those who disobey Him with those who obey Him, and if He kills the obedient, His blood will not be in vain… How? He was martyred for the sake of God and for the sake of God… And who is more loyal than God to those who are loyal to Him and work for Him? God Almighty has made clear the reward of those who work for His sake, by saying: (**He will not mislead their deeds**) Rather, it brings them good, because He is the Most High (**He will guide them**) To their homes in Paradise, just as they were guided to their homes in this world (**He fixes their worries**) That is, their affairs on the day when a person flees from his brother, his mother, and his children (**And He will admit them to Paradise**, **which He has made known to them**.) That is, He made clear to them its rivers, its fruits, its palaces, its poplars, and other things that souls desire and that please eyes.

If you support God, **He will support you**, **verse 7–14**:

(**O you who have believed**, **if you support Allah**, **He will help you and make firm your feet**. (7) **And as for those who disbelieve**, **it is wretched for them and most misguided is their deeds**. (8) **That is Because they hated what God sent down**, **so He nullified their deeds**. (9) **Have they not traveled through the earth and seen what was the end of those before them? God destroyed upon them and upon the disbelievers are the likes of it** (10) **That is because God is the Master of those who believe**, **and that the disbelievers have no Master**. (11) **Indeed**, **God will admit those who believe and do righteous deeds**. **Gardens beneath which rivers flow; and those who disbelieve will enjoy themselves and eat as cattle eat**, **and the Fire is their abode**. (12) **And there is**

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Of a town that is stronger in strength than your town that expelled you. We have destroyed them, and there is no one to help them. (13) Is he who is upon clear proof from his Lord like one who has been adorned? To him is his evil deeds, and they follow their desires (14))

the language :

Misery for them is their destruction. And the headquarters.

Parsing:

And those who disbelieved are a subject, and the predicate is a hidden verb, that is, We made them miserable and miserable. And kayn means how much, and its place is nominative with the beginning and the sentence "We destroyed them" is a predicate. The third person pronoun in "We destroyed them" refers to the village people. Who is a subject and who is a predicate.

Meaning:

(**O you who have believed, if you support Allah, He will support you and make your feet firm**.). Firm feet are a metaphor for solidity and stability. The verse clearly indicates that God Almighty is with the people of truth and justice, supporting them and taking them by the hand, and its meaning is in many verses, such as verse 128 of Surat An-Nahl. (**Indeed, God is with those who fear Him and those who are doers of good**.) And verse 38 of Surah Al-Hajj (**God defends those who believe**) And verse 40 of it (**And let God help whoever helps Him. Indeed, God is Powerful, Mighty**.) And verse 57 of Surat Al-Ma'idah (**For Hezbollah will be the victors**).

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Victory from God Almighty is of various types, including victory over enemies through combat and force of arms, such as the victory of the Greatest Messenger (may God bless him and grant him peace) over the fierce infidels and oppressors of the Quraysh and others. Among them is victory through torment from the sky, such as an eclipse, a flood, or a strong wind, and among them is victory.

With the strength of argument and proof when discussing and arguing with the opponent, including victory by rising status and eternal remembrance in this world, and including victory in the afterlife on the day when faces will turn black and faces will whiten. (**And you will see the criminals that day bound together in shackles**.) 49 Ibrahim.

If it becomes clear to us that victory comes from God in various ways, and that His Almighty says: (**If you support God**, **He will support you**) Absolute, not restricted to any type of victory, not linked to any of its attributes. If this becomes clear, we know that what is meant by victory in the verse is any victory... and there is no doubt that it will inevitably happen, even on the Last Day, of which there is no doubt. Therefore, there is no reason for objection or question: How did God Almighty promise His victory to the righteous, even though human history is filled with the most serious injustices and attacks on the good and the sincere? We have previously discussed this topic in detail when interpreting verse 38 of Surat Al-Hajj, vol. 5, p. 331, paragraph: "The believer is not without a helper."

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Islamic State:

We point out on this occasion that some groups are now calling for the establishment of an Islamic state, and any Muslim who is loyal to God in what he

condemns refuses that Islam has an authority that implements the provisions of the Qur'an, and that Muslims have something that unites their word, gathers their strength, and saves it from fragmentation and dispersion?

But we ask: Does this state exist merely by raising slogans and broadcasting statements, or by placing turbans on the heads of the ignorant and intruders? Is it possible for it to emerge from 700 million Muslims spread across the east and west of the earth, with multiple nationalities, different political sects, and different sects, some of whom are subject to socialist countries, some to capitalist countries, and others who have an independent or semi-independent entity? If this state consists of Arab or non-Arab Muslims, can it face its responsibilities and succeed in solving the problems of Muslims in other countries? Then will this state be Sunni, Shiite, or both? We leave the answers to these questions to dedicated experts.

Muslims have suffered many defeats and humiliation, and the defeat of June 5, here and there, is enough humiliation. The first and last reason is rupture and dispersion, and the cure is known to everyone, which is to stand together against the common enemy that was identified by the June War, and made clearly visible. Whoever is sincere to God and wants to advise Islam and Muslims truly and sincerely, he must limit all his efforts to working for the cooperation of Muslims in salvation and liberation from internal and external corrupt forces, and when that is achieved. Liquidation and complete freedom was achieved. The sincere people thought about an Islamic state or another state in which God is pleased and Muslims are righteous.

The best way to support our reference is the saying of Imam Commander of the Faithful (peace be upon him) in Nahj al-Balagha: "Indeed, the suspected innovators are the ones who will be destroyed... And in the authority of God there is protection

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for your command, so give Him your obedience... or God will transfer from you the authority of Islam." If the authority of Islam was transferred from the predecessors due to the dispersal of their desires and the dispersion of their word, will it return to us when we are even more dispersed and disparate?

She asks: Is it true what is said: that the source of the idea of the Islamic state is Zionism to justify its racist religious state, and to say to those who criticize it: that Muslims also demand a religious state?

The answer: The religion of the Jews is the enemy of life and humanity, because God, in their belief, is a tribal God that no one cares about in the world except Israel alone, and that all people were created by God as their slaves, as stated in the book "The Observed Treasure" by Dr. Youssef Hanna Nasrallah, and the book "Jewish Survival" by the Zionist Rose Marin.

As for Islam, it is the religion of life, mercy, and humanity as a whole, and nothing is more evident than the verses and hadiths that declare that Islam guides to that which is most upright, and that it is based on reason and common sense, and that the call of God and the Messenger must be answered because it calls for a better life. The meaning of this is that Islam is secular and rational, that is, it cares about man as a human being, no matter who he is, even if he is a Jew, provided that he does not assault his fellow man... And where does this compare to the religion of the Jews who called themselves God's own people?

(**As for those who disbelieve**, **it is miserable for them**) They see nothing but shame and destruction (**And He misled their deeds**)

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Do not get back to them well (**That is because they hated what God sent down, so He made their deeds worthless**.). They hated the Messenger (may God bless him and grant him peace) and the Qur'an that was revealed to him for no other reason than because he wanted them to follow the truth and they hated him, so they were among the losers in deeds. Misguidance and frustration have one meaning, which is loss and futility of work, and the Almighty repeated it to indicate that the loss of work is inseparable from disbelief and hatred of the Qur'an.

(**Have they not traveled through the earth and seen what was the end of those before them?**). How did the polytheists deny the message of Muhammad (PBUH) when they looked at the earth traces of the past, and heard that God took revenge on them when they denied the messengers? A similar example is presented in one letter in many verses (**May God destroy them**) Destroy them with their children, wives, and money (**And for the unbelievers there are examples like it**). God's rule regarding tyrants is one, so if He destroys the early ones due to their tyranny, then He also destroys the later ones for the same reason.

(**This is because God is the protector of those who believe, and the disbelievers have no protector**.). This is an indication of destruction and destruction, and the meaning is that God destroyed the unbelievers as they have no helper or intercessor besides God. As for the believers, God takes care of their affairs, defends them, and bestows blessings upon them. (**Indeed, God admits those who believe and do righteous deeds into gardens beneath which rivers flow**.). The meaning is clear, and is presented in many verses (**And those who disbelieve will enjoy themselves and eat as cattle eat, and the Fire will be their abode**.). They are just like animals, they eat and do not think about anything, so their fate is the Hell they arrive at, and a miserable place to stay. Imam Ali (peace be upon him)

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said: "I was not created to be distracted by eating good things, like a tied animal whose only concern is its fodder, or a sent animal whose only concern is picking up garbage - that is, picking up garbage - chewing up some of its fodder and distracting itself from what is intended for it."

(**And there is a town more powerful than your town that expelled you**. **We destroyed them**, **and there was no one to help them**.). This is a threat to those who conspired to assassinate the Greatest Messenger (PBUH) and forced him to emigrate from his country, Mecca, to Medina. See the interpretation of verse 30 of Surat Al-Anfal, vol. 3, p. 472. And in the interpretation of Al-Tabari on the authority of Ibn Abbas, when the Prophet (PBUH) left Mecca, he said: You are the most beloved of God's lands to God, and you are the most beloved of God's lands to me. If the polytheists had not expelled me, I would not have expelled from you. So the enemies of God are cruel to those who rebel against God by depriving Him of His sanctuary or killing them.

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Not his killer. Then God Almighty revealed the verse. (**Is he who is upon clear proof from his Lord like one to whom his evil deeds are made pleasing**, **and they follow their own desires?**). It is not equal in the sight of God who takes the truth from its source, and has insight into its affairs, and who measures truth and justice according to his desires and purposes, and despite this he sees that he is one of the best people in deeds.

The description of Paradise, **verses 15-19**:

(**An example of Paradise in which the righteous are promised**: **rivers of water that is not stagnant**, **and rivers of milk whose taste does not change**,

and rivers of delicious wine to the drinkers. (15) **And rivers of purified honey**, **and for them therein are all kinds of fruits**, **and forgiveness from their Lord is like one who is eternally in the Fire**. **They were given boiling water to drink and it cut their intestines**. (15) **And among them are those who listen to you until**, **when they leave you**, **they say to those who have been given knowledge**, "**What did he just say?**" **Those are those on whose hearts God has set a seal and they follow Their desires** (16) **And those who are guided He has increased their guidance and given them their piety** (17) **So do they wait except for the Hour to come to them suddenly? It has come** (18) **So know that there is no god but God**, **and ask forgiveness for your sin and for the believing men and believing women**, **by God**. **He knows your resting place and your resting place** (19))

the language :

Variable bilge. Very hot intimate. Above, that is, from the first time it approaches us. And he came to them

Their piety guides them to it, and its signs are its signs and indications. And their memories remember them. You change your comings and goings in the affairs of this world. What is meant by your abode is your resting place for sleep or rest, and it was said: your destination in the afterlife.

Parsing:

Like Paradise is a first subject, and rivers are a second subject, and there is a predicate in it, and the sentence is a predicate of the first, and it was said: A predicate like

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Paradise is omitted, its meaning is what I recite to you of its descriptions. And they have in it all kinds of fruits related to a deleted predicate of a deleted subject, i.e. types of all fruits. And forgiveness is a subject, and the predicate is omitted, that is, they have forgiveness, and from their Lord is attached to forgiveness. As if he is eternally in Hell is a predicate of a deleted subject, meaning: Whoever is eternally in Paradise is like he who is eternally in Hell. Above is an adverb of time according to Al-Zamakhshari and another adverb according to Abu Hayyan Al-Andalusi. That is, soon. The source is that it comes to them instead of inclusion of the Hour. Suddenly, in the adverbial case, i.e. suddenness or an attribute of an absolute object, is omitted. How can they have news in advance while their memory is a delayed beginning? And if an objectionable sentence comes to them, and a hidden pronoun comes that refers to the Hour, and appreciation, then how will they remember them when the Hour comes to them?

Meaning:

(**An example of Paradise in which the righteous are promised are rivers of stagnant water**.). What is meant by the example of Paradise is its description, and the meaning is that God told His servants that one of the attributes of Paradise is that it contains rivers of water that remain in their original form and reality, nothing has changed it. (**And rivers of milk**, **the taste of which has not changed**.) It has neither color nor smell (**And rivers of delicious wine to those who drink**) Delicious in the mouth and not lost in the mind (**And rivers of refined honey**) Of wax and others (**And they will have therein all kinds of fruits**) And some of them do not know their equivalent in this world. In some Sufi books, what is meant here by water is knowledge, by milk is work, by red is the pleasure of love, and by honey is the sweetness of knowledge and closeness to God.

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We have previously stated more than once that everything stated in the Book of God must be acted upon on its apparent meaning until the opposite is proven by transmission or reason, and reason does not reject any of the descriptions of Paradise indicated by the apparent meaning of the verses, so it must be taken into account and kept true to its truth and meaning.

And you ask: God Almighty mentioned in more than one place in His Book that the people of Paradise will enjoy intangible pleasure, not sensory pleasure, such as God's love for them, His pleasure on their behalf, and the elevation of their status before Him, including the Almighty's saying: (**In a seat of truth in the presence of a powerful angel**) Last moon. And he said: (**The Most Gracious will bestow love upon them**) 96 Maryam. What is the reason for combining what the verses indicate that the bliss of Paradise is through sensual pleasure and what they indicate that it is through moral pleasure?

The answer: There is no objection to combining the two pleasures and working with both meanings.. The people of Paradise will enjoy the love of God and the highest status with Him, and they will also enjoy good foods and drinks. Mullah Sadr said in the books: "As for Paradise, it is as indicated by the Qur'an and the Sunnah in conformity with the proof... There is no death, no old age, no grief, no sickness, no ruin, no disappearance. It is the abode of residence and dignity, its people are not touched by calamity or vain. Differentiated, among them are those who enjoy praising God and glorifying them, and among them are those who enjoy tangible pleasures, such as various types of food, drinks, fruits, sofas, beautiful women, the use of children, sitting on carpets and carpets, and wearing silk, silk, and brocade, and

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each of them only enjoys what he desires and desires according to what his desire is attached to."

(**And forgiveness from their Lord**). Those who enjoy the pleasures and desires of this world will be held accountable for them with a difficult reckoning: (**Do they think that whatever We provide them with with it of wealth and children**, **We will hasten for them in good deeds? Nay**, **they do not realize it**.) – 56 believers. As for the people of Paradise, they revel in its bliss and are safe and secure from God's reckoning and punishment (**Like someone who is eternally in hell**). There is an omission in the speech indicated by the context, and the estimation is: Is he who is eternal in Paradise like he who is eternal in Hell? They are not equal. (**They were given boiling water to drink**, **and it cut their intestines**.). How are they equal to the companions of Paradise?

Do they drink fresh water, milk, wine, and filtered honey, and do the people of Hell drink boiling water and pus that boils in the stomachs?

(**And among them are those who listen to you until**, **when they leave you**, **they say to those who have been given knowledge**, "**What did he say above?**")?. The pronoun "among them" refers to the people, and "to shun", and some of them are meant to be the disbelievers or hypocrites, and the speech in you is for the Messenger (may God bless him and grant him peace), and those who were given knowledge are the scholars of the People of the Book. The meaning is that those who attend your council, O Muhammad, are disbelievers or hypocrites, say sarcastically when they leave you and after they have listened to the word of God, they say to those of the scholars of the People of the Book who attended with them:

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We do not understand what Muhammad said while we were in his council, which we soon left. Did you understand anything? .. This is the behavior of someone who does not like anything except what expresses his whims and desires.

(**Those are those on whose hearts God has set a seal and they follow their desires**.). And His Almighty saying: Follow their desires: refers to an answer to a destined question, which is: Why is God's seal on their hearts? He answered because the desires had overtaken their hearts to the point that it was as if God had sealed them or created them without hearts, and in the words of verse 5 of Surat Al-Saff: (**When they deviated**, **God made their hearts deviated**). (**And those who are guided**, **He will provide them with guidance**). The believers asked for guidance sincerely and sincerely, so God was their guide and guarantor, increased their knowledge of good things, and included them in His care and guidance for what would bring them good in this world and the hereafter, and this is what is meant by the Almighty's saying: (**And He gave them piety**).

(**So do they wait except for the Hour to come to them suddenly?**). The conscience of looking back goes back to those who said sarcastically about the Great Messenger (PBUH): What did he say above? They said this, astonished about the Day of Resurrection, which would take them by surprise, and in which they would stand before God to discuss the account and decide the matter. (**Its signs have come**) The pronoun for the hour, and what is meant by the conditions here are the conclusive evidence and arguments for the resurrection, and they came in the Book of God and on the tongue of Muhammad (PBUH) in various ways, and did not leave an excuse for an evil.

(**So how can they be when their remembrance comes to them?**). In the speech, there is an advance and a delay, and the basic principle is, how will they

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remember them when the Hour comes to them? The meaning is that the greatest Messenger mentioned them in this world, but they did not remember, and when they were resurrected and saw the torment, they remembered and regretted, but where they will not benefit.

With something (**Know that there is no god but Allah**) He gives life and kills and punishes and rewards... and it is not far from being a meaning, so know that there is no god but God. Here I pray to God and His oneness. (**And ask forgiveness for your sin and for the believing men and women**). Asking forgiveness for sin is loved by God Almighty and required in itself, whether there was sin or not. (**And God knows your fickleness**) In business (**And your resting place**) Your headquarters when you leave work or your destiny in the afterlife, as was said. Whatever it is, God Almighty knows the condition of His servants in this world and the afterlife, and when they move and remain at rest.

Obedience and good speech, verse 20–23:

(**And those who have believed say, "If only a surah had not been revealed." When a decisive surah is revealed and fighting is mentioned in it, you will see those in whose hearts is disease looking at you**. (20) **Obedience and kind words are better for them than when the matter is decided, and if they had been truthful to God, it would have been better for them**. (21) **So will the fainting person see death? Perhaps, if you were given your power, you would spread corruption on earth and sever your ties of kinship?** (22) **These are those whom God has cursed and made deaf and blinded their sight**. (23) **Is it not? Do they contemplate the Qur'an, or are their hearts locked?** (24)

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Indeed, those who turned back on their backs after guidance had become clear to them – Satan has enjoined for them and dictated (25) **That is because they said to those who hate what God has revealed: We will obey you in some matter, and God knows their secrets**. (26) **So how if you give them death? The angels strike their faces and their backs** (27) **That is because they followed what displeased God and they hated His pleasure, so He nullified their deeds** (28) **Or Those in whose hearts is sickness thought that God would not remove their hatred**. (29) **And if We had so willed, We could have shown them to you. Then you would have recognized them by their marks, and you would have recognized them by their marks. The tone of speech, and God knows your deeds** (30))

the language :

A clear court with its text. What is meant by illness here is doubt and hypocrisy. And better is used in the sense of more deserving and more worthy and in the sense of woe, which is what is meant by the Almighty's saying: So more worthy of them. The matter was very determined and necessary. What is meant is that you assume the mandate of government.

Parsing:

If not, meaning hello. A surah in the nominative case is the subject of a verb whose subject is not named. And from death on the deletion of the genitive, that is, for the descent of death. So give them a beginning and a predicate. And obedience to a subject and a well-known saying that is sympathetic to it and the predicate is deleted, meaning good for them. This parsing was transmitted by Abu Hayyan Al-Andalusi

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on the authority of Al-Khalil and Sibawayh, and it was said: Obedience to the predicate of a subject that is deleted, meaning our command is obedience. The noun kan is a hidden pronoun that refers to honesty, which is understood from the Almighty's saying: Believe in God. The source is that you might spoil the news. And if you take an object sentence.

Meaning:

(**And those who have believed say**, "**If only a surah had not been revealed**." **When a decisive surah is revealed and fighting is mentioned in it**, **you will see those in whose hearts is disease looking at you**. **The fainting man looked back from death**). And for the sake of the integrity of the speech, it is necessary to evaluate the genitive case and the genitive case related to what was revealed, and the evaluation is if a surah had not been revealed due to fighting. As for the evidence for this omission, it is the Almighty's saying: (**Fighting was mentioned in it**) Grammarians express its example as being deleted from the first due to the second's indication of it. It is clearly stated in its text on fighting, and the meaning is that the sincere believers wished that the Qur'an would command them to wage jihad against the people of disbelief and transgression, and they would rush - when they were called to it - to sacrifice their lives for the sake of God, rejoicing and rejoicing in meeting God and His reward. As for those in whose hearts is a disease and they are the hypocrites, they were the people who most hated jihad and fighting, and if a verse about it was revealed, their nerves collapsed from fear, and they looked at the Prophet. (PBUH) A look of anger and panic, just like one who looks at death as it descends upon him (**So it is better for them**) Many commentators said: Its meaning is woe to them, meaning death and destruction, and this is consistent with the context of the verse.

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(**Obedience and kind words**). This is a resumed sentence, and its meaning is obedience to God, and a statement that the Messenger accepts from the "hypocrites" is better for them than filling their hearts with anger and hypocrisy, and looking at the Messenger with hatred and fear. (**So when the matter is decided**, **if they had been truthful to God**, **it would have been better for them**.). If only the hypocrites were sincere to God and responded to the Messenger's call when they faced the reality

By declaring jihad, it became an obligatory obligation. If they had done that, it would have been better for them in this world and the hereafter, but they refused anything but corruption and misguidance.

(**Did you then expect that**, **if you were given power**, **you would spread corruption on earth and sever your ties of kinship?**). You hypocrites showed Islam out of hatred for it and fear of its power and authority... Perhaps if you had the power and authority, you would fill the earth with corruption by worshiping idols, shedding blood, plundering money, and cutting off family ties. (**Those whom God has cursed**) Far from His mercy (**So he made them deaf and blinded their sight**.). When they remained silent from the call of the truth, and were blind to seeing it, God deafened their hearing and blinded their sight, and with a word they took the path of destruction, choosing, so God destroyed them. (**We did not wrong them**, **but they wronged themselves**.) - 101 Hood.

Do they not consider the Qur'an, **verses 24–31**:

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(Do they not contemplate the Qur'an, or are there locks on their hearts? (24) Indeed, those who turned back on their backs after guidance had become clear to them, Satan made it impossible for them. And He dictated to them (25) This is because they said to those who hated what God has revealed: We will obey you in some matter, and God knows their secrets. (26) So how then? The angels drove them around, striking their faces and their backs. (27) That is because they followed what displeased God and they hated His pleasure, so He thwarted Their deeds (28) Or do those in whose hearts is sickness think that God will not remove their malice? (29) And if We had so willed, We could have shown them to you, so you would have recognized them by their marks. And you will surely recognize them in the tone of speech, and God knows your deeds. (30) And We will certainly test you until We recognize those of you who strive hard and are patient, and that they will be tried. Your news (31))

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the language :

They ponder the Qur'an, contemplate it, and understand its meanings. Zain asked. He extended their wishes and hopes. And the sign is the sign. The melody of the statement is its content and meaning.

Parsing:

A mother with broken "mother" hearts, and the same is a mother according to her. Satan is a subject and a sentence is a predicate, and the sentence is from the subject and the predicate is a predicate that those who have apostatized. So how is the news for a deleted subject, that is, how are they doing? "Then" is reduced from the heavy

one and its name is deleted, meaning that it will not. Let them know them as a conjunction of lārīnākhum, and the lam in lārāfatham occurs in the answer to if and is repeated in the conjunction for emphasis. The lam in Let's Know Them is in the answer to a deleted section.

Meaning:

(**Do they not contemplate the Qur'an**, **or are there locks on their hearts?**). The pronoun "they ponder" refers to the hypocrites, because these verses and the ones before them speak about them.. And everything that came in the Qur'an regarding the evidence for the creation of the heavens and the earth for the existence of the Creator, and the strong arguments for the resurrection and the prophecy of Muhammad (PBUH), and for the ugliness of polytheism, injustice, and corruption on earth, all of that and the lessons and sermons that accompany it are clear in meaning, without ambiguity or complexity, in addition to what the Qur'an's style in The heart of the reader and listener is filled with humility and sensitivity - then - why are the unbelievers and hypocrites not affected by this miracle? Have they lost their hearing and sight, or have the locks of blindness and blindness closed on their hearts?

(**Indeed**, **those who turned back on their backs after guidance had become clear to them**, **Satan swayed for them and dictated to them**). An apostate is one who believes in the truth and then disbelieves in it, and in his ruling is one who knows the truth with conclusive evidence but denies it out of passion in himself.. He is in the ruling of an apostate because his knowledge of the truth is in the same position as belief in it, and his hatred for it is exactly the same as turning away from it. As for the one who harbors disbelief and shows it

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Faith is a hypocrite and an apostate as well, a hypocrite because he reveals the opposite of what he conceals, and an apostate because he is treated in this world as believers, and in the afterlife as disbelievers, so it is as if he is a believer and an apostate at the same time… The wording of the verse addresses the three types because the apparent evidence that was based on monotheism, resurrection, and the prophethood of Muhammad (PBUH) is the proof against them that God intended when He said: (**After guidance has become clear to them**) But Satan tempted them into hypocrisy, apostasy from the truth, and opposition to it. He promised them false promises and whispered to them that their wishes and hopes would be fulfilled.

(**That is because they said to those who hated what God revealed**: **We will obey you in some matter**.). Pronoun they said to the hypocrites, and what is meant by those who hated what God revealed is the Jews who were neighbors with the Messenger (PBUH) because the Jews are the people who most hate everything that was revealed, especially the Qur'an. The meaning is that the hypocrites said to the Jews: We are with you against Muhammad and we share with you in his hostility, but our special circumstances do not allow us to declare disbelief in him and develop hostility towards him, so let us pretend to be Islam and obey you in plotting against him and conspiring against him. (**And God knows their secrets**) That is, the secrets of the two parties, the Jews and the hypocrites, because nothing is hidden from Him on earth or in heaven.

(**So how when the angels take them**, **striking their faces and their backs?**). They evaded jihad out of fear of being killed. Do they evade death and its blows, resurrection and its horrors? (**That is because they followed what displeased**

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God and hated His pleasure.) God Almighty punishes them at death and after it as well because they preferred His displeasure rather than His pleasure (**So He thwarted their deeds**) You will not find anything for them (**Or do those in whose hearts is sickness think that God will not expel their malice?**) The hypocrites harbored hatred and hostility towards the Prophet (PBUH) and the Companions, and showed them love and loyalty, and they thought that God Almighty would not reveal what their chests concealed and their consciences were filled with disbelief and hatred.

(**Had We willed**, **We could have shown them to you**, **and you would have recognized them by their marks**.). The Almighty's saying: "We would have shown them to you," meaning "We would have made you aware of them," and His saying: "And you would have known them by their marks" means that when we made you aware of them, you would recognize them by the distinguishing signs. The purpose of this branching, which is similar to repetition, is to confirm that the Prophet does not miss anything that God tells him. As for someone other than the Prophet, he may make a mistake in understanding it.. The apparent meaning of the verse indicates that it was revealed before the Prophet (PBUH) knew the hypocrites, because "if" is for refraining, but the Prophet (PBUH) recognized the hypocrites after that, as God Almighty said: (**And you will know them in me**

The melody of speech). The melody of speech is its content and meaning, like the false apologies used by the hypocrites, their criticism of good people, their praise of evil people, and other slips of the tongue that reflect hypocrisy and hypocrisy. On the authority of Anas: No hypocrite was afraid of the Messenger of God (may God bless him and grant him peace) after this verse. Also, the Prophet (PBUH) knew the

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hypocrites by their actions, as they would evade jihad and be hesitant when making sacrifices for the sake of God.

(**And God knows your deeds**). This is a threat to everyone who shows goodness and harbors evil (**And We will certainly test you until We know those among you who strive and are patient**, **and We will test your reports**.). God knows the mujahideen and the patient ones before He tests them, but He treats people like a tester with commands and prohibitions so that His knowledge can be clearly seen. He distinguishes the evil from the good by the actions for which he deserves reward and punishment, and He takes His servants as proof, as is the case with the just and the wise. In Nahj al-Balagha: God has sought your victory, and He has the hosts of the heavens and the earth, and He is the Mighty, the Wise, and He has granted you a loan, and His is the treasures of the heavens and the earth, and He is the Rich, the Praiseworthy… He wanted to test you as to which of you is best in deeds, so hasten to your deeds and you will be with God's neighbors in His abode.

And do not nullify your deeds, **verse 32–38**:

(**Indeed**, **those who disbelieve and turn away from the path of God and oppose the Messenger after guidance has become clear to them will never harm God in the slightest**, **and He will nullify their deeds**. (32) **O you**! **Those who believe**, **obey God and obey the Messenger**, **and do not nullify your deeds**. (33) **Indeed**, **those who disbelieved and turned away from the path of God and then died while they were disbelievers – God will not forgive**. (34) **So do not become weak**, **and call for peace**, **while you will prevail**, **and God is with you**, **and He will not abandon your deeds**. (35) **The life of this world**

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is only play and amusement. And if you believe and fear God, He will give you your reward.

And He does not ask you for your wealth. (36) If He asked you for it, He would make you miserly and remove your grudges. (37) Here you are, these people, called to spend in the path of God. And among you is some who are stingy, and whoever is miserly is only stingy with his own soul, and God is Rich, and you are poor, and if you turn away, He will replace you with another people. Then they will not be like you (38))

the language :

They disagreed and were stubborn. He leaves some of his witr if he lacks it: What is meant is that God does not wrong you because of your deeds. It protects you from neglect, which is insistence on the question.

Parsing:

God will not forgive them for the news that those who disbelieved. And pray for kindness, so do not become weak. The highest is the plural of the highest. Here you are, "ha" for warning, and you are a subject, and these are a substitute for it and a sentence called a predicate. Some of you are stingy. "Who" is a noun connected to the subject. And who is stingy? "Who" is a conditional noun. He is stingy with himself, i.e. he refrains from caring for himself, and so the verb 'adi' is 'ba'an', not 'aali'.

Meaning:

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(**Indeed**, **those who disbelieve and turn away from the path of God and oppose the Messenger after guidance has become clear to them will never harm God in the slightest**, **and He will frustrate their deeds**.). The Great Messenger (may God bless him and grant him peace) called for Islam with clear evidence, but those with interests and goals disbelieved in him and prevented people from adopting it by force, money, and false propaganda. But God honored His Prophet, demonstrated His religion, and nullified the work of the traitors.

Even today, Islam and Muslims suffer from many evil forces, the most dangerous of which are some countries and structures that bear the name of Islam and cooperate with its worst enemies, colonialism and Zionism. It is time for Muslims to shake off the dust of hatred and discord, and unite against their common enemy.

(**O you who have believed**) By God, the Messenger, and the Last Day (**Obey God and obey the Messenger**) That is, act inspired by your faith, as God Almighty says: Obey God after His saying: O you who have believed, like His saying: (**So whoever hopes to meet his Lord, let him do righteous deeds**.) 110 The Cave. (**And do not neglect your deeds**) Of polytheism and hypocrisy, nor of harm and harm, nor of the bad deeds that take away good deeds. God Almighty said: (**God only accepts from the righteous**) In the hadith: "No work is accepted except with piety."

Imam Ali (peace be upon him) said: Be more careful about accepting work than you are about working.

(**Indeed**, **those who disbelieved and turned away from the path of God**, **then died while they were disbelievers**, **God will never forgive them**.) In the afterlife, because God Almighty will gather man for what he died in, and will hold

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him accountable according to what he ends his life with, whether disbelief or faith. A similar example was presented in verse 161 of Surat Al-Baqarah, vol. 1, p. 248, and verse 91 of Surat Al Imran, vol. 2, p. 106.

The Qur'an and the politics of war:

(**So do not become weak and call for peace**). Incidents have proven that whoever becomes weak before his enemy, is in awe of his power, and is afraid to confront him, he has provided him with the weapon with which he can kill him and submit him to his command. Imam Ali (peace be upon him) said: Dreadfulness is associated with disappointment, and modesty with deprivation. See Part 6, p. 240, paragraph "Psychological warfare." The wise policy in war according to its leaders and specialists is for a person not to collapse in front of his enemy, and also not to underestimate his strength, but rather prepare for him and confront him with steadfastness, despising all the hardships and pain that befall him. The Holy Qur'an has outlined this policy by saying: (**So do not become weak and call for peace**) That is, do not collapse before your enemies and surrender to their power and . tyranny, and he said: (**And prepare against them whatever force you are able**.) 60

Al-Anfal means do not underestimate their power and mobilize for their war all the human and economic potential you have.

(**And you are the highest**) If you are united, with one hand against the enemy of God and your enemy, otherwise you will fail and your strength will disappear, as stated in verse 46 of Surat Al-Anfal. (**And God is with you**) If you respond to his call to jihad with your soul and yours, so that the word of truth is the highest, and

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the word of falsehood is the lowest. As for whoever prefers meekness and comfort, and surrenders to humiliation and the forces of misguidance and corruption, God will abandon him and entrust him to the one who surrenders to him. (**And He will not abandon your deeds**). Whoever harms himself, his family, or his money for the sake of religion, the homeland, or any right - his sacrifice will not be in vain, but rather it is an honor for the religion and the homeland in this life, and a reserve for him in the afterlife with God.

You ask: The Almighty's saying: (**So do not become weak and call for peace while you are superior**.) It clearly indicates that the strong has the right to brutalize his weak enemy, and does not care about peace or mercy. There is no doubt that this contradicts humanity and justice, and is inconsistent with the Almighty's saying: (**O you who have believed**, **enter into peace all together**.) 208 Al-Baqarah.

The answer: The Almighty said: (**So do not become weak and call for peace**) It means: If you are afflicted by a brutal and ferocious enemy who does not value truth and justice, does not abide by the law or a covenant, and only understands the language of violence and force. If you are afflicted by this enemy, then stand firm before him and do not fear him or be brutal with him, and do not be merciful or uncompromising in the truth, for eliminating him is eliminating evil, and it is better for all of humanity.

It is a strange coincidence that I write these words today (1) In which Israel raided Bahr al-Baqar Primary School in the United Arab Republic, using American Phantom planes and missiles, and killed 47 children between the ages of six and twelve, excluding the wounded.

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The United States of America is responsible for the killing and wounding of these children.

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(1). April 8, 1970.

Regarding the similar raid on the Abu Zaabal National Factory, in which 33 workers were killed or wounded, it is responsible for Israel's crimes, as it supplied it with weapons and money, and ordered it to do in the Arab countries what it is doing in Vietnam. Newspapers and radio stations reported that US soldiers killed the people of an entire village in Vietnam, and no child or woman among them survived, and neither this village nor the children's school had anything to do with the war.. Will peace work with these people? Butchers? Oh God, unless the meaning of peace means surrender to injustice and tyranny.

(**The life of this world is only a game and amusement**) For those who rely on it and are deceived by its falsehoods. Rather, it is evil for those who raise wars for its sake. It is a better abode for those who learn from it and are provided with for their afterlife. (**And if you believe and fear God**, **He will give you your reward**.). The conjunction of piety with faith indicates that merely confessing and ratifying there is no reward from God, but rather it is necessary to work with faith, and the clearest indication of this from this verse is the Almighty's saying: (**Indeed**, **those who believe and do righteous deeds**, **We will not waste the reward of one who does good deeds**.) - 30 Al-Kahf.

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(**He does not ask you for your wealth; if he asks you for it**, **he will make you stingy and remove your grudges**.) He does not ask you for your money, that is, he does not ask you to take out all of your money, nor to give a lot of it that would harm you. If God, the Most High in His wisdom, had asked the rich for more than this share and insisted on giving it to them, they would have seized and harbored hatred against Islam and the Prophet of Islam.

(**Here you are**, **called to spend in the way of God**.). A group of commentators said: What is meant by the path of God is jihad.. What is correct is that it includes everything in which God is pleased, and people are righteous in one direction or another. (**Among you is he who is stingy**, **and he who is stingy is only stingy about himself**.). The stingy person was stingy with God's right, and saved it for himself when he needed it, but the result was the opposite of what

He wanted to, as he exposed himself to God's wrath and torment, and deprived her of His pleasure and reward. See the paragraph "Money is the test," vol. 2, p. 107.

(**And God is Rich**, **and you are poor**) To His grace and mercy, and no servant of His servants is self-sufficient except because of Him, the Almighty. As for Him, He is enriched by His essence, not by benefit. He is an actor, not by a machine. He is destined, not by an idea. (**And if you turn away**, **He will replace you with another people**, **and they will not be like you**.). If you turn away from God's call and insist on rebellion and disobedience, He will remove you and bring about a new creation who will glorify His praise and not disobey His command. A similar example is presented in verse 19 of Surat Ibrahim, Part 4, p. 436, and verse 16 of Surat Fatir.

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Surah Al–Fath

29 Medinan verses.

In the name of God, the most gracious, the most merciful

We have revealed to you verses 1–5:

(Indeed, We have given you a clear conquest (1) so that God may forgive you your previous sins and those that will follow, and complete His blessings upon you, and guide you to a straight path (2) And God will help you with a mighty victory. (3) It is He who has sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith. And to God belongs the hosts of the heavens and the earth. God is All–Knowing, All–Wise (4) That He may admit the believing men and believing women into Gardens beneath which rivers flow to abide therein, and to remit from them their evil deeds. That is a great victory with God (5))

Meaning:

(**Indeed, We have given you a clear victory**). Conquest has two meanings, and what is meant here is victory because it is the first thing that comes to understanding, and because the Prophet (PBUH) said: A verse was revealed to me that is dearer to me than the world and all that is in it, then he recited: Indeed, We have granted you a clear victory. Therefore, the meaning is "Inna."

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We have given you victory, O Muhammad, with a clear victory. The commentators differed regarding the type and definition of this victory, with statements that Al-Tabarsi stated as four, and Al-Razi as five. Most of the commentators, or many of them, are of the opinion that what is meant by victory here is the Treaty of Hudaybiyyah, because this Surah was revealed after the truce that the Prophet (PBUH) concluded with the people of Mecca in Hudaybiyyah. However, the most likely opinion among us is that what is meant by victory here is the elevation of the word of Islam and the strength of the Muslims, and the abandonment of its hypocritical and polytheist enemies, because the conquest in the verse is absolute and not restricted to the Treaty of Hudaybiyyah, or the conquest of Mecca, or victory over the Romans and Persians, or anything else. Therefore, this verse is synonymous with verse 33 of Surat Al-Tawbah: (**It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, even if the polytheists hate it**.). In one word, what is meant by victory is the race, not the individual.

(**May God forgive you for your past and future sins**.). She asks: When did the Prophet sin so that God would forgive his sin? What is his earlier and later sin? Where is the infallibility of the prophets that deters sin? How can conquest be a reason for forgiveness? What is the relationship between them?

The answer: What is meant by sin here is not the Messenger's sin in reality and reality. How can he be infallible from sin and error? Rather, what is meant is that the polytheists believed that the Prophet was guilty in calling for monotheism and rejecting polytheism and in fighting the prevailing conditions and inherited traditions. As for forgiveness, what is meant is that these polytheists discovered recently, with the days and events, that Muhammad (PBUH) was innocent of all sin.

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And that he is truly and truthfully the Messenger of God, and that they were the ones guilty of accusing him and attacking his message... The explanation for this is that the Greatest Messenger (PBUH) called for monotheism, denounced idols and their people, and fought injustice and exploitation, and other evils of pre-Islamic times and their traditions... And what is greater sin and crime - according to pre-Islamic times and others - than attacking his religious sanctities and the customs of his fathers and grandfathers, which are part of Of his nature and being, but after God revealed His religion and supported His Prophet with evidence and evidence, and people entered into God's religion in droves, and among them were the polytheists who looked at the Prophet (may God bless him and grant him peace) the same way they looked at someone who sinned against them and their gods and fathers, after all of this it became clear to them that Muhammad is the one who is right, and that they are the ones who are wrong.

In conclusion, what is meant by the Messenger's sin is his sin in the claims of his polytheist enemies, not his sin in reality. What is meant by forgiveness is their forgiveness of this alleged sin, i.e. their repentance for what they thought of the Prophet of Mercy. As for attributing the sin to the Messenger in the apparent meaning of the speech, and attributing forgiveness to God, as for this matter, it is easy because the metaphor can accommodate it and more of it.. As for the connection between the conquest and this forgiveness, it is clear because the conquest is the reason that necessitates revealing the sincerity of the Messenger. And his innocence of the alleged sin that the polytheists accused him of before the conquest.

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(**And He will complete His blessing upon you**) By your victory over the enemies of God and your enemies and by raising your status in this world and the afterlife (**And He guides you to a straight path**) It is the divine law that guarantees people's good and well-being at all times and places (**May God give you a mighty victory**). The cherished victory is the one that is achieved by truth and justice, and by legitimate jihad, not by treachery and conspiracies, nor by the support of oppressive people and coups d'état.

(**It is He who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith**.). What is meant by tranquility here is conscious contentment and reassurance, because events have taught us that the reassurance of the ignorant leads to the worst consequences, and the meaning is that God has strengthened His religion and supported His Prophet so that the believers may rejoice, have their hearts at peace, and increase their certainty in their Lord, confidence in their Prophet, and strength in their religion. (**To God belong the hosts of the heavens and the earth**). This is a metaphor for the greatness of God in His power, otherwise He is in need of the worlds because He says to the thing: Be and it is. It indicates that if He, Glory be to Him, had willed, He would have destroyed the polytheists without jihad and fighting, but to test His servants as to which of them was best in deeds. (**And God is All-Knowing**, **All-Wise**) In his creation and management.

(**That He may admit the believing men and believing women into gardens beneath which rivers flow to abide therein**, **and to atone for them their evil deeds**. **And that is a victory with God**. **Great**). Al-Tabari said: When the Almighty's saying: We have granted you a clear victory, etc., was revealed. The believers said to the Messenger of God (PBUH): Congratulations to you, O

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Messenger of God. God has made clear to you what He will do with you, so what He will do with us? So his saying was revealed: That He may admit the believing men and believing women to Gardens, etc. There is no doubt - even if this narration is not authentic - that God expiates the sins of those who repent and admits the believers into His mercy and Paradise, and whoever enters Paradise will win the greater share.

And He punishes the hypocrites, **verse 6-9**:

(**And He tortures the hypocrites**, **both male and female**, **and the polytheist men and polytheist women**, **who think evil of God**. **The circle of evil is upon them**, **and God is angry with them and curses them**. **And He has prepared for them Hell**, **and it is an evil destination**. (6) **And to God belongs the hosts of the heavens and the earth**, **and God is Mighty**, **Wise**. (7) **Indeed**, **We have sent you as a witness and a bringer of good tidings and a warner**. (8) **That you may believe in Allah and His Messenger and honor him and honor him and glorify him morning and evening** (9))

the language :

A circle surrounds something. And evil is evil. What is meant by your reverence is that you support him, and by revering him you venerate him. Morning and evening, morning and evening.

Parsing:

Suspicious people are a characteristic of polytheists and hypocrites. And bad thoughts are an absolute effect of two thinkers. And a fate of discrimination. And witness the

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situation. And in the morning and in the evening, it is the object of it, meaning you glorify Him in the morning and evening.

Meaning:

(**And He tortures the hypocrites**, **both male and female**, **and the polytheist men and polytheist women**, **who think evil of God**. **The circle of evil is upon them**, **and God is angry with them and curses them**. **And He prepared for them Hell**, **and it is an evil destination**.). Evil means ugliness, evil, and corruption, and bad thoughts and bad thoughts have the same meaning, and what is meant here by bad thoughts about God Almighty is the suspicion that He, His wisdom is great, will not raise those from the graves.

He will not support Islam, the Prophet of Islam, and other such suspicions of the hypocrites and polytheists. The meaning of the verse in its entirety is that just as God has prepared gardens of bliss for the people of faith, He has also prepared for those who think badly of Him, such as the people of hypocrisy and polytheism. He has prepared for them evil that surrounds them from all sides, and wrath, curse, and bad fate, the fire of Hell does not destroy them so that they die, nor does He reduce their torment for them.

(**To God belongs the hosts of the heavens and the earth**, **and God is Mighty**, **Wise**). God Almighty mentioned this verse when He referred to the people of faith and their reward in the previous verse, and He mentioned it here while referring to the people of hypocrisy and polytheism, and the intention of the repetition is to point out that God Almighty is capable of blessings and vengeance so that the servant works in obedience to God in hope of His reward, and refrains from disobeying Him

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for fear of His punishment. (**Indeed**, **We have sent you as a witness**, **a bringer of good tidings**, **and a warner**.). Tomorrow, the Great Messenger (may God bless him and grant him peace) will bear witness before God Almighty that he has conveyed to the servants what was revealed to him, has given good tidings of salvation to the obedient, and warned the sinner of destruction. This verse was preceded by a single letter in Surah Al-Ahzab, verse 45, vol. 6, p. 228.

(**That you may believe in God and His Messenger**, **and honor him**, **honor him**, **and glorify him morning and evening**.). The "ha" in Ta'zruhu wa Taqruhu refers to the religion of God, and it was said: To the Messenger of God.. and the meaning is the same, and the "Ha" in "Tasbiruhu" is to God Himself, and what is meant by "Tasbih" in the morning and evening prayers is the five daily prayers. The meaning is that God sent Muhammad to the creatures so that they may believe in God and the message of Muhammad (may God bless him and grant him peace), and support God's religion by defending it and striving in His cause, and to respect God's rulings by obeying them and acting in accordance with them, and to observe the five daily prayers.

The Pledge of Ridwan under the tree, **verses 10–14**:

(**Indeed**, **those who pledge allegiance to you are only swearing allegiance to God**. **God's hand is over their hands**. **Whoever breaks his pledge is only breaking his own fault**, **and whoever fulfills what God has promised him**, **He will give it to him**. **A great reward** (10) **The Bedouins who remained behind will tell you**: **Our money and our families have occupied us**.

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So ask forgiveness for us. They say with their tongues what is not in their hearts. Say, "Then who can possess anything for you from God, whether He intends harm for you or intends to benefit you?" Rather, it is God. Of what you do is well aware. (11) **But you thought that the Messenger and the believers would never return to their families, and that was made fair in your hearts, and you thought.** (12) **And whoever does not believe in Allah and His Messenger – indeed, We have prepared for the disbelievers a burning fire.** (13) **And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills, and God is ever Forgiving, Most Merciful** (14))

the language :

The plural of "left behind" is the plural of "makhlafa", meaning those who are abandoned, and those who are left behind. The Arab is general and the Bedouin is specific to those who live in the desert. And Bora perished.

Parsing:

In summary, they only pledge allegiance to God. It is news that those who... And the hand of God is over their hands, a subject and a predicate, and the sentence is a second predicate because those who etc. Agra is the second object to give him, because the verb here means to give him. Something is an absolute object, meaning that he possesses anything of the property. And the word "that" is diluted and its name is deleted, meaning that it is. Never is an adverb of time for affirmation in the future, such as a negation such as I will never do it, or an affirmation such as I will never do it.

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Summary of the story:

(**Indeed**, **those who pledge allegiance to you are only pledging allegiance to God**. **God's hand is over their hands**, **so whoever breaks his oath will only break it**.

upon himself, **and whoever fulfills what he has covenanted with God**, **He will give him a great reward**.). This noble verse refers to the pledge of allegiance of Ridwan under the tree, and this is its story:

In the year six AH, the polytheists were in control of Mecca and the Sacred House, and at the end of this year the Messenger of God (may God bless him and grant him peace) left Medina with one thousand and four hundred Muslims, heading to Mecca, wanting to perform Umrah, without thinking about war. When they reached a place called Al-Hudaybiyyah, Abu Sufyan learned of their arrival, so he gathered the Quraysh and decided unanimously to prevent the Messenger and those with him and repel them from the Sacred House of God by force of arms. They gathered knights for this, and appointed Khalid bin Al-Walid over them. Then the ambassadors went between the Prophet (PBUH) and them, and the Quraysh ambassadors were asking the Prophet to return to Medina and not enter Mecca, and the Prophet answered them, "We did not come to fight anyone, and we came to fight no one." Visitors of the Sacred House, and whoever turns us away from it, we will fight him.

Urwa bin Masoud was one of the ambassadors of the Quraysh to the Messenger of God (may God bless him and grant him peace). He saw the Companions devoting their love to the Messenger. He would not perform ablution without their ablution being done quickly, and he would not spit without their spit being taken away, and

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not a single hair would fall out without them collapsing on him. So he returned in astonishment at what he saw and said: "O people of Quraysh, I have come to Chosroes in his kingdom, and Caesar in his kingdom. And the Negus in his kingdom, and I have never seen a king among his people like Muhammad among his companions. I have seen them never surrender to him for anything, so decide what you think."

The Messenger of God (may God bless him and grant him peace) sent Uthman bin Affan to the Quraysh because he was a relative of Abu Sufyan, and said to him: Tell them that we did not come to fight, but rather we came as visitors to this house to honor its sanctity, and we have the sacrificial animal with us to sacrifice and leave. When Uthman informed them, they said: This never happened. There was no news of Othman, and it was rumored that he had been killed, and when this rumor reached the ears of the Prophet (PBUH), he said: We will not stop until we speak with the people, and he called for allegiance to him. He was sitting under a tree there, so his companions quickly pledged allegiance to him for obedience and death for the sake of God.

God Almighty has described this pledge of allegiance as His own pledge, and that He has taken it into His own hand, and that whoever breaks it and breaks it has betrayed God and exposed himself to His wrath and power, and that whoever fulfills it and does not break the covenant will have with his Lord a safe and good return, and that is where He says:

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Glory be to him who said: (**Indeed**, **those who pledge allegiance to you are only swearing allegiance to God**. **God's hand is over their hands**. **Whoever**

breaks his pledge is only breaking his own fault, **and whoever fulfills what God has promised him**, **He will give it to him**. **A great reward**). This pledge of allegiance was known as the Pledge of Ridwan, and it is also called the Pledge of the Tree, and the Pledge of Ridwan under the Tree, according to the Almighty's saying: (**God was indeed pleased with the believers when they pledged allegiance to you under the tree**.) - 18 Al-Fath.

When the Quraysh saw the firmness of the Messenger (may God bless him and grant him peace), they submitted to peace, and it was agreed that the Muslims would not enter Mecca this year, even if it was the next year, they would enter it performing Umrah, and they remained there for three days, carrying no weapons except swords in their sheaths. The Messenger (PBUH) called Ali bin Abi Talib and said to him: Write in the name of God, the Most Gracious, the Most Merciful. The representative of the Quraish objected and said: Write in your name, O God, so the Prophet accepted and wrote to me. Then the Prophet said: Write this is what Muhammad, the Messenger of God, agreed upon. The representative of the Quraish objected and said: Write your name and the name of your father. The Prophet accepted and lingered on me, so the Prophet (PBUH) said to him: And you have the same, and you are persecuted. He refers thus to the issue of the two rulers in Siffin, and this is from the knowledge of the unseen that God revealed to His Noble Prophet and it is one of the strongest evidence of his prophecy and the truthfulness of his message.

When the two parties signed the reconciliation document, the Prophet (PBUH) and the Companions exited their ihram, slaughtered a sacrificial animal and shaved their heads, and stayed for days in Al-Hudaybiyyah, then departed for Medina. In the following year, the Prophet and the Companions went to Mecca for Umrah, and

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entered it while chanting Allah, glorifying Allah, and calling out: There is no god but Allah alone. He supported his servant, strengthened his soldiers, and failed the parties alone. They stayed in Mecca for three days, circumambulating and sacrificing, and this Umrah is called the Umrah al-Qadha because it is the place of the Umrah from which the polytheists prevented them, and in it the Almighty's saying was revealed: (**God has certainly made the vision come true to His Messenger**, **so that you will enter the Sacred Mosque**, **God willing**, **secure**, **with your heads shaved and short haired**, **and not afraid**.) - 27 Al-Fath.

The Bedouins who left behind:

(**The Bedouins who remained behind will tell you**: **Our money and our families have occupied us**, **so ask forgiveness for us**.). when

The Prophet (PBUH) wanted to go out to Mecca in the year of Hudaybiyyah. He mobilized the Muslims and urged them to travel with him. Some of the Bedouins scattered around Medina and others of the hypocrites abstained. They abstained and refused to go out with the Messenger of God (PBUH), thinking that the Quraysh would not let Muhammad enter Mecca or they would perish. Some of them said to each other: What do we have to do with being exposed to these dangers? And after the reconciliation was concluded according to what we mentioned, God Almighty said to His honorable Prophet: When you return, O Muhammad, to Medina, those who stayed behind you will apologize, because the management of their family and their money is what prevented them from being with you, and they are asking you, in a lie and hypocrisy, to pardon them, and you are asking God to be pleased with them and pardon what has gone before, and God Almighty has lied to them when

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He says: (**They say with their tongues what is not in their hearts**) As is the case with hypocrites at all times and places.

(**Say**, "**Who can do anything for you from God**, **whether He intends harm for you or intends any benefit for you?**"). Do you lie to God when He knows your secrets and your secrets, and in His hand is your good and your evil, and who can turn away His affairs from you, whether good or evil? (**Rather**, **God is Aware of what you do**) He also told his noble Prophet about it and said to him: You reveal something other than what you conceal (**Rather**, **you thought that the Messenger and the believers would never return to their families**, **but that was made fair in your hearts**.). You left behind the Prophet, thinking that God would not support the Prophet and those who believed with him, and that the enemies of God would prevail over His friends. (**And you thought evil**). You thought that Muslims were inevitably going to death, and there is no basis for this belief except Satan's whispering that God will not honor His religion and support His Prophet, nor will He be kind to those who believe in Him and are loyal to Him. (**And you were a deserted people**) That is, I will be destroyed, and everyone who surrenders his reins to Satan will lead him to destruction.

(**And whoever does not believe in God and His Messenger – We have prepared for the disbelievers a burning fire**.) They will abide therein forever, finding neither a guardian nor a helper (**To God belongs the dominion of the heavens and the earth**) There is no one other than Him, and there is no power or strength except with Him. Whoever is sincere in Him and relies on Him is sufficient for Him, and whoever turns to others or all of Him is in Him. (**He forgives whomever He wishes**) Who deserves forgiveness because God is Wise and it is impossible for Him to forgive those who unjustly shed blood, destroy schools for

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young children, and rob the hungry of their sustenance. (**And He tortures whomever He wants**) Who deserves to be punished, and your Lord is not unjust to His servants (**And God is Forgiving and Merciful**) Whoever has mercy on himself and others, otherwise he who does not have mercy will not be shown mercy (**And the wrongdoers have no helpers**).

Leave us and we will follow you, verse 15–17:

(**Those who were left behind will say, "When you set out for spoils to take them, 'Let us follow you.' They want to change the word of God. Say, 'You will not follow us.'" Thus God said, Before, they will say, "Rather, you envy Us." Nay, they did not understand except a little.** (15) **Say to those of the Bedouins who remained behind, "You will be called against a people endowed with mighty might." Whether you fight them or they submit, then if you obey, God will give you a good reward, but if you turn away as you turned away before, He will punish you with a painful punishment** (16) **not upon There is no blame on the blind, there is no blame on the lame, and there is no blame on the sick. And whoever obeys God and His Messenger, He will admit him to Gardens beneath which rivers flow. He will punish him with a painful punishment** (17))

the language :

"Miganim" is the name of a place or time, "the spoils," and what is meant here is earning money through conquest. Courage, strength and courage. The narrow embarrassment that is meant here is sin.

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Parsing:

Profit is prohibited from being spent because it is based on the weight of a reactor. The source of "to take it" is related to "you started." A little is an adjective for a deleted absolute object, i.e. a little jurisprudence. Or they will surrender, although you will fight them.

Meaning:

(**Those who are left behind will say**, "**When you go off to take spoils of war**, **let us follow you**."). These people who remained behind were the ones who refused to go out with the Prophet (PBUH) when he headed to Mecca at the end of the year six of the Hijra, and they are the ones whom God took care of when He said in the previous verse. (**The Bedouins who left behind will tell you that our money occupied us**.) Etc.... The Prophet wanted them to march with him, but they were afraid of the Quraysh and said: Our money and our people. After the Prophet returned from Hudaybiyyah, he stayed in Medina until the beginning of the year seven, then he went out as a conqueror to Khaybar, and there were many spoils there, for which the desire of those left behind was stirred. They said to the Prophet and the believers: Take us with you to those gains and spoils! ... They presented themselves here to go out, and yesterday they were called to do so, and they used family concerns and money as an excuse for fear of jihad and fighting... This is the logic of his greedy family and he does not act except under inspiration from them.

(**They want to change the word of God**). The pronoun "they want and they change" refers to those who are left behind, and what is meant by God's words here is His Almighty's promise to deprive those who are left behind of the spoils to which

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He, Glory be to Him, referred when He said: (**When you go to spoils to seize them**). But God, His wisdom be great, did not explain to us what these spoils are? Is it the spoils of Khaybar or something else? Despite this, the commentators said: God Almighty promised the people of the pledge of allegiance to Al-Ridwan in Al-Hudaybiyyah, and promised them that the spoils of Khaybar would belong to them and not to anyone else. Al-Razi said: This is the most famous among commentators, and Al-Maraghi said: "It contains authentic information." And this is not far off, because the Battle of Khaybar was the first after the Treaty of Hudaybiyyah.

Whatever it is, God Almighty commanded His noble Prophet to say to those who left behind: (**You will not follow us**) To take the spoils because you refused to follow us to Mecca for fear of being killed (**Thus God said before**) He is the one who told us that you have no share in the spoils (**They will say**, "**Rather**, **you envy us**.") No... God did not deprive us of the spoils, but you are the ones who deprived us out of envy and malice against us. (**Rather**, **they did not understand except a little**). This is a response from God Almighty to their saying: (**You envy us**) It means: No, the matter is not as you claimed, but rather it is your ignorance and disobedience to most of God's rulings.

(**Tell the Bedouins who were left behind**) They were the ones who refused to go out with the Messenger of God (PBUH) to Mecca (**You will be called against a people of mighty might**.). The caller is the Messenger of God (may God bless him and grant him peace), as he called them after the Battle of Khaybar to the Battle of Hunayn, Taif, and Tabuk. (**You fight them or they submit**) That is, the tough people whom you will be called to fight will be given by the Messenger between two things: either the sword or Islam. Will you respond to the Messenger's call or

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turn back on your heels as you did before? In other words, your steadfastness in fighting those of extreme valor is the test of your honesty, not taking the spoils. (**If you obey**, **God will give you a good reward**.) It is spoils in this world and paradise in the hereafter, or paradise and a high status with God for those of you who are killed in His cause.

(**And if you turn back as you turned before**, **He will punish you with a painful torment**.) What torment is more painful than the torment of Hell? (**There is no blame on the blind**, **there is no blame on the lame**, **and there is no blame on the sick**.). There is no sin on these types. All three if they neglect jihad for the sake of calling to Islam. As for jihad to defend the enemy and deter him from aggression, it is obligatory for everyone, men and women, young and distinguished, and old, healthy and unhealthy… from each according to his ability. (**And whoever obeys God and His Messenger**, **He will admit him to Gardens beneath which rivers flow**, **and whoever turns away**, **He will punish him with a painful torment**.). The meaning is clear, and it is Paradise for whoever obeys, and Hell for whoever disobeys. This meaning has been repeated in dozens of verses on the occasion of mentioning good and evil deeds, and to warn that God is just and wise, and that man will not be left in vain, and that he will meet God by his deeds, and that they alone are the subject of reckoning and the measure of punishment.

When they pledged allegiance to you under the tree, **verse 18–24**:

(**God was indeed pleased with the believers when they pledged allegiance to you under the tree**, **and He knew what was in their hearts**, **so He sent down tranquility upon them and rewarded them with an imminent conquest** (18)

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And they take many spoils, and God is Mighty, Wise. (19) God has promised you many spoils.

You take it, but He hastened this for you and restrained the hands of people from you, and that it may be a sign for the believers and guide you to a straight path. (20) And other things you could not God has encompassed it, and God has power over all things. (21) And if those who disbelieve had fought you, they would have turned back. Then they would not find a guardian or helper. (22) The Sunnah of God, which He has It has passed away before, and you will never find any change in the Sunnah of God. (23) And it is He who withheld their hands from you, and your hands from them, in the heart of Mecca after I will give you victory over them, and God is ever Seeing of what you do. (24))

Parsing:

It is in the accusative place of my satisfaction. And many spoils are the object of a deleted verb, i.e. their reward is spoils. And to be is a conjunction of the deleted word, meaning to thank God, and to be, and the noun to be is a hidden pronoun that refers to this. Another is an adjective for a deleted object, which is spoils, and appreciation is that God has promised you other spoils. And the Sunnah of God is in the accusative case on the infinitive, meaning that God made it a Sunnah.

Meaning:

(**God was indeed pleased with the believers when they pledged allegiance to you under the tree**.). By this, Glory be to Him refers to the pledge of allegiance of

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Ridwan under the tree, and that He is satisfied with it and its people. This pledge of allegiance was previously discussed in the interpretation of verse 10 of this Surah, entitled "The Summary of the Story." So check. (**So He knew what was in their hearts**, **so He sent down tranquility upon them and rewarded them with an imminent conquest and many spoils that they would take**.). The conscience in their hearts goes back to the people of the pledge of allegiance to Ridwan, and their hearts are full

By honesty and sincerity to God and His Messenger, what is meant by tranquility is comfort and reassurance, and by the imminent conquest, the Treaty of Hudaybiyyah, as one of its effects was the entry of Muslims into Mecca performing Umrah against the will of the Quraysh. In a narration, Omar bin Al-Khattab asked the Prophet (PBUH): Shall it be opened, O Messenger of God? He said: Yes. As for the abundant spoils, the commentators, or most of them, said: What is meant by them is the spoils of Khaybar because they were famous for their abundance of money and real estate... and it is more likely that they are every spoil that the people of the Pledge of Ridwan obtained, because God Almighty used the word spoils and did not associate it with anything special, and the bottom line of the meaning is that God Almighty bestowed upon the people of the Pledge of Ridwan reassurance, the peace treaty of Al-Hudaybiyyah, and many blessings because He taught them sincerity in their religion and honesty in their determination to wage jihad. God Almighty's way (**And God is Mighty**, **Wise**). Every success achieved by Muslims that pushes them forward is an effect of God's glory, ability, management, and wisdom.

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(**God has promised you many spoils that you will take**.). The many spoils here are all that Muslims gained during the era of the Messenger (may God bless him and grant him peace) and after him. Accordingly, the difference between the spoils mentioned in the previous verse and the spoils mentioned in this verse is that the first is specific to the people of the Pledge of Ridwan under the tree, and the second is for all Muslims in every time and place. (**So He hastened this for you**) The reference here is to the incident of the Treaty of Hudaybiyyah, because this treaty was the one that God hastened for the Muslims. As for the spoils of Khaybar, they came after this treaty. Were it not for the word "this," we would have said: the expedited treaty and the spoils of Khaybar together.

(**And restrain people's hands from you**). Al-Tabari said: The interpreters differed as to what is meant by these people. It was said: They are the Jews. Others said: They are Quraysh... In our opinion, what is meant by them is the enemies of Islam and the Muslims who tried to eliminate it and them, and nothing prevented them except weakness and inability. (**And to be a sign for the believers**). In the formation of a conscience, it goes back to the incident of the Treaty of Hudaybiyyah, and God made it a sign to the believers that He was with them and supported them against their enemies... And days did not pass until it became clear to the believers that the Treaty of Hudaybiyyah was good for them and evil for the polytheists. (**And He guides you to a straight path**) To everything that benefits you in this world and the hereafter.

(**And others that you could not overcome**, **God has encompassed them**.). Other is an adjective for omitted spoils,

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The meaning is that God promised you spoils that you are now able to take, and He also promised you other spoils that you are unable to take now, but God Almighty has preserved them for you, and you must take them in the near or distant future. (**And God has power over all things**) It is not impossible for Him to give you spoils beyond what you imagine and more than you hope for (**And if the disbelievers fought you**, **they would turn their backs**, **then they would find no guardian or helper**.). It is as if a questioner was asking: From where and how do Muslims gain the wealth of infidels, since they are strong in their equipment and numbers, and are desperate to defend themselves? God Almighty answered that God is with the believers, supporting them and defending them, and God is victorious in His affairs. As for the unbelievers, they have no refuge except the sword or flight.

(**The Sunnah of God**, **which has passed away before**, **and there will never be any change in the Sunnah of God**.). It is one of the laws of God Almighty regarding those of His prophets who passed to their seal, Muhammad (PBUH), that they should have victory over their enemies. If a questioner asks whether this does not agree with the verses that clearly stated that the Jews were killing the prophets unjustly, we will refer him to the detailed answer in Part 5, p. 331 et seq.

(**And it is He who withheld their hands from you**, **and your hands from them in the interior of Mecca**, **after He had given you victory over them**, **and God is ever Seeing of what you do**.). Their conscience belongs to Him, the Almighty, and the conscience of their hands belongs to the polytheists of Quraish. It was said: What is meant by the belly of Mecca is Al-Hudaybiyyah, because it is close to Mecca. Others said: What is meant is inside Mecca... and this is the meaning that comes to understanding from the word "the belly". Accordingly, the meaning is that you, Muslims, entered Mecca from all its lands, victorious and victorious, and it

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submitted to you without war. It is the capital of polytheism and the stronghold of the polytheists... and this is from God's great grace and blessing upon you, because it is He who prevented them from fighting you with terror. In their hearts, and prevent you from fighting them by forbidding it. It should be noted that the Treaty of Hudaybiyyah was in the year six, the Umrah al-Qadha was in the year seven, and the conquest of Mecca was in the year eight.

And they turned you away from the Sacred Mosque, verse 25-26:

(They are the ones who disbelieved and turned you away from the Sacred Mosque, and the sacrifice was withheld until it reached its place. And if there were no believing men and believing women, it would not Teach them, lest you trample upon them, and disgrace befall you from them without knowledge, so that God may admit into His mercy whomsoever He will. If they should deviate, We would surely have punished those who disbelieve. From them is a painful punishment. (25) When those who disbelieved placed in their hearts the fever of ignorance, then God sent down His tranquility upon His Messenger and upon the believers. And He made the word of piety obligatory upon them, and they were more deserving of it and its people, and God is All-Knowing of all things (26))

the language :

The guidance is the livestock that is given to the House of God. And the imprisoned man. What is meant by stepping on them here is to kill them. What is meant by Ma'ara here is suffering and hardship. And remove distinction. And the above diet.

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Parsing:

"The guidance" is a conjunction of the object of "sadakoum", meaning they rejected the guidance. And with one of the sacrificial animals withheld. The infinitive is from that which is in the genitive case with something that is deleted or in the accusative case by removing the subjunctive. The source is that you have intercourse with them, instead of including the object of you did not know them, i.e. you did not know how to have intercourse with them, such as: I liked Zaid's knowledge, i.e. I liked Zaid's knowledge. The pre-Islamic diet is instead of the diet, and its people are more deserving of it.

Meaning:

(**They are the ones who disbelieved and turned you away from the Sacred Mosque**, **and the sacrifice was withheld until it reached its place**.). When interpreting verse 10 of this Surah, we said: The polytheists prevented the Messenger (may God bless him and grant him peace) and the Companions from visiting the Sacred Mosque in the year six AH, and they had with them seventy camels - according to what was said - which they drove to slaughter in Mecca, and this is what God Almighty meant when He said: (**The gift is subject to the condition that it reaches its place**.) And he is bent, that is, confined for slaughter, and his place, that is, the place where he is slaughtered, is Mecca. We also said when interpreting verse 24: The Muslims conquered Mecca without fighting in the year eight, because God cast terror from the Muslims into the hearts of the polytheists... The verse we are considering indicates this meaning and confirms that the people of Mecca did not remain silent and stop fighting the Prophet and the Companions

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when they entered Mecca - except for fear of the Muslims, and the evidence for that - as the verse stated - is that these Meccans are the infidels who prevented the Muslims from visiting the mosque. What is forbidden and when the sacrificial animal reaches Mecca to be slaughtered there. And the poor wretch eats from it.

Then God Almighty pointed out some of the benefits of peace and refraining from fighting in the conquest of Mecca, saying: 1 - (**And had it not been for believing men and believing women**, **you had not taught them that you should have intercourse with them**, **and some disgrace befall you from them without knowledge**.). When the Prophet (PBUH) entered Mecca as a conqueror, there was a group of Muslims, men and women, but they were not known or distinguished from the polytheists because they concealed their faith for fear of the enemies of Islam. If war broke out, its harm would befall both Muslims and infidels... Perhaps a Muslim kills his Muslim brother who conceals his faith, thinking that he is killing an infidel, and this entails hardship for the Muslims with the required expiation and blood money for killing a mistake, in addition to the fact that the enemies of the religion take it from him. A means of attacking and defaming that Muslims are killing each other.

(**That God may admit into His mercy whomsoever He wills**). What is .2 meant by mercy here is Islam, and the meaning is that God Almighty withheld hands from fighting in the conquest of Mecca because He knew that some of its polytheist people would be guided and submit, and this is what actually happened. (**Had they swayed**, **We would have punished those who disbelieved among them with a painful punishment**.). That is, if each group were distinct from the other, and the Muslim was known from the infidel, God would permit the Muslims to fight the infidels, and send down the most severe punishment on them.

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(**When those who disbelieved placed in their hearts the fever of ignorance**.). By those who disbelieved, God Almighty refers to the hardened polytheists who prevented the Prophet in the year six AH from visiting the Sacred Mosque, for no other reason than because their hearts were filled with fanaticism and arrogance... This alone requires permission to fight and kill them, but God Almighty withheld the hands of the Muslims from them out of concern for the lives of those who concealed their faith and those of them who would convert to Islam after the conquest of Mecca.

(**So God sent down His tranquility upon His Messenger and upon the believers**, **and made them obligated to the word of piety**, **and they were more deserving of it and its people**.). What is meant by tranquility here is contentment and beautiful patience, and to abide by them is obligatory upon the believers. As for the word piety, it was said that what is meant by saying there is no god but God... It is more likely that what is meant by it is to act with piety, and the meaning is that the Prophet (PBUH) accepted the peace of Hudaybiyyah despite the arrogance and arrogance of the polytheists. Some of the companions hated this peace and insisted on fighting, but God Almighty inspired them with beautiful patience in the face of the arrogance of the polytheists, and commanded them. To accept peace and be satisfied with it, so they listened and did what faith and piety require, and there are no heresies, for they are worthy of them and the people most worthy of acting on them. They strove and sacrificed a lot for the sake of God, and were patient with the patience of the free and the righteous. (**And God is All–Knowing**). He knows the righteous and the criminals, and He will reward each for what they have earned, and they will not be wronged.

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Revelation of the Messenger, verse 27–29:

(God has certainly made the vision come true to His Messenger, so that you will enter the Sacred Mosque, God willing, secure, with your heads shaven and short haired. Do not be afraid, for He knows what you did not know. But apart from that, a conquest is near. (27) It is He who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions. And God is sufficient as a witness. (28) Muhammad is the Messenger of God, and those with him are harsh against the disbelievers and merciful among themselves. You will see them kneeling and prostrating.

They seek bounty from God and satisfaction. Their mark is on their faces as a result of prostration. That is their likeness in the Torah and their likeness in the Gospel is like a seed brought forth. He spread it, so I supported it, but it became fierce, so it became stable on its stems, astonishing the farmers, to anger the disbelievers with them. And to those who believe and do righteous deeds among them, God has promised forgiveness. And a great reward (29))

the language :

Vision is what is seen in a dream and the plural is visions. Their mark is their mark. And likewise described them. The planting stem is the branches, leaves, and fruits that branch out from it, and the plural is stems. So he became harsh. And he straightened up. And its market on its assets.

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Parsing:

Abu Hayyan Al-Andalusi said in Al-Bahr Al-Muhit: "He spoke truthful" that is transitive to two objects. You say, "Zaid spoke the truth in the hadith," and it may be transitive to the second with a preposition, so you say: "I believed him in the hadith." Let the L be inserted in the answer to a deleted section. And safe in comparison. And shaving and cutting hair is a condition of ability, that is, shaving and cutting occurs after entering. Muhammad is an initiator, and the Messenger of God is an attribute, and those with him are compassionate towards Muhammad, strong in knowledge, and merciful in the other. And they knelt down, prostrating, the condition of any kneeling and prostrating, because you see here a visual that goes beyond a single object. Their marks on their faces are a beginning and a predicate, and from the effect of prostration is a state. Like them, it is a subject and a predicate, and in the Torah it is a condition. And like a crop related to a deleted predicate of a deleted subject, that is, they are created like a crop. And his conscience goes back to the planting. And a sentence that is surprising.

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Meaning:

(**God has certainly made the vision come true to His Messenger**, **so that you will enter the Sacred Mosque**, **God willing**, **secure**, **with your heads shaved and short haired**, **and not afraid**.). The apparent meaning of the verse and the frequent hadith indicate that the Messenger of God (may God bless him and grant him peace) saw in his dream that he and his companions had entered Mecca in safety, and they circumambulated the Ancient House as they wished, and some had shaved their heads, and others had cut their hair short. So the Prophet informed his

companions of what he had seen, and they were happy and rejoiced and thought that they had entered Mecca in the year in which the vision occurred. The Prophet (may God bless him and grant him peace) walked with them heading to Mecca, and when they reached Al-Hudaybiyyah, he repulsed them. The polytheists, and the Muslims returned to Medina as we mentioned before... And here the hypocrites found an outlet to attack and said: We did not shave, nor shorten our hair, nor did we see the Sacred Mosque, so where is the interpretation of the vision? They were astonished or ignored that the Prophet (PBUH) did not specify the time for entry, and someone said to the Messenger of God: Didn't you say: You will enter the Sacred Mosque safely? He said: Yes, but I did not say this year, and when it was the next year, which was the seventh AH, the Muslims entered Mecca with the Umrah, and they circumambulated the Kaaba as they wished, and whoever shaved his head, and whoever shortened his hair, and they stayed for three days after which they returned to Medina, and this Umrah is called the Umrah of Qadha, and about it the Almighty's saying was revealed: (**God has confirmed the vision of His Messenger**) Where what the Messenger saw and reported was fulfilled.

(**He knew what you did not know**). God knows that postponing Umrah until after the Treaty of Hudaybiyyah is an interest that Muslims are ignorant of, which is to avoid fighting, and the conversion of many of the polytheists to Islam who kept the Messenger and the Companions away from the Sacred Mosque in the year of Hudaybiyyah. (**Other than that**, **he created a conquest soon**.). This is a reference to the interpretation of the vision as the Muslims entering the Sacred Mosque in safety, and what is meant by the conquest is the Treaty of Hudaybiyyah, or it and the conquest of Khaybar, and the meaning is that this peace and the one also days after it, which is the conquest of Khaybar, were achieved before the interpretation of the vision, and they are a great victory just like entering the Sacred Mosque. (**It is He**

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who sent His Messenger with guidance and the religion of truth to make it prevail over all religions.). What is meant by the Messenger Muhammad (PBUH) and the guidance and true religion is Islam, and it appeared and spread in the east and west of the earth, because it calls for work for a better life, and forbids everything that would stand in its way. And progress

Similar to it in verse 33 of Surat Al-Tawbah, vol. 4, p. 34 (**And God is sufficient as a witness**) However, Islam prevails over all religions.

The Companions and the Qur'an:

God Almighty said in His Holy Book that Musa bin Imran called the Children of Israel to fight by order of God, and they said to him: (**So go**, **you and your Lord**, **and fight**. **Here we will sit**.) - 24 Al-Ma'idah. He also said, his word was great, that the people of Jesus Christ tried to kill and crucify him, and that his disciples said to him: (**Can your Lord send down to us a table from heaven?**)?. And when their Prophet said to them: (**Fear God**). (**They said**, "**We want to eat from it**.") 113 Al-Ma'idah. The Almighty, the Almighty, revealed a special surah condemning the hypocrites among the companions of the Messenger (may God bless him and grant him peace), and dozens of other verses. He also revealed many praises and praises for the pious and righteous among them, such as His saying: (**God was indeed pleased with the believers when they pledged allegiance to you under the tree**.) - 18 Al-Fath. And he said: (**And the first forerunners from among the Emigrants and Ansar and those who followed them in righteousness**, **may God be pleased with them and with Him**.) - 101 Repentance. And he said:

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(**Muhammad is the Messenger of God**, **and those with him are harsh against the disbelievers and merciful among themselves**.) The criminals come together as one to catch the prey, then fight to eat it... As for the sincere ones, they are on one path, with no differences or differences over anything, brothers in the religion of God who sympathize and cooperate with each other just like one family, and helpers of the truth and its people, and war against falsehood and its party... And this is precisely the characteristic of the sincere companions of Muhammad (PBUH) with the testimony of God Almighty, as they showed compassion to His noble Prophet, and described them and him as being angry with God. And contentment belongs to God... This was realized by Dr. Taha Hussein, a writer who understands by reference and the tone of significance. He said in the book "Mirror of Islam": "The Islam of the prophets was not apparent obedience, but rather their Islam was broader, deeper, and truer than Islam could be, and the Islam of the righteous among the companions of the Prophet (PBUH) was also not narrow and stopped at apparent obedience, but rather it was broader and deeper than this."

Then Dr. Taha Ammar bin Yasser gave an example of this broad and profound Islam and said: "Ammar bin Yasser was fighting with Ali in Siffin in Hamas, that is, Hamas. He was an old man who had reached or exceeded ninety, and he was fighting out of faith, meaning faith, that he was defending the truth. On the day he was killed, he would incite people and say: Who is going to Paradise? Today the loved ones killed Muhammad and his party... The killing of Ammar was a confirmation of Ali and the righteous among his companions, and a casting doubt on Muawiyah and those with him, because many of the Muhajireen and Ansar saw the Prophet (PBUH) stroking Ammar's head and saying to him: "Woe to you, Ibn Sumayyah, the transgressing group will kill you."

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(**You will see them kneeling and prostrating**) That is, their appearance suggests to the viewer that they are among the people who kneel and prostrate, even if he does not see them kneeling and prostrating. (**They seek bounty from God and satisfaction**. **Their marks are on their faces from the mark of prostration**.). What is meant by the effect of prostration here is the darkening of the forehead. No, most of this blackness or a lot of it is hypocrisy and hypocrisy. Rather, what is meant is the serenity and radiance that occurs on the face as a result of worship. The meaning is that the Companions knelt and prostrated out of a desire to please God and reward Him, and for fear of His wrath and punishment. The effect of that was evident in their faces to every person, because pure worship of His face, the Almighty, occurs in the soul of the sincere, pure worshiper. Evidence of serenity appears on the pages of the face, just as signs of sadness and joy appear on it.

(**That is their likeness in the Torah**, **and their likeness in the Gospel**, **like a crop that put forth its shoots**, **and he strengthened it**, **and it grew strong**, **and it became firm on its stems**.). This is a metaphor for the fact that the Companions of the Messenger (PBUH) were few in the beginning, then they increased and multiplied... The explanation of this metaphor or proverb is that the Torah and the Gospel gave good tidings about Muhammad (PBUH), and described his companions as a plant that grew and flourished, and its fruits and branches multiplied, intertwined with each other, were upright on their roots, and reached their goal of strength and density. (**The farmers admire it**) With its goodness and growth... and it is not far-fetched that what is meant by crops here is the Messenger of God (may God bless him and grant him peace), as long as what is meant by crops is his companions (may God bless him and grant him peace), because he is the one who raised them to the greatness and heights they achieved, and thanks to him they were victorious in the battles they fought during his reign and after him. God

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Almighty said, "The farmer," and He did not say "the farmer" out of respect for the Messenger (may God bless him and grant him peace). We say this as a matter of possibility, and those who have read it have preceded us

"The sower." (**God promised those of them who believed and did righteous deeds forgiveness and a great reward**.). The meaning is clear. A similar example is presented in verse 9 of Surat Al-Ma'idah, vol. 3, p. 26.

Are the Twelvers esoteric?

The Egyptian writer Dr. Mustafa Mahmoud published 13 articles in a row in "Sabah Al-Khair" magazine, in which he talked about the miracle of the Qur'an and the story of creation. (1) And some metaphysical topics, then he collected the articles in a book he called "An Attempt at a Modern Understanding of the Qur'an," which was printed and distributed in the third or fourth month of the year 1970. In the article "One Lord and One Religion," the author counted the Twelver Shiites with the esoteric sects, and that they, just like the Babis and Kharijites, interpret the Qur'an in an esoteric way. I wrote to him that the Twelver Shiites are the furthest people away from these heresies and misguidance, and that their books bear witness to that, and they are in It was within the reach of every hand, and it guided him to some of them, and to what the fair sheikhs of Al-Azhar said about the Imami Shiites, such as the late Sheikh Shaltut, and others who published in "Al-Islam" magazine, which is published in Cairo by "Dar Al-Taqreeb."

On the evening of 5-1970, the phone rose, and Dr. Mustafa Mahmoud was speaking to me from the "Trionov Hotel" in Beirut. We met for the first time, and we talked about his book "God and Man," and I responded to him with the book "God and

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Reason." Then an appointment and meeting at my house the next day, and our conversation was about Islam and esotericism. The Egyptian writer said, among other things, "Some Shiites interpret Marj." Bahrain meets Ali and Fatima.

I said to him: Is it fair and logical for a sect numbering tens of millions to be condemned by the statement of one of them who only represents himself? Is it necessary that if a sheikh interprets a Qur'anic verse in an esoteric way, that his sect be an esoteric one that adheres to the esoteric interpretation of the Qur'an, and if an Egyptian writer interprets a line of poetry in a symbolic way, that all poets and everyone who interprets poetry be

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(1). He excelled in depicting the mystical music in the Qur'an. See what we wrote with this title in Part 6, p. 300.

In Egypt, they are symbolic. The Twelver Shiites have books on doctrines that they agreed upon and unanimously agreed to adopt, such as the early treatises by Sheikh al-Mufid, the foundations of doctrines by Nasir al-Din al-Tusi, his explanation by the scholar al-Hilli, and what came in explaining the abstraction of monotheism, the attributes of God, predestination, predestination, prophecy, imamate, and resurrection.

And esoteric interpretations by Sunni sheikhs appeared before me - as I searched and delved into the sources - and I ignored them because they did not coincide with my interpretation and my goal in any way... When the doctor protested in Marj Al-Bahrain, I thought for a long time if I could remember one of those interpretations to contradict the doctor's words, but my memory failed me and I was in dire need of

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its support… Then we moved on to another topic… It was a coincidence that I was interpreting Surat Al-Fath while the discussion took place between us, and in The next day, I reached the interpretation of the Almighty's saying: (**Like a crop that has put forth its shoots**, **and has strengthened it**, **and it has grown thick and is firmly planted on its stems**.) And then I read in Tafsir Ruh al-Bayan by Ismail Haqqi and al-Tashil by al-Hafiz ibn Ahmad al-Kalbi, both of whom are Sunnis. I read in them what it literally states: "Like a crop that brought out its shoots with Abu Bakr, so I supported him with Omar, and he took advantage of Uthman and became equal to his stems with Ali." So this esoteric interpretation took me to what I read a long time ago in the book The Life of Imam Abu Hanifa by Mr. Afifi, according to which Al-Suyuti said: "The scholars mentioned that the Prophet (PBUH) gave good tidings to Imam Malik in a hadith: "It is about to be that people will strike the stomachs of camels seeking knowledge, but they will not find anyone more knowledgeable than a scholar in Medina." And he gave good tidings to Imam Abu Hanifa in a hadith: "Do not revile Quraysh, for their knowledge will fill the earth with knowledge." And he gave good tidings to Imam Abu Hanifa in a hadith: "If knowledge were suspended," At the Pleiades, men from Persia were eating it.

Immediately, I phoned Dr. Mustafa Mahmoud, and read to him the interpretation of Al-Kalbi and Haqqi, and I said to him: Would you allow me to attribute this interpretation to all the Sunnis and make them and the Babis equal, as you did, and attributed the Twelvers to what you attributed, for no reason except because one of them said what he said? He did not add anything to the answer other than his saying: "Perfect…perfect."

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Surah Al-Hujurat

18 Medinan verses.

In the name of God, the most gracious, the most merciful

Do not raise your voices above the voice of the Prophet, verse 1–5:

(O you who have believed, do not come forward before God and His Messenger, and fear God. Indeed, God is All–Hearing, All–Knowing (1) O you who have believed, do not raise your voices above the voice of the Prophet And do not speak loudly to him as you speak loudly to one another, lest your deeds become worthless while you do not realize it. (2) Indeed, it is those who lower their voices. With the Messenger of God, those are those whose hearts God has tested for piety. For them is forgiveness and a great reward. (3) Most of them are those who call you from behind chambers. They do not understand (4) And if they had been patient until it came out to them, it would have been better for them, and God is Forgiving and Merciful (5))

the language :

He tested their hearts for piety, that is, the most sincere of them for piety is the one who tests gold with fire and melts it to distinguish its good from its bad. Rooms are the plural of a room and from behind it, i.e. from outside it.

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Parsing:

Do not advance the original, do not advance. Your vowels are in the accusative case with fatha because the ta is from the root of the word. The source of "to be

frustrated" is the direct object of "do not speak out." And those are those whom God tests, etc., a subject and a predicate, and the sentence is a predicate. Indeed, those who turn a blind eye. And they have a second sentence of forgiveness. The source of "they were patient" is the subject of a deleted verb, that is, if their patience was proven.

Meaning:

God Almighty reminded the believers in this verse of the following:

1. (**O you who have believed**, **do not come forward before God and His Messenger**.). Do not rush into a statement or action related to religion and the common good until God decrees it on the tongue of His Noble Messenger (**And fear God**. **Indeed**, **God is All-Hearing**, **All-Knowing**). In Nahj al-Balagha: Fear God with some piety, even if it is little, and create a screen between you and God, even if it is gentle. The least a person can do to fear his Creator is to refrain from saying: If only God had made lawful this thing that He made lawful, or made unlawful the thing that He made lawful, and I wish the Prophet had done such-and-such, or had not done what he did, and other such audacity and ignorance.

2. (**O you who have believed**, **do not raise your voices above the voice of the Prophet**). Raising one's voice unnecessarily is not recommended. God Almighty said: (**And lower your voice**, **for the most objectionable sound is the sound of donkeys**.) - 19 Luqman, vol. 6, p. 163. So what if he rose in the presence of the greats and their council? The Greatest Messenger (PBUH) is the master of the prophets and the most honorable of all creation.

3. (**And do not speak loudly to him as you speak loudly to one another**, **lest your deeds become worthless while you do not realize it**.). Do not address the

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Prophet (may God bless him and grant him peace) as you address one another. Whoever does that has invalidated his faith from where he does not want to or feel it, and whoever invalidates his faith his deeds are nullified, and he is among the losers. (**Indeed**, **those who lower their voices before the Messenger of God are those who were tested**.

God turns their hearts to piety That is, the most sincere of her in doing good deeds **For them is forgiveness and a great reward**.). God afflicts His servants with various types of adversity so that the one who remembers remembers, and the one who rebukes the one who rebukes. Whoever remembers and is patient, God will draw him out and guide him to the right path, and bestow upon him forgiveness and the rewards of the patient. The verse indicates that polite speech and appropriate manner are part of faith. Imam Ali (peace be upon him) said: "A servant's faith is not upright until his heart is upright, and his heart is not upright until his tongue is upright."

(**Most of those who call you from behind rooms do not understand**.). The speech in "They call you" is for the Messenger of God (may God's prayers and peace be upon him), and "al-Hujurat" is the plural of "hujra," which is the room. The Prophet (may God bless him and grant him peace) had nine wives, each of whom had a room made of palm leaves, and on its door was a curtain of hair. The commentators said: Some Arabs set out for Medina, and they stood behind the Prophet's chambers and called out, "O Muhammad, come out to us." The Prophet waited for a while and then came out to them. He, Glory be to Him, described them as most of them not being sensible, due to their act of nomadism and insolence. (**If they had been patient until it came out to them**, **it would have been better**

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for them.) Because patience and abandonment of haste will reward them, glorify the Messenger of God, and maintain good morals (**And God is Forgiving and Merciful**) His mercy and forgiveness extend to rabble savages and others.

If a sinner comes to you with news, **then investigate**. **Verse 6**:

(**O you who have believed**, **if a sinner comes to you with news**, **investigate**, **lest you attack a people out of ignorance and then become regretful for what you have done**. (**6**))

the language :

Ignorantly, that is, without knowledge.

Parsing:

The source of "to afflict" is an object for the sake of "so that you may make clear," that is, lest you afflict. So they become in the accusative case. And we regret the good news.

Meaning:

It is well known among the commentators that the Messenger of God (PBUH) sent Al-Walid bin Uqba bin Abi Muait to Banu Al-Mustaliq to collect zakat from them, and they received him with a crowd in honor of him, but he thought they were evil and that they wanted to trap him, so he turned to the Prophet (PBUH) and said to him: They prevented me and expelled me. The Prophet (PBUH) became angry and some of the companions said to him: We will attack them, O Messenger of God. So the verse was revealed to exonerate the Banu al-Mustaliq, and other things were said

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about the reason for its revelation... We do not trust any of the reasons for the revelation unless it is proven by the text of the Qur'an or by frequent news, in addition to the fact that the newborn's suspicion of evil does not necessitate immorality, rather it is an error and suspicion, and the one who makes a mistake is not called a sinner, otherwise he deserves blame and punishment, even if he is cautious and diligent.

Whatever the reason for the revelation, the verse is not limited to it, but extends to others because the source does not specify what is mentioned, and there is no difference between it and other members of the general public. Rather, it is specifically mentioned for something that has nothing to do with the specification of the word. Therefore, the apparent meaning of the verse must be taken, and it indicates the prohibition of taking the word of the sinner without examining and verifying his experience for fear of falling into something whose consequences are undesirable, such as harming others and remorse where remorse is of no use. Imam Ali (peace be upon him) said: "Whoever follows the clear path will return to the water, and whoever disobeys will fall into a wilderness." Thus we find the interpretation of the Almighty's saying: (**That you afflict a people out of ignorance and then become regretful for what you have done**.).

A group of Sunni and Shiite sheikhs used this verse as evidence for the necessity of taking the word of a trustworthy person absolutely, without the condition of searching for his truthfulness in what he reported. Some of them explained the reasoning in ambiguous and complex words, and it is clear that the verse included a general principle by which news is measured, and it is not valid to rely on it and act upon it except after verification, which is the news of a sinner, and news is also measured by it.

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What is relied upon absolutely and without confirmation is trustworthy news, because God Almighty entrusted reliance on the news of the sinner to identification and verification, and did not address the news of trustworthiness, and the meaning of this is that acting on the news of trustworthiness does not require verification, and if it were necessary, He would have made it clear and stipulated confirmation in it exactly as He stipulated it in the news of the sinner, and where there is no explanation, then there is no condition.

In our opinion, God Almighty says: (**If a sinner comes to you with news**, **investigate**.) It only indicates the necessity of verifying the report of a sinner, and that this condition is necessary before acting on the report of a sinner, and the verse has no indication of this condition with regard to the report of a trustworthy person, neither denial nor confirmation... We are with those who say that the primary basis for adopting the report of a trustworthy person is the method of wise people in ancient and modern times, and the silence of the legislator about it, and it is within his sight and hearing... Yes, the Almighty's saying: (**That you afflict a people out of ignorance and then become regretful for what you have done**.) It indicates that any news with which we are safe from falling into suspicions and taboos is permissible to act on it, whoever the informant is... Intuitively, we are not safe from that except by relying on the words of trustworthy people, or after verifying the news of the immoral person.

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God has endeared faith to you, **verses 7–8**:

(**And know that among you is the Messenger of God**. **If he had obeyed you in many matters**, **you would have been cursed**, **but God has endeared faith**

to you, **beautified it in your hearts**, **and made it hateful to you**. **Disbelief**, **transgression**, **and disobedience**. **These are the rightly guided ones**. (7) **A bounty from God and a blessing**, **and God is All-Knowing**, **All-Wise**. (8))

the language :

You are suffering from fatigue and hardship. What is meant by immorality here is forbidden speech, such as lying and backbiting, while disobedience includes disobeying God in word and deed.

Parsing:

There is news among you that the Messenger of God is her name, and the purpose of this news is to glorify the Messenger, and not tell him anything except the truth and reality. A virtue in the accusative case on the infinitive or an object in its genitive case for an omitted verb, i.e. God did that out of grace and bounty.

Meaning:

(**And know that among you is the Messenger of God**) He is the most honorable of the first and the last, so you must venerate him and only tell him the truth and honesty (**If he had obeyed you in most matters**, **you would have been cursed**.). This is a command from God Almighty directed to the believers to listen to and obey the Messenger and not advise him of what God knows that they do not know. If he responded to much of what they call him to, they would become tired and fall into effort and sin.

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(**But God has endeared faith to you and beautified it in your hearts**, **and has made disbelief**, **immorality**, **and disobedience hateful to you**. **These are the rightly guided ones**.). God commanded His servants to believe in Him and obey Him, and made clear to them the virtues of faith and obedience, and encouraged them to do so in every way. He promised whoever believed and did righteous deeds a great reward and a great reward, and forbade them from disbelief and disobedience and explained their evils. He threatened whoever disbelieved and disobeyed with the most severe torment, and described this torment as no human mind can limit it or conceive of it except after the clarification. And no human being can imagine a torment that is what it is. In death or in life!

And God Almighty sent His messengers to the people to convey His commands, prohibitions, promises, and warnings. Some of them responded in truth and truthfulness, and among them were those who turned away and were stubborn, and among them were those who responded, fearing for their interests and hoping for spoils. And those who responded to God and the Messenger in truth and truthfulness in everything he called for were the rightly guided ones, referred to in the Almighty's saying: (**He made faith endearing to you and beautified it in your hearts**.) etc. That is, He, Glory be to Him, endeared Him to them and beautified them in their hearts with what He explained of the virtues of faith and encouraged them with great reward, and forced them into disbelief due to what He explained of its disadvantages, and threatened them with painful punishment.

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You ask: God Almighty made this clear to believers and unbelievers, so why did He single out believers for mention and not others?

The answer: Yes, but not everyone who heard God's statement believed and benefited from it, nor did everyone who was advised by God accept His advice. Rather, the good people accepted it and the criminals turned away. So God Almighty mentioned and praised the one who listened to the saying and followed the best of it, and neglected the one who turned away and turned away. (**A bounty from God and a blessing**, **and God is All-Knowing**, **All-Wise**). There is no doubt that the one who chooses guidance over misguidance has credit and reward, but the greatest credit is for the one who paved the path of guidance, guided it, and provided the seeker with the ability to follow it. In the past, it was said: What is the reason if the reason does not succeed?

And if two groups of believers fought, **verse 9-10**:

(**And if two parties of believers fight**, **make peace between them; but if one of them rebels against the other**, **then fight the one it rebels until it submits to the command of God**. **So make peace between them with justice and be just**. **Indeed**, **God loves those who are just**. (**9**) **Indeed**, **the believers are brothers**, **so make peace between your brothers and fear God**. **Perhaps you will receive mercy** (**10**))

the language :

It comes back. And be fair.

Parsing:

Two sects is the subject of a preordained action, that is, even if two sects fight. And God Almighty pluralized "fight"

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Considering the meaning because the sect is a group of people, and the meaning of "between them" is based on the word "two sects."

Meaning:

(**And if two parties of believers fight**, **make peace between them**.). Islam has teachings and guidelines for building and reforming society, including the obligation to protect man in his blood, property, and honour, and his freedom in speech and action. No one or anything has authority over him except the truth. If he deviates from it and violates his sanctity by attacking others, then he has lifted his immunity. The Almighty said: (**We have honored the children of Adam**) - 70 Al-Isra, see vol. 5, p. 66, paragraph: "With what did God honor the children of Adam?" Addressing his noble Prophet, he said: (**You have no control over them**) 22 Al-Ghashiya. And he said: (**The path is only against those who oppress people and transgress unjustly in the land**.) 42 Shura.

Among them is sympathy and solidarity that brings goodness and righteousness to everyone. If a quarrel and a fight occurs between two groups of believers, the other believers must avoid that and make peace on the basis of truth and justice in order to ensure the unity of the group and bring them together. In the noble hadith: "Shall I not inform you of something better than the level of fasting, prayer, and charity?" They said: Yes, O Messenger of God. He said: Reconciliation between matters.

(**But if one of them transgresses against the other**, **then fight the one that transgresses until it submits to the command of God**.). If one of the two groups refuses to submit to the truth with goodness, and insists on aggression, then the other believers must protect the other group from injustice with wisdom and good advice. If the transgressing group is not deterred except by fighting, then fight

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it within the limits of legitimate discipline and defense that achieves security for all. (**But if it comes**, **then make peace between them with justice and be just**. **Indeed**, **God loves those who are just**.). If the transgressing group repents and ceases its transgression, then God is Forgiving and Merciful, and no one has any recourse against them, and the believers must make an effort to remove what happened in the souls of both parties.

Al-Jassas al-Hanafi said in the book Ahkam al-Qur'an, while speaking about this verse:

"Ali bin Abi Talib fought the transgressing faction with the sword, and with him were the eminent Companions and the people of Badr who knew their whereabouts, and he was right in fighting them. He did not disagree with anyone except the transgressing faction that fought him and their followers. Abu Bakr al-Maliki, known as Ibn al-Arabi al-Maafiri, said in Ahkam al-Qur'an: "It has been established by Islamic scholars, and proven with the evidence of religion, that Ali bin Abi Talib was an imam, and that everyone who rebelled against him is a transgressor, and that fighting him is obligatory until He leads to the truth."

Religious brotherhood and human brotherhood:

(**The believers are only brothers**, **so make peace between your brothers and fear God that you may receive mercy**.). This is a confirmation of the command to reconcile relationships, noting that this reconciliation is imposed by the bond of brothers. In the hadith: A Muslim is the brother of a Muslim. He does not oppress him, let him down, or shame him.

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You ask: Why did God Almighty say: The believers are only brothers, and did not say: People are only brothers, and the Greatest Messenger (PBUH) said: The Muslim is the brother of the Muslim, and did not say: Man is the brother of man? Knowing that the Lord is one, the origin is one, the creation is one, and equality between human beings is a must, so love should be general and not specific, just like the mercy of God that encompasses everything? What difference is there between dividing human beings on a religious or economic basis, as Marxism did, or on the basis of gender and race, as Nazism condemned, or on the basis of fire and the dollar, as is American policy? Then what is the reason for what humanity has suffered and is suffering from the scourges and problems that are now leading it to a destructive and fatal fate after man has possessed the most horrific forces of destruction and destruction? Does this reason lie in the nature of man as a human being, or does the first and last reason lie in divisions of all kinds? Therefore, should human beings sympathize and have compassion on a religious or humanitarian basis?

The answer: All of these questions are true, and their answer is one and clear, which these questions carry with them and which their words indicate, which is that cooperation and solidarity must be between

All human beings without exception, and this is the call of Islam itself, and is evidenced by dozens of verses and narrations, of which we will suffice with mentioning a verse and a narration. The Almighty said: (**O people**, **We created you from a male and a female and made you into peoples and tribes that you may know each other**. **Indeed**, **the most honorable of you in the sight of God is the most pious of you**.) - 13 rooms. So His Almighty's call to me, O people, with His saying: From male and female... and the most pious of you is

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conclusive and clear evidence that the call of the Qur'an is a universal humanity that considers man a brother to man, regardless of his creed, nationality, or nationality. Similar to this verse is the meaning and clarity of the saying of the Greatest Messenger (PBUH): "People are equal like the teeth of a comb. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a red over a black. There is no black over red except with piety... You are all from Adam, and Adam is from dust." In addition to verse 30 of Surat Al-Rum, which states that the religion of Islam is the religion of nature, and verse 23 of Surat Al-Anfal, which indicates that the religion of God is the religion of life.

Thus, it becomes clear to us that the Book of God and the Sunnah of His Messenger consider belief in man an integral part of belief in God, His Messengers, and His Books. Accordingly, what is meant by the believer in the verse and the Muslim in the hadith is the one who believes in God and in man as he is a human being... In other words, there is no conflict or contradiction between human brotherhood and Islamic brotherhood, but rather these support the other, and increase them in strength and stability.

Let no people mock others. **Verse 11**:

(**O you who have believed**, **let no people ridicule a people**, **perhaps they are better than them**, **nor let women mock others**, **perhaps they are better than them**. **And do not deceive** (11) **And do not call one another by nicknames**. **What an evil name is immorality after faith**. **And whoever does not repent – those are the wrongdoers**. (**11**))

the language :

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It was said: The word "people" applies only to males, as evidenced by women's sympathy for them. And blasphemy is insulting and insulting through words or actions. It is said: lamazah, i.e. slander. And to give one another a nickname, but what is meant here is that they called each other with nicknames and called each other a hated shame. What is meant by the name "fusooq" is to mention a defect.

Parsing:

It is possible that here it is complete and the infinitive is a subject. They are a separate pronoun.

Meaning:

(**O you who have believed**, **let no people mock people who may be better than them**, **nor let women mock women who may be better than them**.). When interpreting verse 55 of Surat Al-Furqan, vol. 5, p. 478, we said: The oppressor will be treated by God tomorrow as an infidel, and in this world he will be treated as a Muslim if he utters the two testimonies of faith. And whoever mocks the innocent is an oppressor and a fool, and God has threatened him with the severest punishments, including the words of the Mighty One who said: (**So they mock at them**. **God mocked at them**, **and for them is a painful punishment**.) 80 - Repentance. And he said: (**Indeed**, **those who committed crimes were among those who believed**. **They laughed and smiled when they passed by them**, **and when they turned to their families they turned laughing**. - To - **Today those who believed at the disbelievers laugh**.) The last of the Mutaffifis said: (**Woe to every slanderer**).

How do you win friends?

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I remembered, as I was interpreting this verse, that 16 years ago or more I read a translation of the book "How to Win Friends and Influence People" by Dale Carnegie. And also

I remembered a profound wisdom by Imam Zayn al-Abidin (peace be upon him) related to this topic, and it is more comprehensive and effective than the aforementioned book, despite its popularity and its translation into more than one language. It is as if the Imam intended, with his wisdom, to explain the Almighty's saying: (**Let no people mock others**, **perhaps they will be better than them**.). these are :

"Beware of speaking about something that your heart has previously denied, even if you have an apology for it, for not everyone you hear is evil that you can excuse. And make someone who is older than you in the status of a father, a younger person in the status of a child, and a relative in the status of a brother. Which of these people would you like to tear off his cover? And if Satan suggests to you that you have superiority over others, consider: If he is older than you, then say: He preceded me in faith and good deeds, then he is better than me. If he is younger than you, say: I preceded him in sins and disobedience, then he is better than me. If he confuses you, then say: I am certain of my sin and I am in doubt about it, so why do I leave my certainty to my doubt? If you see people glorifying you, say: This is a virtue they take, and if you see them being rude, say: This is because of a sin I committed. If you do that, God will make your life easy for you, and your friends will increase and your enemies will decrease, and you will rejoice in their righteousness, and you will not regret the estrangement of those who estranged you."

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Whatever the scholars and sages say on this subject, they will not add anything beyond what this profound wisdom entails… and there are no heresies, for the one who says it is the son of revelation, the treasurer of his knowledge, and the one who practices his etiquette.

(**And do not blame yourselves**). Do not criticize one another, and do not say to anyone what you do not like to be said to you (**And do not exchange names**). None of you should address another person with a nickname that he dislikes. The jurists said: If the nickname does not mean belittlement or belittlement, then there is nothing wrong with it, such as the lame, the hunchbacked, and the blind, for those who are famous for that. (**What an evil name is immorality after faith**.). There are two interpretations: The first: Do not say to the believer: O infidel, or anything like that. The second is that someone who criticizes others in a way that he hates becomes a sinner after he was a believer, and this is more likely than the first according to many commentators. (**And whoever does not repent**, **those are the wrongdoers**.). Whoever repents from sin is like one who has no sin, and whoever persists in it has wronged himself because God takes revenge on sinners.

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Suspicion, **espionage**, **and backbiting**, **verse 12**:

(**O you who have believed**, **avoid much suspicion**, **for some suspicion is sinful**, **and do not spy**, **and do not backbite one another**. **Would any of you like to eat? The flesh of his dead brother**, **and you abhorred it**, **and fear God**. **Indeed**, **God is Forgiving**, **Merciful** (12))

Parsing:

The infinitive of to eat is the object of love. And dead is a state of meat.

Meaning:

In the previous verse, God Almighty forbade mockery, slander, and name-calling, and condemned those who do any of that. In this verse, He forbade mistrust, spying, and backbiting, and the details are as follows:

Suspicion:

(**O you who have believed**, **avoid much suspicion**, **for some suspicion is sinful**.). This paragraph of the verse can be summarized in one sentence: Every person is innocent until proven guilty, and we can explain it in long pages, so we determine what the basic requirement of suspicion is whether it is the validity of adopting it, or the necessity of avoiding it in all circumstances, or when knowledge is impossible? Is knowledge of secondary legal rulings impossible or impossible? Firstly, do we accept every suspicion, regardless of its cause and level? Secondly, what are the scientific means to reach legal rulings? To the latest branches recorded in the principles of jurisprudence

Which we spent a long time studying. It is good to stick to the middle interpretation between brevity and redundancy. Above all, we begin by explaining the difference between doubt, conjecture, and knowledge. Doubt is the equality of the two possibilities, affirmation and denial, and suspicion is giving preference to one over the other, with the path remaining open for the one whose balance is light, and knowledge is determining one of them while blocking the path to the other from the ground up.

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You may think good or evil about a person, and you may be right in your opinion or wrong. There is absolutely nothing wrong with you in thinking well of your brother. Whether you are right or wrong, the effect of that appears in your words and actions or not. The Greatest Messenger (PBUH) said: "Think well of the believers." Imam Ali (peace be upon him) said: "Put your brother's affairs in the best possible way." See Part 1, p. 141, paragraph "The Origin of Health." Thus it becomes clear to us why God Almighty said: (**Avoid too much suspicion**) He did not say: all suspicion, because the word "all" in general forms includes good suspicion and bad suspicion, while the word "many" may be used in the sense of some or in the sense of most, and this is what is meant by the word "many" in the verse, and the intention is to limit the subject of the verse and its significance to bad suspicion.

Bad suspicion, as it is, without its effect appearing in words or actions, is not forbidden, and its owner is not responsible for it, because a person has no freedom in his thoughts and perceptions, but rather they are inspired by circumstances and reasons outside of his control and choice. Yes, he must not rely on bad thoughts, and consider it as if it did not happen, and if he relies on it and the effect of that appears in a word or action, he is responsible and deserving of rebuke and punishment, and this is what it is. The belief that God Almighty intended when He said: (**Some suspicion is sinful**). The Greatest Messenger (may God bless him and grant him peace) said: "There are three things from which no one is safe: arrogance, envy, and suspicion. If you intend to act, then go ahead, and if you are envious, do not act against it, and if you suspect, do not verify." Thus, the meaning of the Almighty's saying: (**Avoid too much suspicion**) Do not rely on it, and do not act on it exactly as He said: (**Do not let Satan tempt you**).

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Spying:

(**And do not spy**). Spying is tracking down faults and pitfalls, and searching for .2 them in secret, and it is forbidden by the Book, the Sunnah, consensus, and reason. From the Book is the Almighty's saying: (**And do not spy**). And he said: (**Do not enter homes other than your own** - To - **Until you are given permission**) - 28 Al-Nour, vol. 5, p. 412. Among the Sunnah is the saying of the Greatest Messenger (PBUH): "Whoever sees you and you strike him with a pebble and gouge out his eyes, there is no blame on you." The jurists have unanimously agreed to act on this hadith. As for the mind, it considers espionage an invasion of people's lives, and an attack on their freedoms and their personal information and customs.

As I was writing these words, I remembered a long article on this subject, published in Al-Ahram newspaper, issue 7 - 1969. I read it at that time, and kept it in a file of newspaper clippings that I kept and saved until the time of need. So I returned to the article and read it again, and I found myself reading something beyond imagination, and the following is some of what it said:

"The walls have fallen in the United States until, thanks to the organized electronic invasion, Americans feel that the walls have not only ears, but also eyes and lenses, as Time magazine says. They have invented in the United States a device the size of a small millimeter, which eavesdrops and records hearing, and can be placed in a "jacket" like a button. It is within everyone's reach, and its price ranges between 10 and 15 dollars. In New York, merchants advertise in the newspapers devices that eavesdrop on hearing aids. People's homes and their homes, and they are displayed in the markets like children's toys, and their price does not exceed 18 dollars, and if one

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of these devices is placed in a car that is in the direction of the building - it records every word that is said inside the building.. Rather, there is an eavesdropping device that is no larger than a small lentil that can be placed in a pen or something similar, and its battery lasts between 18 and 50 hours.. And they also invented in the United States a small transmitter device, which broadcasts what It works in houses 50 feet away from it, and its price is $400.. and I am amazed by that.

It is all a camera that films from behind the walls everything that a person does in the bathroom and in the bedroom in the darkest darkness. Also, a tattoo can be drawn on a child at the time of his birth, and because of him, all his movements are monitored throughout his life. There are companies throughout the United States that collect information and the private movements of political, scientific, literary, and financial figures and others, record their sayings and photograph their actions, even sexual actions with wives and others, and provide this information to whoever wants for one dollar, and these companies are called information banks.. All of that. And so on, it happens with the knowledge of the authorities without them doing anything, because it is completely habitual and familiar, like selling newspapers."

This is a few of many... Researchers have written special books on this subject, and if the Americans' spying on each other was limited, we would say with those loyal to them: Every country has complete freedom to choose for itself what it wants... But the Americans have gone beyond that to spying on the countries of the Earth and their peoples with planes and satellites... Do not be surprised, reader, for the United States is a country of civilization and democracy, the master of the free world, and the leader of neo-colonialism, and above that it believes in God and ideals. The Supreme Council... and nothing is more evidence of its belief in God and the Last

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Day than the "Sneong Mai" massacre. (1) In South Vietnam, and by providing Israel with the latest weapons to annihilate the people of Palestine, killing their children en masse, and throwing missiles from Phantom planes at school children in the United Arab Republic... Truly, the United States is the greatest country in this field... and the outcome is for the righteous.

Backbiting:

(**And do not backbite one another**. **Would one of you like to eat the flesh** .3 **of his dead brother**, **but you disliked it?**

_____

(1). It is a peaceful village with 500 people, most of whom are elderly, women and children. The American soldiers slaughtered everyone in it in the most horrific way, and nothing remained of it. This amazing crime occurred in the third month of the year 1968.

And fear God. **Indeed**, **God is Forgiving and Merciful**). Backbiting is when you mention a specific person with something that he hates. The Greatest Messenger (PBUH) said: "Backbiting is your brother mentioning you in a way that he hates. If there is what you say about him, then you have backbited him, and if there is not what you say about him, then you have slandered him." Slander is greater than backbiting, and it is forbidden in the Book, Sunnah, and consensus.

God Almighty likened the one who seeks his absence to a dead person because he is absent, and likened his honor to his flesh, and bad words about him to eating and eating. The meaning of what you disliked is: You have refrained from eating the

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flesh of the dead, so you should refrain from backbiting the absent person as well, because they are from the same chapter, and nothing is more indicative of meanness and lowliness than backbiting. Imam Ali (peace be upon him) said: "Backbiting is the effort of the helpless." And God Almighty does not forgive backbiting until he forgives him who asks for backbiting.. The jurists excluded from the prohibition of backbiting the atheist, the unjust ruler, and the immoral person who declares immorality because he who throws The veil of modesty, so there is no backbiting for him. He advised those who consulted him to participate with a specific person or delegate him in an important matter, and to discredit the witness before the judge, the narrator of the hadith of the Messenger (may God bless him and grant him peace), and the one who complains against his oppressor. The Almighty said: (**God does not like bad words to be made public**, **except by those who have been wronged**.) - 148 women. In Sheikh Al-Ansari's Makasib: "The exceptions to backbiting are not limited to a number, because backbiting is only forbidden if there is no stronger interest in the defamation. Otherwise, it is necessary to announce and defame to give priority to the stronger of the two interests, as is the case with every disobedience against God's rights and human rights." See Part 2, p. 477.

The most honorable of you in the sight of God is the most pious of you, **verse 13–18**:

(**O people**, **We created you from a male and a female and made you into peoples and tribes that you may know each other**. **Indeed**, **the most honorable of you in the sight of God is the most pious of you**. **Indeed**, **God is All-Knowing**, **All-Aware** (13) **The Bedouins said**, "**We believe**." **Say**, "**You do not believe**," **but say**, "**We believe**." **When faith has entered your hearts**,

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and if you obey God and His Messenger, He will not deprive you of your deeds.

Indeed, God is Forgiving, Most Merciful (14) The believers are only those who believe in God and His Messenger and then do not doubt, and strive with their wealth and their souls in the path of God. These are the truthful ones. (15) Say, "Do you know your religion from God? And God knows what is in the heavens and what is in the earth. And God is All-Knowing of all things." (16) They bestow upon you that "Become Muslim." Say, "Do not entrust your Islam to me. Rather, God has conferred upon me that He has guided you to the faith, if you are truthful." (17) Indeed, God knows the secrets of the heavens and the earth. And God is All-Seeing of what you do (18))

the language :

Peoples is the plural of people, which is greater than the tribe. The Bedouins are inhabitants of the desert. What is meant by Islam here is the pronunciation of the two Shahadas. He will not meet you, he will not diminish you.

Parsing:

To get acquainted, the original is to get to know each other, and the attributed source is related to "We made you." When he enters, he has not entered yet. And something has an absolute effect on your night. And those are a subject, and the truthful are a predicate, and they are a disjunctive pronoun, and the sentence is a

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predicate, "the believers." The noun of "that they converted to Islam" is in the genitive case with a definite letter, and the same is true: "that he guided you."

Meaning:

(**O people**, **We created you from a male and a female and made you into peoples and tribes that you may know one another**.

The most honorable of you in the sight of God is the most pious of you. **Indeed**, **God is All–Knowing**, **All–Aware**). All people know that the father is Adam and the mother is Eve... but the purpose of the Almighty's saying: (**We created you from a male and a female**) That people, all people, should know that they are brothers and that brothers are equal in rights and duties. His saying: (**To get to know each other**) What it means is that your differences in countries, lineages, and colors are not for you to split into sects, fight each other, and be proud of your peoples, fathers, or races. No, but rather the intention is for you to sympathize and cooperate in what is best for you and your righteousness. The best of people in the eyes of God Almighty are those who fear Him and are most beneficial to His servants.

This verse is a call from the Holy Qur'an to a humane nation and a single world united by justice and love. This world is the hope of elite thinkers and the dream of reformers. We are certain that the recognition of human rights will remain a dead letter and a mere theory if the comprehensive human unity that the Qur'an called for more than one thousand three hundred years ago is not achieved. The United States and Israel signed the Human Rights Document, and yet the former is committing

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the crime of genocide against the human race among the people of Vietnam and the latter against the people of Palestine.

I write these words on April 23, 1970, while the United Nations International Committee is investigating Israel's human rights violations. The committee has recorded in its records that Israel demolished the homes of civilians, men, women, and children, in the occupied territories, and left the bodies under the rubble, and the Israeli authorities refused to bury them. It attacks holy places and hospitals, tortures Arab citizens with fire and electricity, removes sensitive organs from the bodies of adults, and cuts off the hands of children. Their stomachs are ruptured in front of their parents... in addition to other brutal crimes and genocide.

(**The Bedouins said**, "**We believe**." **Say**, "**You do not believe**," **but say**, "**We believe**." **And when faith has entered your hearts**, **and if you obey God and His Messenger**, **He will not harm you**. – That is, you do not lack **anything of your deeds**. **Indeed**, **God is Forgiving**, **Merciful**.). When interpreting verse 82 of Surat Al-Baqarah, Part 1, p. 138, we talked about the difference between a believer and a Muslim, and we quote here what Dr. Taha Hussein mentioned about this verse in the book "Mirror of Islam," because he is a writer who cites his understanding of the secrets of eloquence. He said:

"During the time of the Prophet (PBUH) there were believers and Muslims, so what could be the difference between faith and Islam? As for faith, what is apparent from this verse is that it is something in the heart that consists of sincerity to God and belief in everything that was revealed to the Messenger in the depths of the conscience. The result of this faith is responding to God and His Messenger in

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everything they call to without any hesitation, noise, or hesitation, regardless of the circumstances, engagements, disasters, and events. Another requirement of this faith is deep fear of God when His name is mentioned, deep trust in Him if He is serious, and increasing belief if His verses are recited. And faith increases and decreases. .. As for Islam, it is apparent obedience by performing duties and avoiding prohibitions, even if it does not reach true faith. .. Among the people are those who convert to Islam out of fear of persecution, just as the freedmen of Quraysh converted to Islam on the day of the conquest of Mecca, and among them are those who convert to conversion out of fear and hope, like the Bedouins whom God mentioned in this verse.

(**The believers are only those who believe in God and His Messenger and then do not doubt**, **and strive with their wealth and their lives in the cause of God**. **It is they who are truthful**.) True believers are those who are not tainted by doubt in their beliefs, and who devote themselves and their lives to achieving the truth and abolishing falsehood. A similar example is presented in more than one verse, including verse 88 of Surat Al-Tawbah, vol. 4, p. 82.

(**Say**, "**Do you know God by your religion? And God knows what is in the heavens and what is in the earth**, **and God is All-Knowing of all things**."). The Bedouins said: We believed. Then God Almighty answered them: Do you inform God of your faith, when He knows the secret and what is hidden, and He has knowledge of everything and power over everything? Then can faith be achieved merely by claiming? It is enough ignorance for a person not to know his destiny.

(**They congratulate you for having embraced Islam**. **Say**, "**Do not congratulate me for your conversion to Islam**." **Rather**, **God has congratulated you for having guided you to the faith**, **if you are truthful**.).

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What is meant by God Almighty's kindness and favor, because He forbade manna, and God would not forbid something and then did it, and what is meant by His guidance to faith is guidance to the truth and encouragement to it, and the meaning is that the Bedouins and those like them from the people of ignorance entrust their religion to their Lord and Prophet, and ask for the price for it... And God Almighty is the One who has favored them as He guided them to faith and encouraged them to it through the tongue of His noble Prophet. They should praise Him in gratitude for His favor and blessings, not ask for the price... This is,

If they are truthful in their religion and sincere in their faith, otherwise they deserve from God what He has prepared for liars and traitors. (**Indeed**, **God knows the secrets of the heavens and the earth**, **and God sees what you do**.). God Almighty knows the true and false faith, and distinguishes between the deeds with which they seek the worldly life, and the deeds with which they intend the face of God, and deeds of all kinds with faith or disbelief are the scales of justice for reckoning and recompense.

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Surah Q

45 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

And the Glorious Qur'an, **verses 1–11**:

(**By the Glorious Qur'an** (1) **Rather, they are astonished that a warner from among them has come to them. Then the disbelievers say, "This is a strange thing**." (2) "**If we die and become dust, that is a distant return**." (3) **We know that the earth does not detract from them, and with Us is a Book of protection**. (4) **Rather, they denied the truth when it came to them, so they are in a distressing matter**. (5) **Have they not looked to The heaven above them, how We have built it and adorned it, and it has no openings**. (6) **And the earth We have stretched it out and placed therein mountains and caused to grow therein all kinds of delightful things**. (7) (8) **And We sent down blessed water from the sky, and caused to grow therewith gardens and grains of harvest**. (9) **And the palm trees are fields with pollen. Nuddid** (10) **as a provision for the servants and with it We revived a dead land. Likewise is the Resurrection** (11))

the language :

Al Majeed: The Most Generous, the Great. The return here is the return to life after death. And it decreases them

Eat their meat. A mixed and disturbed mood. And cracked chickens. And I watch mountains. Each pair is of each type. And Muneeb will return. The love of the harvest is the love of the harvested crops. And long legs. The pollen is the first thing that emerges from the palm tree in its sleeves. A stacked table, some of it stuck together and on top of another.

Parsing:

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The Qur'an has the letter "waw" for the oath and the answer is omitted, "You will indeed be resurrected," and the evidence for this answer is "When we die, etc." And the noun of "that he came to them" is in the genitive case of "he who is destined." How is an absolute object because the meaning is any structure we have built? And insight and remembrance are effective for His sake, to make us grow. Harvest is an adjective for the deleted word, meaning the love of the harvested plant. The palm tree is a symbol of love. And groves of palm trees. And they were given an effect for his sake.

Meaning:

(Q) We talked about something like it at the beginning of Surat Al-Baqarah (**And the Glorious Qur'an**). Glory be to Him, swore by the Qur'an to show its greatness, and described it as glorious due to its many benefits and benefits (**Rather, they are astonished that a warner from among themselves has come to them, and the disbelievers say, "This is a strange thing.**"). Yes, it is strange in the logic of those who look at everything through money, and only see credit and virtue in the bank and real estate. A similar example was presented in verse 2 of Surat Yunus, vol. 4, p. 130, verse 90 of Surat Al-Isra, 8 of Surat Al-Furqan, and 4 of Surat S. (**When we die and become dust, that is a distant return.**). They denied the resurrection because they were unable to comprehend it. We believe in their inability, but is the inability to perceive something evidence of its inevitability? Any rational person would take his ignorance of things as evidence to deny them. As for the suspicion that led to this ignorance, they explained it by saying: (**Who revives bones when they are rotten?**)?. God Almighty said in their answer: (**He who created it the first time gives life to it, and He is All-Knowing of all creation.**) - 80 ys. This meaning is repeated in many verses

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(**We know what the earth lacks from them, and with Us is a ever-preserving Book**.). The Preserved Book is a metaphor for the fact that God Almighty has full knowledge of everything.. This verse is an answer to a suspicion raised by deniers of resurrection, and its clarification is that the human body after death is consumed by the earth, and becomes some of its atoms scattered in its east and west, so how can they be collected and returned to what they were? God Almighty answered this by saying that He knows that the earth consumes the body of the dead and that its parts spread to the east and west, and yet He is able to collect them and bring them back to life.

Suspicion of the eater and the eaten:

This suspicion is known among philosophers and theologians as the suspicion of the eater and the eaten. Mullah Sadra mentioned it in the fourth volume of his travels, and said: "Whoever denies resurrection argued that, 'If a human being eats another human being, if the eaten parts are returned to the body of the eater, then the eaten person is not hostile, and if they are returned to the body of the eaten person, then the eater is not hostile, and it is necessary for the eaten parts themselves to be comforting and tormenting if eaten. A believer and an unbeliever.. The answer to that in the theological books is that the Resurrection is the parts from which creation began, and they are the original organs according to them, and God preserves them, and does not make them a part of another body."

Then the author of the books said what it means: This answer does not satisfy the purpose, and the truth is that everything that is possible in the eyes of reason, and is indicated by revelation, must be believed in, and resurrection is possible with reason,

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and proven by revelation, so belief and faith must be believed, but as for the standards of philosophers and logicians, they are not infallible from error. This is what the author of the books said, and it is what we relied on, and we mentioned it repeatedly in the above.. Some sheikhs tried to prove the physical resurrection by reason while ignoring the revelation, but it only came about with affectation and arrogance.

(**Rather**, **they denied the truth when it came to them**, **so they are in a miserable situation**.). What is meant by the truth here is the Qur'an, and by the mixed and turbulent mire, with which the Almighty described the state of those who said about the Messenger of God (may God bless him and grant him peace): "He is crazy, sometimes he is a sorcerer, sometimes he is a soothsayer, and sometimes he is a poet.. And thus everyone who strays from the path of truth is lost in the abyss."

(**Have they not looked at the sky above them**, **how We have built it and adorned it**, **and that it has no openings?**). What is meant by building here is that the stars of the sky are precise in their work, stable in their system and they follow it with precision, and what is meant by adornment is beauty. As for the Almighty's saying: (**And it has no private parts**) It is based on the deletion of the genitive, meaning that each of its planets has a craving and a breaking point, as in verse 3 of Surah Al-Mulk: (**Do you see breakfast?**). The meaning is: Haven't those who deny the resurrection considered that the construction of the planets does not resemble the construction of humans in any way, because each planet, despite its huge size, is one piece with no breaks or divisions in it. As for the human builders, they build brick upon brick, with a gap and a gap between them, and they are unable to build a small house like the building of a natural planet.

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The verse is a clear response and a compelling argument to those who ruled out the idea of resurrection, and said: (**When we die and become dust**, **that is a distant return**.). The response was: The One who created the planets without gaps or ruptures is not incapable of resurrecting man after his death, because this is easier than that: (**The creation of the heavens and the earth is greater than the creation of people**.) 57 - Forgiver. And resurrection is creation.

(**And We have spread the earth and placed therein mountains and caused to grow therein all kinds of delightful things**.). That is, We paved it and made it a place for mankind, and we placed therein mountains upon which we established mountains so that they would not sway and be disturbed, and from every delightful variety We brought forth from the earth shapes and colors of plants that please the beholders and are pleasant to the eaters. A similar example is presented in many verses, including verse 3 of Surat Al-Ra'ad, Part 4, p. 374. (**An insight and a reminder for every repentant servant**.). God Almighty created the universe with its order and provisions to be a sign of His greatness to those who contemplate and see. This indicates that man's relationship with the universe in which he lives is not limited to matter only, but is also of the heart.

(**And We sent down blessed water from the sky and caused to grow therewith gardens and grains of harvest**, **and palm trees in fields with ripe pollen**.). The pollen is the first thing that appears from the fruit, and the ripened buds piled up one on top of another like ears of corn.. God Almighty described water as a blessing because there is no life for souls and bodies without water, and what is meant by harvested grain is the love of a harvested plant, and he described the palm tree as tall to indicate that the palm tree is short at the time of germination, then it rises due to reasons.

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Which God has deposited by nature. Imam Ali (peace be upon him) said: "The evidence only indicates that the Creator of the ant is the Creator of the palm tree because of the meticulous detailing of everything." That is, the precision of workmanship and detail in the small ant and the large, tall palm tree indicates that the Maker is one (provide for the servants) and they are unable to provide for themselves by themselves. (**And We revived therewith a dead town**) This is a prelude to what God Almighty says: (**Likewise**, **going out**). Reviving a person after death is just like reviving a dead country with water. A similar example is presented in many verses, including verse 57 of Surat Al-A'raf, vol. 3, p. 342.

Did you help us with the first creation, verses 12–22:

(**Before them, the people of Noah and the companions of the land and Thamud**, (12) **and Ad and Pharaoh and the brothers of Lot** (13) **and the people of the thicket and the people of Tuba', all lied. Messengers – a promise fulfilled**. (14) **Were we ashamed of the first creation? Nay, they are in the ambiguity of a new creation**. (15) **And We created man, and We know what you whisper about him. Himself, and We are closer to Him than our jugular vein** (16) **When the two recipients meet, from the right and from the left, sitting** (17) **Not a word does he utter except With Him is a watcher ever ready**. (18) **And the agony of death has come. Indeed, that is what you shunned from it**. (19) **And the trumpet was blown, that is the Day of the Threat**. (20) **And all came. A soul with it is a driver and a witness** (21) **You were unaware of this, so We removed your cover from you, and today your sight is iron** (22))

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Meaning:

(**She lied before them**) That is, before those who denied Muhammad (PBUH). (**Noah's people**) The story of Noah is presented in Part 4, pp. 222 et seq (**And the owners of the land**) It is a well, and the reference to the owners of Al-Rass was made in Part 5, p. 468 (**And Thamud**) They are Saleh's people, and their story is in Part 4, p. 243 (**And he returned**) The people of Hood, and the discussion about them was presented in Part 4, p. 237 (**And Pharaoh**) His story with Moses and the children of Israel was repeated over and over again. See Part 3, pp. 370 to 386 (**And Lot's brothers**). See Part 3, p. 352 (**And the owners of the grove**) That is, the branch wrapped around the tree. The reference to the owners of the grove was made in Part 5, p. 515. (**And the people of Taba'**) He followed Al-Himyari, and we previously talked about him when interpreting verse 37 of Surat Al-Dukhan (**Everyone denied the messengers, but his promise came true**) It is the torment that God promised them through His messengers (**Were we blessed with the first creation?**)? Are we incapable of the first creation in order to be incapable of the second? (**Just as We initiated the first creation, We will return it**) - 104 Prophets.

(**Rather, they are in the confusion of a new creation**.). The confusion is doubt, and the new creation is resurrection, and doubt is good and even necessary provided that it is an incentive for research and consideration, but denial without evidence and merely because of doubt is ignorance and misguidance.

(**We have created man, and We know what his soul whispers about, and We are closer to him than his jugular vein**.). God is close to everything through His

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knowledge, because there is nothing that is not from Him. Therefore, nothing is far from Him. Rather, God Almighty singled out the jugular vein for mention because it is closer to man than any other organ, and in addition to that, it contains the substance of life. (**When the two recipients**, **on the right and on the left**, **receive a speech**, **he is unable to utter a word except that he has a watcher by him**, **ever present**.). The apparent meaning of the verse indicates that God places two observers over man: one of them sits on his right, and the other on his left, recording every word he utters. Many commentators said: These two watchers are angels, and one of them writes down the good deeds, and he is the one who sits on the right of the person, and the other writes down the bad deeds, and he is the one who sits on his left. It is correct to interpret the two watchers as a metaphor for the fact that the person is responsible for what he says and does, and that he cannot, when discussing the account, cover up or deny one of his bad deeds because the argument is established against him.

We said that this interpretation is correct because it coincides with the first interpretation indicated by the apparent meaning of the verse, and their result is the same.

You ask: God is sufficient in His knowledge and protection from censors, censors, writers, and scribes, so what is the purpose of appointing censors?

The answer: The intention is for God Almighty to confront the criminals with what they cannot find any trick or means to deny. The verse indicates from afar that the judge is not permitted to rule with his knowledge. See the interpretation of verse 20 of Surat Fussilat, vol. 6, p. 485.

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(**And the intoxication of death has come with the truth**, **that is what you were deviating from**.). The intoxication of death overwhelmed him and severely, and God Almighty's words with the truth indicate that when death descends the truth is revealed to the dying person, and he knows with absolute certainty that resurrection is a truth about which there is no doubt, and that is a reference to resurrection, and the speech in Kent is for the one who denied the resurrection, and the pronoun of it goes back to the resurrection, and what is meant by denial is denial, and the meaning is said to the one who denies the resurrection when death befalls him: This is the resurrection that you were denying, and similar to it: (**This is the day of judgment which you used to deny**.) - 21 Safat. (**And the trumpet was blown on that day of threat**.). With this blow, God Almighty indicates the Day of Resurrection: (**And the trumpet was blown**, **and behold**, **they were descending from the events to their Lord**.) - 51 Yassin. (**And every soul came with it a driver and a witness**.). A driver drives it to its place of assembly, and a witness attests to its work (**You were unaware of this**, **so we removed your cover from you**, **and today your sight is sharp**.). This is a reference to the Day of Judgment and Reward. As for the iron sight, what is meant by it is that the truth will be revealed at death and after it to the one who denies the resurrection, so he knows what he denied and denies what he knew. The meaning is that it will be said tomorrow to the denier: O wretched person, you have disbelieved on this day, and you have followed your desires, and you have turned away from what is intended for you. The falsehoods have now been removed from you, and you have known the truth, but where there is no escape from the torment of the fire.

Manna' al-Khair, **verse 23-35**:

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(**And his companion said, "This is what I have in mind." (23) Throw into Hell every stubborn disbeliever**. (24)

A detractor of goodness, an aggressor, one who doubts (25) **He who created with God another god and cast him into severe punishment** (26) **His companion said, "Our Lord, I have not wronged him, but he was far astray**." (27) **He said, "Do not dispute before me, for I have come to you with the threat**. (28) **The word with me will not be changed, and I will not be unjust to my servants**. (29) **On the day when we will say to Hell, 'Have It has been filled and says, "Is there anything more?** (30) **And Paradise has been brought close to the righteous, not far away**. (31) **This is what you are promised. There is a guardian for every one who returns**. (32) **He who fears the Most Gracious. In the unseen, and he came with a repentant heart** (33) **Enter it in peace, that is the Day of Eternity** (34) **They will have therein whatever they wish, and We have more** (35))

the language :

I came closer. Awab Tawab. Hafeez is a custodian of God's rulings.

Parsing:

This is what I have. The meaning of this is something that is fixed for me, and therefore this is a subject, and what is an indefinite noun is a predicate, and to me it is related to a deleted adjective and is a second adjective. And who made a substitute for infidels. They gave a resumed speech. And Alif Al-Qiya for the second, which are the driver and the martyr, which Almighty God mentioned in the previous verse.

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Hell is forbidden from turning to science and feminization. And not far away is an attribute of something described that is destined, meaning a place that is not far away. Every awaab has a substitute for the righteous by repeating the preposition. This is what you are promised with a subject, a predicate, and an interjected sentence. And who is afraid?

The Most Merciful is a second substitute for the righteous. And in peace, related to a deleted noun from the subject, they entered it, i.e. safely.

Meaning:

(**His companion said**, "**This is what I have to offer**."). The pronoun in its counterpart refers to the one mentioned above in verse 17, who is the crippled, martyr king who writes down the sayings of the one entrusted to him. The meaning is that this writer says to God Almighty: This is a book that you have entrusted me with, and in it is everything that was from it in its true form. (**And the book was placed and you see the criminals appalled at what is in it and they say**, "**Woe to us**, **what is the matter with this book? It does not leave out anything small or great without accounting for it and finding what they did**." **present**, **and your Lord does not wrong anyone**) 49 Al-Kahf.

(**They will cast into hell every stubborn infidel who refuses good**, **aggressor and doubter**, **who has made another god with God**.). In verse 21, God Almighty said: (**And every soul came with it a driver and a witness**.) And in the verse that we are interpreting, His Majesty said that tomorrow He would say to the driver and the martyr: Take to Hell whoever associates partners with Me, disbelieves in the truth and opposes it, turns away from goodness and turns people away from it.

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Then God Almighty says again to them, repeating and emphasizing: (**So they threw him into severe torment**).

It is worth noting that the Almighty here described the one who prevents goodness as a suspicious aggressor, and in verse 12 of Surat Al-Qalam He described him as a sinful aggressor, where he said: (**A detractor of goodness**, **a transgressor and a sinner**) If we turn to this verse, God Almighty says: (**The tree of Zaqqum is the food of the sinner**, **like jelly**. **It boils in the bellies like the boiling of an animal**.) 46 smoke. If we do that, it will become clear to us that the crime of preventing goodness is not equivalent to a crime, and that his punishment cannot be measured by punishment.

(**His companion said**, "**Our Lord**, **I have not wronged him**, **but he was far astray**."). This companion is not the first, as he was the first of the honorable writers, as evidenced by the Almighty's saying: (**This is what I have to offer**) That is, this whom I have recorded is the truth about which there is no doubt. As for the second companion, he is one of the deceitful devils whom the Almighty referred to by saying: (**And whoever neglects the remembrance of the Most Gracious**, **We will appoint for him Satan**, **and he will be his companion**.) - 36 Decoration and the evidence is that this is what is meant by saying

The second consort: (**Our Lord**, **I have not wronged Him**) The first companion cannot tolerate tyranny and temptation in order to alienate him from himself, because God has chosen him for the task of writing, knowing of his righteousness and honesty. In addition to that, the Almighty says: (**Do not quarrel before me**) The dispute tomorrow will be between the criminals and each other, not between

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them and others. God Almighty said: (**Friends on that Day will be enemies to one another**, **except the righteous**.) 67 Decoration.

(**He said**, "**Do not dispute before me**, **since I have come to you with a threat**."). The speech is from God Almighty to the criminal and his companion, Satan. The meaning is that one of you does not say to one another: You misled me, and the other says: I did not mislead you. Today is a day of reckoning and recompense, and a person will not benefit from words or anything else except by his good deeds. I have called you to it, and I have warned those of you who oppose the meeting of this day of yours, but you refused except infidels. (**My word is never changed**, **and I am not unjust to my servants**.). What is meant by the statement here is His command, Glory be to Him, in the previous verse regarding the driver and the martyr: (**Throw into hell every stubborn disbeliever**.) This casting is inevitable and just. It is inevitable because God commanded it and His command cannot be changed. It is just because the criminal deserves it.

She asks: Many scholars have argued that breaking a threat is permissible for God but not a promise, and with this came the Sunnah of the Prophet, where the Greatest Messenger (PBUH) said: "Whoever promises someone for his work as a reward will fulfill it, and whoever promises him for his work as a punishment then he has the option." In addition, the mind prefers to fulfill a promise, and does not find it objectionable to break a threat. So what is the basis - then - for the Almighty's saying: (**I don't have anything to say**)؟.

Some scholars answered that God, Glory be to Him, does not pardon randomly, but rather for a necessary reason: Pardoning also does not mean altering one's statement about anything.. We add to this answer that what is meant by threat here is the threat

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of torment. (**A source of goodness**) Not all threats and threats, because this sinful transgressor has no atonement and no intercessor with God - as we think -.

(**On the Day when we will say to Hell, is it filled? And it will say, "Are there more?**"). This is a metaphor for the intensity of its flame, and the painfulness of its torment, and that it does not oppress criminals to the extent of their number. God Almighty has described Hell in many of His verses with terrible, frightening descriptions that make the skins of those who fear their Lord shiver, but as for those in whose hearts is a disease, they mock it and those who believe in it.

(**And Paradise has been brought near to the righteous, not far off**.). This is in the manner of the Qur'an, linking the punishment of the one who does wrong with the reward of the one who does good. There are adversity and pain, and here is bliss and paradise, and the Almighty says: (**Not far away**) Confirmation of the word "azlfat" because it means "closed," and what is meant by the closeness of Paradise to the pious is that they belong to it, and it is theirs. (**This is what you are promised**). You, the righteous, have done what was promised by God, and God has fulfilled His promise, so to you is this bliss that is beyond description and cannot be reached by reason.

(**For every return there is a protector, he who fears the Most Gracious in the unseen and comes with a repentant heart**.). These four qualities are signs that indicate the pious. One of the signs of one of them is that he repents and turns away from sin out of fear of God, and maintains obedience in hope of God's reward. He is in the same way in his faith and sincerity, whether he is absent from the people or present among them, in contrast to the hypocrite who is lazy if he is alone and active

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in front of people. This pious person is the one who meets God Almighty with a healthy, repentant heart. In other words, Imam Ali (peace be upon him) describes the one who is pious and comes to God with a sound heart: "He obeyed those who guided him and avoided those who turned him away, and he followed the path of safety through the sight of those who saw him and obedience to the guide of his command, and he hastened to guidance before its doors were closed and its paths were cut off."

(**Enter it in peace**, **that is the Day of Eternity**. **They will have whatever they wish therein**, **and We have more**.). You, O God-fearing ones, are in a paradise whose bliss "will never cease, its resident will never be miserable, its eternal person will not grow old, and its resident will not be miserable." And you will always have more than what you desire and suggest.

Moreover, this enormous disparity between Heaven and Hell reveals conclusively the extent of the distance and disparity between the degrees of the pious and the criminals, and that the difference between their positions in the eyes of God Almighty is just like the difference between Heaven and Hell.

The day the caller calls, **verses 36–45**:

(**And how many generations did We destroy before them? They were more tyrannical than them**. **So they dug through the land**. **Is there anyone who will free them?** (36) **Indeed**, **in that is a reminder for whoever has it**. **He turned or threw**

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Hearing, and He is a witness. (37) And We created the heavens and the earth and all that is between them in six days, and no evil has touched Us. (38) So be patient over what they say, and glorify Him. Praise be to your Lord before sunrise and before sunset (39) and from the night glorify Him and at the end of prostration (40) and listen on the Day when the herald will call from a place Nearby (41) The day they will hear the cry of truth. That is the day of emergence. (42) Indeed, it is we who live and die, and to Us is the return. (43) The day the earth will split open. (44) We know best what they say, and you are not tyrannical over them. So remind with the Qur'an whoever fears the threat (45))

the language :

The century is the people of a single era, and if most of them perish, it is said: Their century has ended. So they explored the country and roamed it. And the smuggler Muhais. And fatigue is lost. And by force, that is, by force, you force them to believe.

Parsing:

How many times there has been an accusative case for our people, and from a century there has been an explanation of it and strong discrimination. And from Muhays "from" is redundant, and Muhays is a subject, and the predicate is deleted, i.e. Is Muhays fixed for them. The active participle is missing, and it is an additional participle. And listen to the day he calls for the deletion of the genitive, i.e. listen to the conversation on the day he calls, etc. And the day they listen instead of the day he calls. A cracked day is a day related to fate. And quickly is the plural of quick, and it is a case of the pronoun about them and the agent is split.

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Meaning:

(**And how many generations did We destroy before them? They were more brutal than them**, **so they dug in the land**. **Is there any rescuer?**). They searched the country and roamed around it, and the one who escaped, and the meaning was that in ancient times there were nations more civilized and stronger in number and numbers than those who denied you, O Muhammad, and they had connections with many countries. All of that and other things did not avail them when the torment befell them, and they did not find an escape from God's command. Do not your people fear that the same as what befell the past will befall them? This reminder was repeated in many verses, including verse 9 of Surat Al-Rum, vol. 6, p. 132. (**Indeed**, **in that is a reminder for whoever has a heart or listens while he is a witness**.). This is a reference to the reminder of the destruction of the past, and the memory is a reminder and a lesson, and he has a heart, meaning sound, and he gave hearing, meaning he listened and listened to the sermons that were recited to him, and he is a martyr who is present in heart and mind, and the meaning is that what we mentioned about the destruction of the deniers is a sufficient and healing sermon for whoever sees and considers. (**We created the heavens and the earth and all that is between them in six days**, **and no turmoil has touched us**.) That is, fatigue, and the six days are a metaphor for pushes or for the evolution of the universe from one state to another. See the interpretation of verse 54 of Surat Al-A'raf, vol. 3, p. 338.

(**So be patient with what they say**) Of falsehood and foolishness, the outcome is for those who are patient and patient with free people (**And glorify the praise of your Lord before sunrise**) A reference to the dawn prayer (**And before sunset**)

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Asr prayer (**And from the night**, **glorify Him**) Maghrib and evening prayers. A similar example was presented in verse 129 of Surat Taha, vol. 5, p. 254 (**And the steps of prostration**) A reference to the commentary and voluntary prayers after completing the obligatory prayer (**And listen on the day when the herald calls from a nearby place**, **on the day when they will hear the cry in truth**, **that will be the day of emergence**.). The speech in "Listen to the Messenger of God (may God bless him and grant him peace), and the day he calls is an added deletion, meaning listen to what we reveal to you of the hadith on the day of the call, not the same call. What is meant by the nearby place is that the call is heard by everyone, to the point that it is as if the caller is close to them despite the fact that the shout is coming from the sky. Thus, the combination and reconciliation between this verse and the Almighty's saying becomes clear: (**These are being called from a far away place**) - 44 Fassilat. The meaning is: Listen to what we tell you, O Muhammad, about the cry of resurrection

For reckoning and recompense, and this cry is far away, given that it comes from the sky, and close, given that it reaches every hearing, even the hearing of the dead, so they emerge from the graves as if they were spreading locusts: (**There every soul will be tried for what it did before**, **and they will be returned to God**, **their True Master**, **and what they were inventing will go away from them**.) - 30 Yunus.

(**Indeed**, **it is we who live and die**, **and to us is the return**.). Life and death are in the hands of God, and to Him is the fate of creation. A similar example has been presented repeatedly, including verse 56 of Surah Yunus (**On the day the earth will split open before them**, **that will be a gathering upon us**.). The earth will

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open for the first and the last, and they will emerge from their graves quickly, and they are more numerous than ants and sand, and the best of them is the one who finds a place for his feet and room for his soul, as Imam Ali (peace be upon him) said.

(**We know what they say**) From denying the Messenger and denying the resurrection (**And you are not a tyrant over them**). So you force them and force them to believe in God and the Last Day, but you are a reminder (**So remind by the Qur'an whoever fears the threat of**). And who is not afraid also to have the argument cast upon him? Rather, God Almighty singled out the fearful one for mentioning to indicate that he is the one who benefits from being reminded to the exclusion of anyone else, and for example: (**So remember**, **if the reminder is beneficial**, **he who fears it will be reminded and the most miserable avoids it**.) - 9 the highest. So God Almighty says: (**The most miserable avoid it**) Conclusive evidence that the command to remind is general, whether the reminder is useful or not.

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Surat Al-Dhariyat

60 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

And Dhariyat is the climax of verse 1-14:

(**And the offspring are short** (1) **then the women who are pregnant** (2) **then the female slaves are easy** (3) **then the ones who divide by command** (4) (**What you are promised is only true** (5) **and indeed the religion will come to**

pass (6) **and the heaven is full of your love** (7) **you are indeed of differing speech** (8) **it will be spared from him who deceives** (9) **he was killed The treasurers** (10) **Who are in the midst of neglect** (11) **They ask when the Day of Judgment will be** (12) **The day when they will be tried over the Fire** (13) **Taste this temptation of yours**. **That which you used to hasten** (14))

the language :

What is meant by wind turbines? And the clouds are carried by the wind. The wind runs smoothly and easily. The dividers command the winds to distribute the clouds over the country. What is meant by what you are promised is resurrection. And with religion there is reckoning and reward. And with your love, tightness and order. And he will distract you. And lying and suspicion without basis. What is meant by temptation is in the Almighty's saying: (**They will be tempted**, **taste your temptation**) Torment.

Parsing:

And the vowels of the waw are for the oath. They gave an absolute effect. And read the object. Yusra is an adjective for an absolute object that is decreed, meaning to run easily. An effective command. Rather, you are promised "but" two words, "that," which puts the noun in the accusative and raises the predicate, and "ma," which is connected, and the return is deleted, meaning that what you are promised is of reckoning and recompense, and the sentence is the answer to the oath in the adjectives. And the sky is the waw of the oath. And you are his answer. And his conscience goes back to religion. And those instead of "Al-Kharasun". They are a beginner, in the midst of news, and neglectful of a second news. Ayyan means when

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is an advance predicate and day is a delayed subject, i.e. when is the time of the Day of Judgment. And "their day" is in the accusative case with a predetermined verb, i.e. "their day" will occur, and "they" is a subject, and they will be tempted by news and on the fire related to it. The phrase "taste" is the object of a decreed saying. This is what is initiated and predicated.

Meaning:

(**And the female offspring in length**, **then the pregnant women in abundance**, **then the female slave women in ease**, **then those who divide by command**.). In interpreting these four descriptions, there are opinions, some of which say: What is meant by scattering winds, and by carrying clouds, and by sailing ships, and by dividing angels, and the most likely opinion is that all four are descriptions of winds, so they are scatterers because they scatter dust and other things. God Almighty said: (**Wildfires blown away by the winds**) 45 Al-Kahf. God Almighty swore by the winds to point out their benefits, and because God has the right to swear by whatever He wishes of His creation. See vol. 6, p. 330, paragraph "God and the oath by His creation." Second description (**The women who carry it are tall**) By breaking the waw, which is the heavy burden, and what is meant here is that the winds carry the heavy clouds. God Almighty said: (**It is He who sends the winds bringing good news before His mercy**, **until when they carry away heavy clouds**, **We drive them to a dead land**.) 57 Al-A'raf. Third description (**The female slaves are easy**) The wind flows smoothly and easily, and it carries the clouds. Fourth description (**Dividers are a matter**) The winds disperse the rain over the country, as God Almighty said in verse 57 of (Al-A'raf): (**We drove him to a dead country**).

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(**What you are promised is true**, **and indeed the debt will come**.). This is a section answer (**And the offspring**) What is meant by what you are promised is resurrection after death, and by religion is reckoning and reward, and the meaning is that God will inevitably resurrect those in the graves, and that God Almighty rewards man for his deeds, if good, then good, and if evil, then evil. (**And the sky of your love**) By including the ha and the ba, and in its interpretation there are sayings, the most likely of which is that it is good creation - with the opening of the kha - meaning that in the creation of the heaven there is precision, order, adornment and beauty. (**You are of a different opinion**). The speech is for those who denied the greatest Messenger (PBUH). And their sayings are all confusion and confusion... and lies and delusion... Among them is from the Messenger (PBUH): He is crazy, like a poet and a magician. Concerning the Qur'an: It is myths to abominations composed by Muhammad (PBUH). (**It will be redeemed from him whoever redeemed it**) That is, the one who turns away from religion and the truth is distracted by desire and ignorance, and just like it, "no one is blind to that except the blind."

(**The hunters were killed**) They are the ones whom God Almighty made clear by saying: (**Those who are in the midst of neglect**). Ignorance and misguidance overwhelmed them from branch to foot... so they distributed their assumptions arbitrarily and without foundation on the earth and the sky, on resurrection and reward, and they said: God has partners from the stones, and daughters from the jinn and angels, but the resurrection is a myth. (**They ask when the Day of Judgment will come**)? They say sarcastically: When will there be resurrection and reckoning? Then God Almighty answers them: (**On the day they will be tried over the Fire**). Resurrection will occur on the day they are exposed to Hell and burned therein. It is said: You tempted the thing, meaning you burned it with fire to bring out the fraud

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in it, and the angels of torment say to the criminals: (**Taste this temptation of yours**, **which you have been hasty in**.). This is the torment that you rushed into, and mocked yesterday.. So how did you see its taste and flavor?

The right of the beggar and the deprived, **verse 15–30**:

(**Indeed**, **the righteous will be in gardens and springs** (15) **Taking what their Lord has given them**. **Indeed**, **before that**, **they were doers of good**. (16) **They used to rest for little of the night** (17) **And at dawn they are**

They ask forgiveness (18) **and in their wealth there is a right for the beggar and the deprived** (19) **and on earth are signs for those who are certain** (20) **and in yourselves – do you not see?** (21) **and in the heaven Your provision and what you are promised** (22) **By the Lord of the heaven and the earth**, **it is as true as you speak** (23) **Has the story of Abraham's honored guest reached you** (24) **When they entered upon him**, **they said**, "**Peace**." **He said**, "**Peace**, **a disapproving people**." (25) **Then he went to his family and brought a fat calf** (26) **and brought it to them**. **He said**, "**Will you not eat?**" (27) **Then he became fearful among them**. **They said**, "**Do not be afraid**." **And they gave him good tidings of a knowledgeable boy**. (28) **Then his wife came in a bundle**, **and her face was sad**, **and she said**, "**Old and barren**." (29) **They said**, "**Thus says your Lord**. **Indeed**, **He is the Wise**, **the All–Knowing**." (30))

the language :

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Sleeping at night and unknown deniers whom we do not know. A void of gold and money hidden from its guests. So I feel sad. When the shutter was opened, there was an uproar and an uproar.

Parsing:

Taking a case from the pronoun that is attached to it (**In gardens and springs**). And He gave them no effect. They take it. The sentence "yahja'un" is a predicate of "kanna" and "what" is an extra syntactic phrase. A little is an adjective for an absolute and decreed object, i.e. they lay dormant for a little while during the night. And in yourselves is related to a deleted predicate of a deleted subject, that is, and in yourselves are verses. And like is an adverb, and what is added is an inflection, and the source is that you pronounce in the genitive case by addition, i.e. like your pronunciation. Peace be upon you

Absolute for a destined verb, i.e. we greet you with peace. Peace be upon you, and the news is deleted, meaning peace be upon you. And people are a predicate of a deleted subject, meaning you are a people. And fear the effect of Ojas. And old is a predicate of a deleted subject, i.e. I am old.

Meaning:

(**Indeed**, **the righteous will be in gardens and springs**, **taking what their Lord has given them**. **Indeed**, **before that**, **they were doers of good**.). God Almighty takes from the righteous their deeds and rewards them for them, as He said: (**And he takes alms**) 104 - Repentance, that is, he accepts it and rewards it. Likewise, the righteous take what God has given them of reward and accept it with

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joy and happiness, and in the words of verse 188 of Surat Al-Ma'idah: (**May God be pleased with them and they be pleased with him**. **This is a great victory**.). (**They would not sleep for a while during the night**, **and at dawn they would ask for forgiveness**.). They slept at night, but only a little, and their Tahajjud prayers were often connected to the pre-dawn meal, during which they began to glorify God and ask for forgiveness.

Imam Ali (peace be upon him) said in describing them: "As for the night, they straighten their feet, following the parts of the Qur'an, reciting them in recitation. If they come across a verse that contains excitement, they turn to it out of hope, and their souls look forward to it with longing. And if they come across a verse that contains fear, they listen to it with the ears of their hearts and think that the roaring and inhaling of Hell is at the roots of their ears, so they are longing for their surroundings, spread out among themselves. For their foreheads, their palms, and the tips of their feet, they ask God to free their necks."

(**And in their wealth there is a right for the beggar and the deprived**.). The beggar is the one who asks people for good deeds and alms, and the deprived and poor is the one who refrains from asking, and the Almighty's saying is true of him: (**The fool thinks they are rich because of their self-control**. **You can recognize them by their appearance**. **They do not ask people forcefully**.) - 273 Al-Baqarah and the word "poor" means and confirms in Sharia that the poor is a partner with the rich in his wealth, and that this is an unjust usurper if he deprives the poor of his rights. We talked about this in detail under the title "Zakat" in Part 1, p. 428, and under the title "The Rich is a Trustee, Not a Principal" in Part 2, p. 217.

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God and sensory knowledge:

(**And on earth are signs for those who are certain**, **and within yourselves**. **Do you not then see?**). Whoever contemplates any being and looks at it with the eyes of a scrutinizing examiner must end up asking: Who planned and mastered this creation? He cannot find a convincing answer or correct explanation except the presence of a knowing and guiding force. If he is not convinced by this answer, he will find nothing before him except chance and blind nature, and there is no doubt that it increases his ignorance and blindness.

The materialists said: There is no path to knowledge except through sense and experience, and God does not fall under sense nor is He a subject of experience. Therefore, belief in Him is not based on evidence, but rather is ignorance and misguidance.

The answer is first: We do not accept that the causes of knowledge are limited to sense and experience. Rather, there is also rational knowledge that we reach through mental powers. Whoever dismisses the mind from consideration and denies the argument for it has denied humanity from the beginning, as there is no humanity without a decisive, conclusive mind. In addition to that, whoever denies knowledge of the mind has contradicted himself with himself, as he denied the mind's knowledge of the mind, and inferred the nonexistence of a thing by its existence.

Secondly: If we accept – for the sake of argument – that there is no path to knowledge except sense and observation, then we prove the existence of God and believe in Him through this very path… and He is present in every scene of nature, and these scenes have reached the ultimate level of intuition and clarity, and have led us to knowledge of the creative creator simply by looking at them and contemplating

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them without referring to laboratories and factories... And if knowledge of God were limited to analysis in laboratories, we would not limit the obligation of belief to those who specialize in this art alone. And when God Almighty made it very clear for Him to address the common people by saying: (**O people**, **fear your Lord**) Knowing that, His greatness is great, He made it obligatory for all His servants to believe in Him... But after presenting to them conclusive evidence for every excuse for His existence, God Almighty established this evidence from instinct, reason, and also from senses, in accordance with the just principle that says: "The proof is on the one who claims."

There is no audacity or bad manners in our saying, because it is He, may He be glorified and exalted, who said: (**We will show them Our signs on the horizons and within themselves until it becomes clear to them that it is the truth**.) - 53 Fassilat. The human soul and the creatures in the horizons are among the tangible scenes that indicate the existence of God Almighty, and through them the truth about which there is no doubt is revealed. Whoever follows the verse of the Wise Remembrance finds himself faced with many of these cosmic verses that call for belief in God through knowledge that is the fruit of sense and reason, such as the Almighty's saying: (**Have they not considered the kingdom of the heavens and the earth and what God has created?**) 184 Al-A`raf is anything tangible and tangible.

Faith in God is faith in what the eye does not see or the hand touches, but this faith is imposed and necessitated by visible and tangible things, just as a knowledgeable doctor believes in the presence of some kind of disease in a sick body, and determines its nature simply by touching the body or looking at it without seeing the

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microbe from which the disease is born. And there is no one, whether believer or atheist, who does not firmly believe in many things that do not fall under the sense, because this faith is necessitated by the sense of self. Those who rely on experience mean inference from something perceived by the senses.

(**And in heaven is your provision and what you are promised**). His saying: (**Your livelihood**) By deleting the genitive, meaning the means of your sustenance, such as rain and the like, and in the past it was said: If it were not for the sky, people would not have survived. They differed in interpretation (**And what you are promised**) Some say: What is meant by it is Paradise and Hell, and some say: It is good and evil. A third said: Rather, what is meant is that sustenance is divided and written.. In our opinion, what is meant by what you are promised are the means of sustenance in person, as evidenced by the fact that God Almighty indicated in the verse that there are tangible, tangible signs on the earth and in our souls that indicate the existence of God and His greatness, and then after that that there are also tangible signs in the sky that indicate Him, the Almighty, and His greatness. It is obvious that the tangible heavenly signs are the rain and the stars, not heaven, hell, and the like.

(**So**, **by the Lord of the heavens and the earth**, **it is as true as you speak**.). Al-Razi said: "The pronoun in (he) refers to the Qur'an. It is as if he said: The Qur'an is the truth that He spoke

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King, speak as you speak." There is no doubt that the Qur'an is truth beyond a doubt, and that Gabriel also spoke it, but neither the Qur'an nor the angel has ever mentioned it from the beginning of the surah until here, and what was mentioned in verse 12 is the Day of Judgment. Then, Glory be to Him, pointed to what is in the

earth, the sky, and ourselves as evidence of the existence of the Creator, so it is better to return the pronoun to all of that, and based on this, the meaning is that He, Glory be to Him, has sworn by His Majesty that God is true and the resurrection is true, and there should be no doubt about that anymore. If the evidence is based on him, just as a person should not doubt what he said... It was narrated that a Bedouin said when he heard this verse: "Who made the Galilee angry so that I would turn him to the right?" This is not far fetched for someone who was raised according to the nature with which he was born.

By the way, the linguists said: Speech is of two types: external, which is speech, and internal, which is thought and perception. The logicians said in defining man: He is a speaking animal, that is, a thinker. Descartes said: "I think and therefore I exist." This is an obvious truth that denies doubt about the existence of the thinker because it emerged from him himself. Accordingly, let us interpret the Almighty's saying: (**Just as you speak**) In the same way that you pronounce, we can also interpret it in the same way that you think, because both the existence of thinking and uttering negates doubt about the existence of the thinker and the utterer.

(**Has the story of Abraham's honored guests reached you?**). The word guest is used in the masculine, feminine, one, and the group. What is meant by Abraham's guest is the angels who came to give him good news of Isaac and the destruction of the people of Lot. God Almighty described them as honorable because they were honorable to Him and to His faithful servants. (**When they entered upon him and said**, "**Peace**," **he said**, "**Peace**, **a disapproving people**."). They greeted him, and he returned the greeting and said: These are people we do not know (**He went home to his family and brought a fat calf**.). Abraham hurried to his family and ordered them to prepare a fat calf for his guests. It was what he wanted and the calf

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matured. (**So he brought him closer to them**) To eat, but they refused (**He said**: **Don't you eat?**)? But they insisted on abstaining because they were not humans who ate the food (**He became afraid of them**) Because he was surprised by something whose consequences he did not know, and when they saw what happened to him (**They said**, "**Do not be afraid**," **and they gave him good tidings of a knowledgeable boy**.). They informed him of the truth of the good news they had brought about Isaac (**So she accepted**

His wife) When Sarah heard the good news (in a bundle), her voice rose in astonishment (**She frowned**) She hit him with her hand in joy and amazement (**She said**, "**Old and sterile**.") How do I give birth? (**They said**, "**Thus says your Lord**. **Indeed**, **He is the Wise**, **the All-Knowing**."). God knows that you are old and barren, but His wisdom wanted to give you in your old age a perfect boy, and if God wants something, He says to it: Be, and it is.. We have summarized the interpretation of these verses due to their clarity, and because they were presented in Surat Hud, verse 9 - 73, vol. 4, p. 247, and in Surat Al-Hijr, verse 1 - 56, p. 481 of the aforementioned volume.

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Part twenty-seven

So what is the matter with you, **O messengers? Verses 31-46**:

(He said, "What is the matter with you, O messengers? (31) They said, 'Indeed, we have been sent to a criminal people.' (32) That We may send upon them stones of clay. (33) Marked before your Lord. For the transgressors. (34) So We expelled from it whomever of the believers were therein. (35) But We found therein nothing but a house of Muslims. (36) And We left therein a sign for those who fear the torment. The Painful (37) And about Moses when We sent him to Pharaoh with clear authority (38) Then he took his position and said, "A sorcerer or a madman." (39) So We captured him and his soldiers. So We dispersed them in the sea, while it was afflicted (40) and in Ad when We sent upon them the destructive wind (41) It did not leave anything it came upon except that it made it like rubbish (42) And in Thamud, when it was said to them, Enjoy for a while (43) so they disobeyed the command of their Lord, so the thunderbolt took them while they were looking on (44) so they were not able to Standing up, but they were not victorious (45) And the people of Noah before, indeed, they were a disobedient people (46))

the language :

What is wrong with you, what is your business? It is marked with a sign. With clear authority and clear evidence. What is meant by the pillar here is power and authority, that is, he is more prominent because he possesses authority and power, and for example: (**Or take shelter in a deep corner**) - 80 hood. The blameworthy is the one who does what he is blamed for. A sterile wind is one that has no goodness, such as rain, tree pollination, or the like. And the worn restoration. And the thunderbolt of torment.

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Parsing:

What is the matter with you, a subject and a predicate? It is labeled as a description of stones. And in Moses, it is related to a deleted predicate for a deleted subject, that is, and in Moses there is a verse. A sorcerer is a predicate of a destined subject, meaning he is a sorcerer. In Ad and Thamud there is a similar example and in Moses. And Noah's people were accusative, and We destroyed Noah's people.

Meaning:

(**He said**: **What is the matter with you**, **O messengers?**). Ibrahim (peace be upon him) asked his guests after he knew their identity: Where to? What do you want? (**They said**, "**We have been sent to a criminal people**.") That is, the people of Lot, who were criminals and extravagant because they used to go to men lustfully rather than women (**We will certainly send upon them stones of clay marked with your Lord for the transgressors**.). We will destroy them with stones made of solid clay that God has prepared for those who have gone beyond the limit in disbelief and gone to extremes in transgression and corruption. (**So We brought out those of the believers who were therein**.) So that what befalls the extravagant criminals does not happen to them (**We did not find therein anything but a house of Muslims**.) They were the house of Lot, except for his wife, who was among those who perished (**And We have left therein a sign for those who fear the painful punishment**.). The pronoun in it refers to the villages or city of Lot's people, and what is meant by the verse is the effects that foretell their destruction and torment, to be an insight for those who ponder and a lesson for those who take heed. These verses were presented in Surat Al-A'raf, verse 0-84, vol. 3, p. 353, and in Surat Hud, verse 7-83, vol. 4, p. 255.

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(**And concerning Moses**, **when We sent him to Pharaoh with clear authority**.). God Almighty sent Moses with sufficient miracles to Pharaoh to deter him from his error and misguidance (**So he took his position**) He showed pride in his soldiers and his authority (**He said**: **a sorcerer or a madman**) ..And why is Moses a magician or a madman according to Pharaoh's logic? Because he said to him: I am not a god to be worshipped, and warned him of the consequences of transgression and tyranny (**So We seized him and his soldiers and dispersed them into the sea**, **while he was in distress**.). He was tyrannical and oppressive and said: I am your Lord, the Most High, so the outcome of his command was overwhelming and blaming... It goes without saying that we point out what was mentioned above.

Repetition, and in Part 5, p. 206, we mentioned the reason for repeating the story of Moses, but here we say: God knows best.

(**And in Ad**, **when We sent upon them the destructive wind**.). They were the people of Hood, and God destroyed them with a violent storm (**She does not leave anything that she has acquired except that she makes it like rubble**.) It does not pass by anything except that it is demolished and shattered.. The story of Hud with his people was preceded in Surat Al-A'raf, verse 5 - 72, vol. 3, p. 347, and in Surat Hud, verse 0 - 60, vol. 4, p. 239. (**And in Thamud**, **when it was said to them**, "**Enjoy for a while**.") Thamud is a righteous people. This verse refers to what was stated in verse 65 of Surat Hud: (**He said**, "**Enjoy yourselves in your homes for three days**." **That is a promise that will not be lied to**.). (**So they disobeyed the command of their Lord**, **and the thunderbolt took them while they were looking**.). They disobeyed God and the Messenger, so God

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Almighty sent down torment from heaven upon them, and when they saw it, their strength failed. (**They were not able to stand up**, **and they were not victorious**.) If God intends evil for a people, there is no turning it back, and they have no protector other than Him. The story of Salih with his people, Thamud, was presented in Surah Al-A'raf, verse 3 - 79, vol. 3, p. 350, and in Surah Hud, verse 1 - 68, vol. 4, p. 244. (**And Noah's people before**) God drowned them in their sins (**They are a wicked people**) They do sinful acts and violate taboos. The story of Noah was presented in Surat Al-A'raf, verse 9-64, vol. 3, p. 344, and in Surat Hud, verse 5-49, vol. 4, p. 222.

And of everything We created in pairs, verse 47-60:

(**And the heaven We built with hands, and indeed We are expanding** (47) **And the earth We have spread, so excellent are the guides** (48) **And of everything We have created a pair that you may remember** (49) **So flee to God. Indeed, from Him I am to you a clear warner**. (50) **And do not choose with God any other god. Indeed, from Him I am to you a clear warner**. (51) **Thus is what came to those of There was no messenger before them, but they said: a magician**.

Or mad? (52) **They have advised each other against him; nay, they are a tyrannical people**. (53) **So turn away from them, and you are not to blame**. (54) **And remember, for indeed the reminder benefits the believers**. (55) **And I did not create the jinn and mankind except to worship Me**. (56) **I do not desire from them any provision, nor do I desire that they should be fed**. (57) **Indeed, Allah is the Provider, the Possessor of Power**. (58) **Indeed, for those**

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who do wrong are sins like the sins of their companions, **so do not hasten** (**59**) **So woe to those who disbelieve from the Day of theirs when they are promised**. (**60**))

the language :

With hands, that is, with force. We will elaborate on the fact that the judiciary is constantly expanding over the days, and the details will follow. Fleeing to God means seeking refuge in Him and holding fast to His rope. They advised each other and advised each other. And to blame, that is, responsible.

Parsing:

The sky is the object of a decreed verb, i.e. we built the sky, we built it. The earth is also the object of a predetermined verb, i.e. we spread the earth, we spread it. Yes, those who give praise specifically to praise are deleted, meaning we. Likewise, there is a predicate of a preordained subject, i.e. the matter is thus. Call the hamza to deny.

Meaning:

(**And We built the sky with hands**, **and indeed We are expanding**.). Some commentators said: What is meant by "extended" is that God expands the sustenance of His creation through rain... and the meaning is consistent with the reality and the meaning of the verse.

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Together, what is meant by the sky here is the apparent meaning of the word sky, which is the wide, spacious space with the stars and other things in it. What is meant by "expanders" is that God Almighty increases space in breadth constantly and over

the course of days. Experts said: Space between galaxies is constantly expanding, and that the size of global space is now about ten times its size since the beginning of its expansion. Sir Jeans says: The average distance between galaxies from one another is about a million and a half light years, knowing that light travels 6 million million miles in one year. Camus says: He has learned through major observatories that there are vast distances between stars. It is estimated at about five hundred million light-years, and he has counted about one hundred million galaxies, and it is possible that other galaxies exist at greater distances. (Integration in Islam by Ahmed Amin Al-Iraqi, vol. 3, p. 67, first edition).

We are not enthusiastic about applying the Qur'an to modern science due to the caveats we mentioned in Part 1, p. 38... But we do not find any escape from saying: This noble verse is the truest witness that the miracle of Muhammad bin Abdullah (PBUH) is the only eternal miracle among the miracles of all the prophets, and that it becomes more established and clear whenever science takes a step forward.

(**And the earth We have spread, and what good guides they are**.). God Almighty paved and prepared the earth for man, and extended His hand in it to build and work for life and goodness, not for evil and destruction. He gave his hand to work and stipulated that he should refrain from harming his fellow man, not to throw missiles and napalm bombs at children's schools, nurseries, hospitals for the sick, workers' factories, and at everyone who seeks freedom and rejects slavery except to God alone.

(**And of everything We created two pairs that you might remember**.). The apparent meaning of the verse indicates that God Almighty created in every type of being a pair, male and female, whether it is a human, an animal, a plant, or an inanimate object, because the word "everything" applies to everyone.. We do not

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know whether scientists have discovered this truth or are they still on the way to reaching it? What we read from the sayings of scientists in this section is that there is no atom in the universe that is not composed

Like positive and negative electricity, that is, it contains an element that attracts and another that pushes, so does the verse apply to that?

(**So flee to God**. **Indeed**, **I am to you a clear warner from him**.). Everyone who refrains from harming others, is truthful in his words, and is sincere to truth and justice in his actions, has fled from falsehood to truth, and from misguidance to guidance, and has done what God has commanded, whether he wants it or not. As for the liar and the traitor, he is the worst of God's enemies, even if he praises and exalts God, and worships and gives charity.

(**And do not choose with God any other god**. **Indeed**, **from Him I am to you a clear warner**.). There are forms of polytheism, including worshiping idols, attributing children to God., and also including variation in religion and working on behalf of the enemies of God and humanity in the name of Islam and the good of Muslims.

(**Likewise**, **no messenger came to those before them except that they said**: **A sorcerer or a madman**.). The liars said to you, O Muhammad, just like what the ancients said to their prophets, and your luck in that is no less than their luck. (**Have they advised each other to it? Nay**, **they are a tyrannical people**.). It is strange that the first and the last are similar in their denial of the righteous and the reformers... Did they all come together and communicate this? They did not come together, nor did they see or imitate each other, but rather they were united by the

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hostility of falsehood to the truth, and ignorance of knowledge. (**So turn away from them**, **and you are not to blame**.) Do not let yourself feel sorry for their disbelief and tyranny, O Muhammad, for you are not responsible for their religion nor for their words and actions. (**And remember**, **for remembrance benefits the believers**.). You have no mission, O Muhammad, except to convey the Qur'an and preach it to all people. If the sermon does not benefit those who insist on disbelief and corruption, then it will benefit those who search for the truth to believe in it and act according to it.

(**I did not create the jinn and mankind except to worship**). Worshiping God alone means freedom from man's worship of man, from the worship of money and prestige, and all whims and desires, and to submit only to truth and justice. It also means jihad to support truth and its people, and to work for the good of this world and the hereafter. There is no doubt that whoever follows these paths will lead him to the abode of peace. Accordingly, the purpose of creating the jinn and mankind is to live a good and lasting life in God's house and neighborhood, provided that they are freed from slavery. of all kinds, and do righteous deeds, and whoever neglects and falls short should blame no one but himself, and your Lord is not unjust to His servants. We talked about this in detail in Part 6, page 171, paragraph: "Why did God create man?"

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She asks: What do you make of the holy hadith: "I was a hidden treasure, and I wanted to be known, so I created creation, and through me they knew me," as it clearly indicates that the purpose of creation is to know God?

The answer: This hadith is completely consistent with the interpretation we mentioned, because whoever truly knows God has no need to worship Him without worshiping people, prestige, or money, and works to please Him and grant Him Paradise.

(**I do not want from them any sustenance**, **nor do I want them to feed me**.). It is as if God Almighty says: I did not create people to exploit them in my factories and fields, nor to use them as a market to sell my goods and merchandise, nor to fight with them those who compete with me for exploitation and monopoly. No, God is self-sufficient. Rather, I created them to work as one hand for the good of all of them, and to struggle against those who try to attack their freedom and dignity, and plunder their money, land, and homes. (**Indeed**, **God is the Provider**, **the Possessor of Power**, **the Sustainer**.). The meaning of God is the Provider. He Almighty created the earth for man as a livelihood, and provided him with all the tools that enable him to utilize it for the sake of his life, such as the mind, strength, hearing, and sight. He said to him: Work for your life and the afterlife, and do not transgress. God does not like transgressors, just as if you gave your child money, and said to him:

Trade it for your livelihood, and be honest in your dealings.

(**For those who did wrong have sins like the sins of their companions**.). What is meant by oppressors here is the opulent tyrants who denied the Messenger of God (may God bless him and grant him peace). The meaning is that their share of torment is exactly the same as the share of previous nations who denied the Messengers. (**So do not be in a hurry**) The torment that will inevitably befall them... and today is no closer than tomorrow (**So woe to those who disbelieve from that day upon**

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which they are promised.) And they are in a hurry for his coming... How many people are in a hurry for something and wished it had not happened when he came.

Surat Al-Tur

49 Meccan verses.

In the name of God, the most gracious, the most merciful

And Al-Tur verses 1-16:

(**And the mountain** (1) **and a written book** (2) **on spread parchment** (3) **and the inhabited house** (4) **and the raised roof** (5) **and the blocked sea** (6) **Indeed, the punishment of your Lord** (7) **He will have no motive** (8) **On the Day when the sky will be filled with darkness** (9) **and the mountains will move** (10) **Woe to the deniers on that Day** (11) **Those who are in conflict. They will play** (12) **On the Day when they will be called to the fire of Hell** (13) **This is the fire which you used to deny** (14) **Is this witchcraft or do you not see?** (15) **Pray it, and be patient or not. It is the same for you. You will only be recompensed for what you used to do**. (16))

the language :

Al-Fayrouzabadi said in his dictionary Al-Muhit: Al-Tur is applied to the courtyard of the house and to every mountain, and to a mountain near Aila that is added to Sinai and Sinin, and to two mountains in Jerusalem.

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Another is in Ras al-Ain, and on a mountain overlooking Tiberias. Parchment is a thin skin on which one writes. And the sunken sea means it is full and overflowing. And dates are disturbed. What is meant here is the talk of falsehood. And they claim to pay. Its origins suffered from its heat.

Parsing:

And the phase F of the section. And what comes after the stage is a conjunction of it. On parchment attached to a scribe. The punishment of your Lord, etc., is the answer to the oath. A day of dates is a "day" related to a reality. And they call "Yawm" instead of the preceding "Yawm." Magic is an advanced predicate, and this is a delayed subject. Whether the predicate of an omitted subject, i.e. patience or its lack, is the same.

Meaning:

(**And the mountain**, **and a book written on a spread parchment**, **and the inhabited house**, **and the raised roof**, **and the covered sea**.). Al-Tur here is the mountain on which God spoke to Moses, and He, Glory be to Him, swore by it in this verse and in verse 2 of Surat Al-Tin. What is meant by a written book is every heavenly book, because "book" is an indefinite noun, and it is common in its type, and the designation requires a context, and the mere mention of Al-Tur is not suitable as a context for the intention of the Torah from the word book, and the Almighty says: (**Written on parchment**) It means that God has not sent down a book except that He has made it accessible to every hand, and that every human being can access it and know what is in it, exactly as you say: This is the Book of God between your backs, pronouncing what is permissible and what is forbidden. In Nahj al-Balagha: I bear witness that Muhammad is His servant and Messenger who

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sent him with the famous religion and the written book. (**And Al-Bayt Al-Ma'mur**) Kaaba: (**And when Abraham raised the foundations of the house**,) 127 Al-Baqarah. (**And the raised ceiling**) the sky : (**And We made the sky a roof**) 32 The prophets, that is, are like a ceiling in the eye of the beholder (**And the imprisoned sea**) Filled with water: (**And when the seas were filled with water**) 6 - Al-Takwir, meaning it was filled and overflowing. God Almighty swears by these five beings for reference

To His power is glory to He who is able. See the interpretation of verse 1 of Surat Al-Saffat, paragraph "God and the oath by His creation," vol. 6, p. 330.

(**Indeed**, **the torment of your Lord is coming**) Inevitably, criminals. The sentence is the answer to the oath (**He has no motive**) Just like death, no one can respond except the one who gives life and causes death (**The day the sky will be filled with rain**) That is, gravity disappears, the balance between the planets of the sky is disturbed, chaos occurs, and devastation spreads (**And the mountains move forward**) And when the sky passes, the earth shakes and the mountains move from their places. The two verses indicate the coming of the Hour and the destruction of the universe when the creatures will be gathered for judgment and punishment. (**So woe on that day to the deniers who are in a battlefield playing**.). They played with the world and I played with them... but there are different things and they are not worthy of it, so I struck them down and hastened them to Hell, and what a miserable place to go. (**The Day they will be called to the fire of Hell**). They are violently pushed towards her and the angels of torment say to them: (**This is the fire which you used to deny**.) So taste the torment of burning. That is for what your hands have put forward. And God is not unjust to His servants.

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(**Is this magic or do you not see?**)? The Great Messenger (may God bless him and grant him peace) frightened them from the fire of Hell, so they said to him: You are a sorcerer... On the Day of Recompense, God Almighty will turn them into firewood for Hell, and say to them: What do you see now? Is Muhammad a magician? Is the torment of fire magic? (**Pray it**) Nor is it like fire that makes those in it miserable (**So be patient or not be patient, it is the same for you**.). The torment is the same, it cannot be alleviated or stopped (**You will only be rewarded for what you used to do**.) From transgression and corruption.

Ahl al-Hannah, verses 17-28:

(**Indeed, the righteous will be in Gardens and bliss** (17) **Enjoying what their Lord has given them, and their Lord will protect them from the torment of Hell** (18) **Eat and drink, and enjoy what you were**. (19) **Reclining on arrayed beds, and We married them to the lakes of a spring**. (20) **And as for those who believed and whose descendants followed them in faith, We joined them with their descendants and what We have bestowed upon them of their deeds, every man.**

(21) **And We provide them with fruits and meat of whatever they desire** (22) **They will dispute over it as a cup in which there is neither idle talk nor sin**. (23) **And He will go around them. Young men to them as if they were hidden pearls**. (24) **And they turned to one another, questioning each other**. (25) **They said, "Indeed, we were before among our families compassionate**." (26) **So God has bestowed favor on us and protected us from the torment of**

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poisonous punishment (27) **Indeed**, **before we used to call upon Him**. **Indeed**, **He is the Righteous**, **the Most Merciful**. (**28**))

the language :

Fakihin may be of humor, meaning good-natured, or of fruit, meaning they enjoy it, and each of the two meanings is compatible with gardens and bliss, and the second meaning is more appropriate to the Almighty's saying: (**Eat and drink well**) That is, palatable food and drink. We have not deprived them of the reward for their work. They quarrel and deal. There is no idle talk or sin in it, meaning that the wine of Paradise does not take away the mind of the drinker, so he becomes idle and sins in his words. And they are terrified and afraid of God's punishment. And fire poisons.

Parsing:

Fakihin is a case of pronoun in the predicate that the deleted one, meaning they settled in the gardens and bliss of Fakihin. And happy is an adjective for an absolute, definite object, meaning eating well and drinking well. "Reclining" is the adverb of the verb "eat and drink." And those who believed are a starter, and We have attached to them news. And what he earned is tied to a mortgage. And among our people, he is attached to the compassionate people.

Meaning:

(**Indeed**, **the righteous will be in gardens and bliss**, **enjoying what their Lord has given them**, **and their Lord will protect them from the torment of Hell**.).

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Fear God in this world, so He will protect them from the torment of the Fire in the Hereafter, and He will make Paradise a reward for them in which they will enjoy themselves, without any concern to distract them from its pleasures. (**Eat and drink and enjoy what you were doing**.). You, the righteous, are more deserving of this bliss because you worked for it sincerely.. The verse indicates that there is no honor in the sight of God for any created being, whoever he may be, except through work. As for positions, lineages, and money, they are nothing unless they are a means of goodness and the common good. (**Reclining on beds arranged in array**). Reclining on bed while devoting oneself to pleasures indicates freedom from life's problems and burdens (**And We married them to the lakes of Ayn**) The mind and mind are baffled by their beauty and perfection...and what blessings they are!

(**And those who believed and whose descendants followed them in faith, to them We will join their descendants**.). There is no doubt that young children are not tortured under any circumstances, whether their parents are good or bad, as there is no punishment without disobedience, and there is no disobedience without being instructed. God Almighty has lifted the pen from the boy until he reaches puberty, and God Almighty has repeated in many verses: (**No female bearer of faith shall bear the burden of another**) 164 Al-An'am. As for the saying of those who said: The son of an infidel enters Hell because if he had lived, he would have embraced his father's religion. As for this saying, it is abandoned because God holds a person accountable for what he did, and does not hold him accountable for what he would have done if he were able.

She asks: Will young children be gathered and enter Paradise?

The answer: There is no way to know this except through the Book of God and the Sunnah of His Prophet, because the mind does not judge anything here, whether

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negative or positive. There is nothing in the Qur'an and the Mutawatir Sunnah that indicates that the children of the unbelievers will be gathered together... And in a hadith narrated by the Greatest Messenger (PBUH): The children of the believers will be guided to their pious parents on the Day of Resurrection. Many commentators said: The adult believers from the descendants of the pious will be joined to the highest level of their fathers in Paradise, even if they are below them in good deeds, so that their eyes may be pleased with them. They cited as evidence the Almighty's saying: (**And those who believed and whose descendants followed them in faith**, **to them We will join their descendants**, **and We will not give them anything of their work**.) That is, we increase the dignity of the children for the fathers, and do not decrease the fathers in any way from their reward and grades.

The Imamis, Hanafis, Shafi'is, and Hanbalis said: The child's conversion to Islam is judged according to one of his parents. If they are both Muslims, then that is the case, and if one of them is a Muslim and the other is an infidel, then the child is judged as Muslim.

Whether the father was a Muslim or he was an infidel, but the mother was a Muslim. As for the Malikis, they said: Only the father's Islam matters, and the mother's Islam has no effect on the child.

(**Every person is subject to what he has earned**) He alone bears the responsibility for his deeds, and with them tomorrow he will be accepted by God, and no one will be asked about what he did except him (**And We provided them with fruits and meat of whatever they desired**.). God Almighty singled out fruit and meat for mention because they are the masters of food (**They will dispute over it as a cup**

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in which there is neither idle talk nor sin.). They drink something refreshing, without drunkenness or revelry, or anything that would lead to sin or accountability for words or actions (**And young men of theirs will go around them as if they were hidden pearls**.) Purity and splendor… And the Almighty's saying: "For them" indicates that the boys follow their orders and end with their prohibitions.

(**And they approached each other asking**) They ask each other: How was he in this world? How did he deserve this dignity from God? A similar example is presented in verse 50 of Surat Al-Saffat (**They said**, "**Indeed**, **we were previously compassionate among our people**."). We fear God in this world for fear of His wrath and hope for His reward (**So God has favored us**) With His mercy and His grace on us (**He protected us from the torment of poisons**) The one that melts skins and roasts faces (**Indeed**, **before we used to call upon Him**. **Indeed**, **He is the Righteous**, **the Most Merciful**.). We were merciful and righteous in this world, but God was righteous and merciful to us in the afterlife.

There is no excuse for those who deny the prophethood of Muhammad, verse 29–44:

(**So remember**, **by the grace of your Lord**, **you are neither a soothsayer nor a madman**. (29) **Or do they say**, "**A poet whom we wait for is a doubt of destiny?**" (30) **Say**, "**Wait**, **for I am with you from Those lurking** (31) **Or do their dreams command them to do this**, **or are they a tyrannical people?** (32) **Or do they say what you say? Rather**, **they do not believe** (33) **So let them bring a hadith**. **Like it**, **whether they are truthful**. (34) **Or were they created without anything? Or are they the creators?** (35) **Or did they create the heavens and the earth? Nay**, **no**.

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Are they certain? (36) Or do they have the treasures of your Lord with them, or are they the ones who control? (37) Or do they have a ladder by which they listen? So let their listener come with clear authority. (38) Or do you have the daughters and you have the sons? (39) Or do you ask them for a reward, so they are burdened with debt? (40) Or do you have with them the unseen, so they write it down? (41) Or do they intend a plot? So it is those who disbelieve who are plotting. (42) Or do they have a god other than Allah? Glory be to Allah above what they associate with others. (43) And if they see a portion of the sky falling, they say Accumulated clouds (44))

the language :

The soothsayer is the one who deceives people that he knows some of the unseen through his contact with the jinn. And lurking and waiting. The word Al-Manun comes in the sense of death and in the sense of eternity, and what is meant here by the doubt of Al-Manun is the events of eternity and its harsh blows with death and the like. Dreams refer to wishes and minds, and the meaning applies to those concerned. And you say fabrication and fabrication. And he is tempted to open the meme and commit to the fine. And they are heavy and laden with burdens. Kasfa means "kasfa" in the plural of "kasfa", which is a piece of something. And accumulated pile.

Parsing:

You are the negative name "what". And the kahn of the ba is redundant in its inflection. And a news priest. By the grace of your Lord, there is an intersection between the noun and the predicate. The letter "ba" is a blessing to explain the

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reason and not to swear as in Majma' al-Bayan, and the genitive case is related to what is indicated by the meaning of the speech, meaning that God has freed you, O Muhammad, from madness and soothsaying, by His grace and generosity. The repeated "um" in the verses means an interrogative, rebuke and denial. And a poet is a predicate of a decreed subject, that is, he is a poet. And say it

A past tense verb, like its arbitrariness and arbitrariness. And who is in love with "burdened"? Those who disbelieve are a subject, "they" is a pronoun, and those who plot are a predicate. Other than God is an attribute of God. And from the sky related to the deleted attribute of eclipse. It is a condition or adjective because seen here is visual.

Meaning:

These verses indicate the situation of the Great Messenger (may God bless him and grant him peace) with the polytheists when he called them to monotheism and renounce polytheism... God Almighty began by addressing His noble Prophet:

(**So remember**, **by the grace of your Lord**, **you are neither a priest nor a madman**.). Go on your path, and persevere, O Muhammad, in your mission, which is to call people to God and fear His torment, and do not care about what some stubborn people say about you: that you are a priest who claims to know the unseen... and others say: that you are crazy... by the praise of God and His grace, you are far removed from their lies and claims... and how can you be a priest or a madman when God has made you faithful to His revelation, and has chosen you for His message? .1

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(**Or do they say**, "**A poet whom we await in doubt?**"). They said to each .2 other: Muhammad is a poet who speaks from imagination... so they remained steadfast in his denial, and waited for days. If he dies, that is what you want, and if he lives, he will be exposed with his claims... then they parted on this. (**Say**, "**Wait**, **for I am with you among those waiting**."). God Almighty commanded His noble Prophet to say to them: Wait... and I am also waiting, and you will know to whom a torment will come that will disgrace him, and who will become one of those who regret it.

(**Or do their dreams tell them to do so?**) Slander and deception. What is .3 meant by their dreams is their worn-out minds and deceptive wishes.

(**Or are they a tyrannical people?**). They know with certainty that you are .4 truly and truthfully the Messenger of God, but they deny the truth out of spite and stubbornness out of concern for their positions and gains.

(**Or do they say you can say it?**) He created the Qur'an on his own (**Rather**, .5 **they do not believe**) Truth and they do not stop falsehood (**Let them bring a hadith like it**, **if they are truthful**.) In that the Qur'an

Poetry and soothsaying. They have so many priests and poets. A similar example was presented in verse 23 of Surat Al-Baqarah, Part 1, p. 64.

(**Or were they created from nothing?**) Coincidence...no creator, no .6 mastermind...no purpose, no responsibility...nothing, just as insects create in filth and filth.

(**Or are they the creators?**) themselves by their own will and ability? .7

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(**Or did they create the heavens and the earth?**). She asks: The polytheists do .8 not claim that they are the creators of themselves or others. Rather, the Qur'an stipulates their recognition that God is the one who created them and the heavens and the earth. The Almighty said: (**And if you ask them who created them, they will say: God**) 87 Decoration. And he said: (**And if you asked them who created the heavens and the earth and subjected the sun and the moon, they would surely say: God**) 61 Al-Ankabut - So - what is the justification for the Almighty's saying: (**Or are they the creators? Or did they create the heavens and the ؟earth?**)

The answer: From a theoretical point of view, they acknowledge that God is the Creator of everything... But from a practical point of view, they act like someone who does not believe in God and does not acknowledge his existence... Rather, their behavior indicates that they claim creation and divinity... And this is what the Almighty's saying refers to: (**But they are not certain**). This description applies to many of those who claim to believe in God and the Last Day in our time.

(**Or are there with them the treasures of your Lord?**)? If they acknowledge .9 that God is the Creator of everything, do they claim that God has delegated to them the administration of His kingdom, the selection of His prophets, and the division of livelihood and lives among His servants? A similar example is presented in verse 32 of Surat Al-Zukhruf.

(**Or are they the ones who control?**) On creatures and all beings... God .10 willing or not.

(**Or do they have a ladder on which they listen?**) If they do not claim any of .11 that, do they claim that they ascended an escalator to God and heard him say:

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Muhammad invents lies about God? (**Let their listener come with clear authority**.). This is the logic of truth and justice, and the ultimate goal is to do justice to the opponent... Every person has the right to claim whatever he wants, even knowledge of the unseen, provided that he establishes clear evidence of his claim, otherwise he is a slanderer and a liar.

(**Or to him are the daughters and to you are the sons?**). There is no difference at all between their saying: Muhammad is a poet, a priest, and a madman, and their saying: God has daughters and to them are sons... And the slander against the Messenger is not limited to saying: He is crazy, or by attributing a partner and a child to God... So whoever forbade what was lawful or permitted what was forbidden has slandered a lie against God and the Messenger. . 12

(**Or do you ask them for a reward, for they are burdened with debt?**). Why did they deny the Messenger of God? Do I force them to pay a fine that they are unable to pay? . 13

(**Or do they have the unseen with them, so they write down**). Are they the scribes of God's revelation who record livelihoods, lives, and whoever He chooses among the prophets? And God Almighty did not ask them one day to record the name of Muhammad along with the names of the prophets. . 14

(**Or do they intend a plot? For those who disbelieve are the plotters**.). This is the truth. They do not claim anything, and they do not want anything except deception and insulting Muhammad (PBUH)... But a cycle of evil will revolve around them because bad deception only befalls those who perpetrate it. . 15

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(**Or do they have a god other than God? Glory be to God above what they associate with Him**.). And who is he? Where is this God who averts the punishment of God from them when it descends? God is exalted above all proverbs and opposites. 16.

(**And if they see a portion of the sky falling, they say, "It is a gathering cloud**."). If they saw the torment face to face, they would be arrogant and say: This is a cloud and a mirage. Likewise, God Almighty says a story about them: (**And if We had opened upon them a gate from heaven and they continued to ascend through it, they would have said, "Our eyes have only been dimmed." Rather, we are an enchanted people**.) - 14 Al-Hajraj 4, p. 469.

The bottom line is that God Almighty has left no excuse for anyone who denies or denies the prophecy of Muhammad (PBUH) except to deny the existence of the Creator in the first place.

So leave them until they meet their day, verse 45–49:

(**So leave them until they meet their day in which they will be struck** (45) **a day that will not avail them**.

Their plot is nothing, but they will not be helped. (46) **And indeed, for those who do wrong is a torment other than that, but most of them do not know**. (47) **And be patient for the judgment of your Lord, for you are with our eyes, and glorify the praise of your Lord when you rise** (48) **and from the night glorify Him as the stars appear** (49))

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the language :

They will be shocked and destroyed. With our eyes, with our guard. The direction of the stars by breaking the hamza at the time of their disappearance from the eyes during the day.

Parsing:

Their day is the direct object of "they will meet" because the meaning is that they will meet today itself, and if he had said: "They will meet their work on the Day of Resurrection," it would have been a day in the direct object. And a day that does not replace their day. And the adverbial object in it is for a deleted verb, i.e., praise Him in the advent of the stars.

Meaning:

(**So leave them until they meet their day in which they will be struck**.). There is still talk about those who denied the Messenger of God (PBUH). The meaning is, O Muhammad, do not care about their lies and stubbornness, for they will have a day in which they will find no escape from destruction and painful torment. (**On the Day when their plot will avail them nothing**, **and they will not be helped**.). There is no trick on this day, and no helper can help (**And indeed**, **for those who do wrong is a torment other than that**.) That is, they will be tortured with another torment before the Day of Resurrection, and some commentators said: It is the torment of the grave. Others said: Rather, it is what happened to them on the day of Badr... As for us, we do not specify, but rather we remain silent about what God was silent about. (**But most of them do not know**)

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That those who wronged will have a torment before and on the Day of Resurrection (**And be patient for the judgment of your Lord**, **for you are in our eyes**.). What is meant by God's judgment here is to give the oppressors a period of time until their promised day, and with our eyes, the greatest Messenger (may God bless him and grant him peace) is in God's fortress, protected from the harm and deception of enemies. (**And glorify the praise of your Lord when you rise**, **and glorify Him during the night**, **as the stars set**.). Remember God in all situations and times, for His remembrance is the best remembrance, and His promise to the pious rememberers is the truest promise.

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Surah An–Najm

62 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

He saw him.. **at Sidra Al–Matihi**, **verse 1–18**:

(**By the star**, **when he desires** (1) **your companion has not gone astray or gone astray** (2) **and he does not speak out of desire** (3) **it is only a revelation revealed** (4) **he taught him**, **mighty in strength** (5) **possessed of bitterness**. **So He leveled** (6) **while He was at the highest horizon** (7) **Then He approached and descended** (8) **So He was near or nearer** (9) **So He revealed to His servant what He revealed** (10) **The heart did not lie**. **He saw** (11) **Will you dispute with him about what he sees** (12) **And he has seen it another coming down** (13) **At the Sidrat Al–Muntaha** (14) **There is the Garden of Refuge** (15) **When the Sidrat was covered with something** (16) **The sight has not**

deviated, **nor has it transgressed** (17) **He has certainly seen of the great signs of his Lord** (18))

the language :

He fell. Lost here means lost. He was seduced by seduction. And he taught him here, meaning he informed him about God, and Gabriel is very powerful. What is meant by breaking the meem is a good appearance. So he leveled off

He straightened, like a straight leg. The upper horizon is the atmosphere. The droop extended downward. And titles of value. And you argue with him. And the descent is with the fatḥāḥ of the Noun al-Murrah from the descent. What is meant by Sidra al-Muntaha is the place of completion. The paradise of shelter is the paradise of eternity. It covers, conceals, or comes. And Zag Mal. Overflow overwhelmed.

Parsing:

The star is the waw for the section. If it is related to the action of the deleted section. In the upper horizon, it is a subject and a predicate, and the sentence is an adverb of pronoun, so it is leveled. Nazala is in the accusative case because it means once. And when "if" is hidden in the accusative case, he saw it.

Meaning:

(**And the star when it falls**). The owner of Al-Bahr Al-Muhit mentioned ten sayings in interpretation (**And the star when it falls**) The most likely of them is that what is meant by star is every star because the alif and lām are for the genus, and the meaning of the stars falling is that they will fall and scatter in space on the Day of

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Resurrection, as evidenced by the Almighty's saying: (**And behold**, **the stars were scattered**) - 2 Breaking the fast, for the Qur'an speaks one part of the other... and in this section there is an indication that whoever denies the prophethood of Muhammad (PBUH) will meet his punishment on the Day of Resurrection. (**Your companion has not gone astray**, **nor has he gone astray**, **nor does he speak out of inclination**. **It is only a revelation revealed**.). This is what is sworn upon, which is that Muhammad (PBUH) speaks and acts based on revelation from God, not through doubt and ignorance, nor through deceitful temptation, nor out of the motivation of his own inclinations and desires... How can the Prophet speak or act out of desire, when he came to reform and eliminate corruption and desires?

It was just around the corner:

These verses are from the Almighty's saying: (**He taught him a strong man**) Until he said: (**The great signs of his Lord**) It refers to a specific event that there is no way to know except through revelation, because it is fabricated

The incident is the appearance of Gabriel twice to the Messenger of God (PBUH) in the image in which God created him, not in the image in which the Prophet was accustomed to seeing him when he conveyed the revelation. The commentators have spoken a lot about these verses, and some of them have exaggerated the descriptions of Gabriel and his wings without evidence or evidence... As for us, we limit ourselves to what is indicated by the apparent meaning of the word, and the mind does not care about it, and we do not adhere to the words of a narrator or interpreter except on this basis, and God is the One who helps:

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(**He taught him a strong man**). He taught him, that is, conveyed it. The .1 pronoun refers to your friend, who is Muhammad (PBUH), and the second object of his knowledge is omitted, meaning the revelation, and very strong is the subject of his knowledge, which is Gabriel (PBUH). What is meant by powers here are the qualities that qualify Gabriel to convey the revelation, such as memorization, trustworthiness, and precision in performance, to the point that it is as if the Prophet (PBUH) was hearing the revelation directly from God. The evidence that what is meant by powers is preservation and fidelity in the Almighty's saying in Gabriel's description: (**Indeed**, **it is a revelation of the Lord of the Worlds**, **sent down by the Faithful Spirit**.) 193 poets. Also, the word "his knowledge" refers to this. Therefore, the meaning is that the strong and trustworthy Gabriel conveyed the revelation to Muhammad in its true nature, exactly as it is in the knowledge of God.

(**Once upon a time**, **he leveled off**). Once is an attribute of Gabriel, and what .2 is meant by the kasra of the meem is the form and image, and he is straight and upright, and the meaning is that Gabriel appeared to the Prophet (PBUH) level as God created him.

(**It is on the highest horizon**). The pronoun is for Gabriel, meaning that when .3 Gabriel appeared in his image to the Prophet, he extended high in the atmosphere, and the commentators said: The highest horizon is the beginning of the sun, that is, the east, and the lowest horizon is its west. In any case, the intention is to tell about Gabriel that his image extended in the atmosphere, and it does not matter whether this atmosphere is toward the east or the west.

(**Then he came closer and lowered himself**, **and was close to him or** .4 **near**.). In each of the words, he approached and descended, a pronoun refers to Gabriel, and he approached, meaning closeness to the Prophet (PBUH), and he

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descended, and in speech there is an introduction and a delay, and the origin is then he descended, he approached, and the title of destiny, and the meaning is that Gabriel, after he appeared to the Prophet as God created him, and his body rose to the horizon, after this he returned to the image with which he met the Prophet when he conveyed the revelation, and he approached him until he was not there.

There is only an arc between them, or even less than that. It is known that Gabriel used to come to the Prophet (PBUH) in the form of Dihya al-Kalbi.

(**So he revealed to his servant what he had revealed**). The hidden pronoun .5 in revelation refers to God, not to Gabriel, because the prominent pronoun in His servant explains the hidden pronoun, and what is meant by His servant, that is, the servant of God, is Muhammad (PBUH), and the meaning is that Gabriel, after he returned to the image in which he used to meet the Prophet (PBUH), approached him. After this, God revealed important matters through the tongue of Gabriel to His servant Muhammad.

(**The heart did not lie about what it saw**). It means that the Messenger of God .6 (may God bless him and grant him peace) saw Gabriel with his sight and heart exactly as God created him. The eye did not make a mistake in what it saw, nor did the heart doubt what the eye saw, but rather was certain and certain of its veracity. (**Will you judge him based on what he sees?**)?. The speech is for the polytheists, and the meaning is: Do you deny Muhammad and argue with him about what his eyes saw and his heart and mind believed, and he is the one whose truthfulness, honesty, mind and poise you knew?

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(**And he saw him staying another time at Sidrat al-Muntaha**, **where there is the Garden of refuge**.). In his opinion, the hidden pronoun refers to the Messenger of God (may God bless him and grant him peace), and the "ha" to Gabriel, and the bitter descent from the descent, and what is meant by Sidra al-Muntaha is the place of completion and the maximum that a creature reaches, even if he is one of the angels. .7

A group of commentators said: In the seventh heaven there is a tree located to the right of the throne, and this tree is called Sidra al-Muntaha! ...This statement lacks evidence, and whatever it is, we are not responsible for knowing it exactly as long as God Almighty has remained silent about the specificity. What we understand from the verse, noting what was mentioned in Surat Al-Isra, is that Gabriel (peace be upon him) carried the Prophet (peace be upon him) on the night of the Ascension, and circumambulated him through the heavens until he reached the maximum point, which God Almighty expressed as the Sidra of the End, so he stopped at it and did not go beyond it to any other place in terms of height. As for the Paradise of Refuge, there are conflicting opinions about its interpretation... It is apparent that it is the Paradise of Eternity that God has made a reward for the righteous, based on the evidence of His saying. Come here : (**As for him who fears standing before his Lord and forbids the soul from desires**, **then Paradise is the refuge**.) - 39 disputes, for the Qur'an speaks to one another.

The resulting meaning is that the Messenger of God (may God bless him and grant him peace) saw Gabriel twice as God created him: the first time is referred to in the Almighty's saying: (**So it leveled off and was at the highest horizon**) Etc. and talk about it. The second time was on the night of the Ascension, when Gabriel

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circled the sky with the Prophet (peace and blessings be upon him) until he reached the place of completion and the maximum beyond which no creature, whoever he may be.

(**When it covers the sidra what it covers**). To cover is a verb that has the meaning to cover, and with the meaning to come, you say: so-and-so covers so-and-so, meaning he comes to him, and the interpretation of the verse is correct in both senses because what is meant is that at the Sidrat al-Muntaha there will be wonders from the effects of God's power and greatness that cannot be described or limited by reason, and so the Almighty is ignorant and neglects detailing. (**Sight has not deviated and what has been overwhelmed**) .. No, the Prophet's (PBUH) sight did not stray from reality nor did he ignore it, and everything he saw in Gabriel and in the sky on the night of the Ascension was true and truthful. (**He has seen some of the great signs of his Lord**). Seeing the signs that the Messenger saw during his ascension is beyond calculation and beyond time and place... and it is impossible for a human being to see them except by the power and will of God. We talked about the Night Journey and Mi'raj when interpreting verse 1 of Surat Al-Isra, Part 5, Page 8, paragraph: "The Night Journey in the spirit and the body."

The Three, **Al-Uzza and Manat**, **verses 19-26**:

(**Have you seen Al-Lat and Al-Uzza?** (19) **And Manat**, **the other third**. (20) **The male belongs to you**, **and he has the female**. (21) **These are**, **then**, **the portion of a young woman**. (22) **They are but names**. **You and your fathers have called it**: **God has not sent down for it any authority**. **They follow only suspicion**, **and what souls desire**. **Indeed**, **guidance has come to them from their Lord**. (23) **Or For man**, **whatever he desires** (24) **belongs to God**

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The Hereafter and the First (25) **And how many angels are there in the heavens whose intercession is of no avail except after God has given permission to whom He wills and is pleased with?** (26))

the language :

Al-Lat, Al-Uzza and Manat were idols for the people of pre-Islamic times. My distress is unfair.

Parsing:

The third is an attribute of Manat, and the other is an affirmative second attribute, because the third can only be another. And you are a confirmation of the actor you named. Your fathers are sympathetic to this subject. And from the authority of "from" is an additional inflection and the authority of an object that God revealed. And souls do not desire sympathy for suspicion. A mother with a disconnected meaning. How many are predicates, and their meaning is multiplication, and their place is nominative with the beginning, and the predicate is a sentence that does not suffice.

Meaning:

(**Have you seen Al-Lat**, **Al-Uzza**, **and Manat**, **the other third?**). The speech is to the polytheists of Quraysh, and they worshiped these idols and said: They are the daughters of God or symbolize them, and so they feminine Al-Lat and Manat with the Ta, and Al-Uzza with the Alif, and Almighty God made their minds foolish by saying: (**Do you have the male and his female? That**, **then**, **is the portion of my penis**.) unjust and unjust, and for example: (**And they assign to God what**

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they dislike) 62 Al-Nahl, vol. 4, p. 25 (**If it is**) Idols (**Except for names you have named**, **you and your fathers**, **for which God has sent down no authority**.) Because they are stones that do not harm or benefit.. Talk about idols and their worship was presented in dozens of verses.. And the Almighty's saying is sufficient as a response to those who worship and sanctify them: (**Indeed**, **those whom you call upon besides God would not create a fly**, **even if they gathered together for it**, **and if a fly takes away anything from them**, **they cannot rescue it from it**. **The weakness of the seeker**.

And what is required) 73 Hajj. A contemporary writer said: If a fly robs you of your life with a disease that it transmits to you, who can give you that life back? If she takes away an atom of your food, it immediately turns into sugar in her intestines. Could the geniuses of chemistry, if they came together, recover your atom?

(**They follow nothing but suspicion and what their souls desire**.). What is meant by suspicion here is ignorance, and a person curbs his desires with his mind and knowledge. If he is ignorant or weak in mind, his desires control him and lead him to destruction. (**Indeed**, **guidance has come to them from their Lord**) They said: Our hearts are uncircumcised and our ears are deaf, so the word of torment was imposed on them (**Or does a person get what he desires?**). The polytheists wished for the intercession of idols, and God Almighty replied to them: Can a person achieve everything he desires? In a word, the idol worshipers combined ignorance, passion, and aspirations that blind and deafen...so ignorance piled upon ignorance. (**To Allah belongs the last and the first**) Kingship and command belong to him alone, this world and the afterlife, and nothing to any

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being. (**How many angels are there in the heavens whose intercession is of no avail except after God has given permission to whom He wills and is pleased with?**)?. They said: We do not worship idols except to intercede for us with God! God Almighty said to them: The angels of heaven, despite their greatness and dignity, do not intercede with Him except with His permission, so how can solid stones intercede for you? We talked about intercession when interpreting verse 48 of Surat Al-Baqarah, Part 1, Page 97, paragraph "Intercession."

Suspicion is no substitute for the truth, verse 27-32:

(**Indeed, those who do not believe in the Hereafter give the angels the name of a female** (27) **and they have no knowledge of it. They follow only suspicion, and indeed suspicion is not It avails nothing against the truth**. (28) **So turn away from him who turns away from Our remembrance and desires nothing but the life of this world**. (29) **That is their level of knowledge. Your Lord is most knowledgeable of who has strayed from His path, and He is most knowing of who is guided**. (30) **And to God belongs whatever is in the heavens and whatever is in the earth, that He may reward those**

They did evil because of what they did, but those who do good are rewarded with good. (31) **Those who avoid major sins and immoralities, except for small things. Indeed, your Lord is all-encompassing. Forgiveness: He knows best of you when He created you from the earth, and when you were fetuses in your mothers' wombs, so purify yourselves not. He knows best. With him who fears** (32))

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the language :

Their amount of knowledge is the utmost level of their knowledge. What is meant by blame here is minor sins. And He created you. And embryos are the plural of fetuses.

Parsing:

The source of "to reward" is related to an omitted word indicated by the context of the speech, i.e. God created people to reward, and it was said: related to the meaning of "I know best who has gone astray and been guided." And those who avoid instead of those who do good. The word is excluded and interrupted.

Meaning:

(**Indeed**, **those who do not believe in the Hereafter give the angels female names**.). They lied about the truth out of ignorance or stubbornness, and both ignorance and stubbornness serve as an explanation and reason for their slander against God that He has partners, a companion, and daughters.. And they were not satisfied with attributing daughters to Him, the Almighty, until they invented specific names for them. (**And they have no knowledge of it; they follow only suspicion**.) So they prove things that do not exist and for which there is no evidence except an imaginary image that passed through their minds.. And in verse 18 of Surat Yunus, the Almighty responded to them that He does not know that He has daughters and partners, and that is when He said

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Glory be to him who said: (**Say**, "**Will you inform God of what He does not know in the heavens or on the earth?**" **Glory be to Him**, **Most High**, **above**

what they associate with Him.) .. (**And suspicion is of no avail against the truth**). If people followed stoning of doubts, nothing would be right in this life. A similar example is presented in one letter in verse 36 of Surat Yunus, vol. 4, p. 159.

(**So turn away from him who turns away from Our remembrance and desires nothing but the life of this world**.). The speech is from the Messenger of God (PBUH), and what is meant is everyone who believes in God and the Last Day, just like following the truth and performing prayer. The meaning is: Do not argue with those who compete in error and misguidance, who do not believe in anything and do not see any value in anything except for themselves and their gains: (**And if they see every sign they will not believe in it**.) - 25 Al-An'am. So what is the debate and discussion about? See vol. 2, p. 66, paragraph "The Truth and the Owners of Benefits," and vol. 5, p. 308, paragraph "The Controversy of the People of Ignorance and Misguidance."

(**That is their level of knowledge**). The ultimate knowledge and truth for them is that there is no knowledge, no religion, no conscience, no truth and values... nothing but pleasures and the accumulation of wealth. See Part 5, p. 453, paragraph "The Logic of Moneylords: Bank and Real Estate." (**Indeed**, **your Lord knows best who has strayed from His path**, **and He knows best who is guided**.). Your Lord, O Muhammad, knows that those who disbelieve in your prophecy will not be deterred from going astray, and He also knows that you and the believers who follow you are on the right path, because He encompasses all things, and is capable of rewarding whoever believes and is guided, and punishing whoever strays and goes astray.

(**To Allah belongs whatever is in the heavens and whatever is on earth**, **that He may reward those who do evil according to what they have done**, **and**

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reward those who do good with good.). This verse is a threat and a threat to those whom God Almighty referred to when He said: (**He turned away from the remembrance of Us and desired nothing but the life of this world**.). The reason for the threat is that this world and the afterlife are in the hands of God because He alone is the owner of the universe and what is in it. Whoever turns away from the afterlife and seeks this world and strives for it as he strives will be rewarded from it, and he will have nothing in the afterlife except torment, where every human being will receive the reward for his deeds, if good, then good, and if evil, then evil.

(**Those who avoid major sins and immoralities**, **except minor ones**. **Indeed**, **your Lord is ample in forgiveness**.). Major sins are major sins such as disbelief, polytheism, injustice, and everything that exceeds the limit in ugliness.

It is an obscenity, such as adultery and sodomy, and a major sin as well. As for lewdness, it is minor sins that no person can be free of except those whom God has protected, such as looking at each other or simply sitting at a table of wine. We spoke about this in detail when interpreting verse 31 of Surah An-Nisa, Part 2, p. 306. The meaning of the verse is that whoever abstains from major sins, God Almighty will include him with His forgiveness and benevolence, even if he commits some minor sins. This does not mean that a person should commit minor sins. No, otherwise they would be permissible. Rather, what is meant is that whoever avoids major sins may hope for pardon and pardon from his Lord. Even if he commits some sins, otherwise Paradise will be reserved for the people of infallibility and no one else. And in Nahj al-Balagha: The worst sin is that which the one who commits it takes lightly... And if a person considers disobedience to others

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as great as he is more independent of himself, and disdains disobedience to others, and disdains disobedience to others.

(**He is most knowledgeable of you**, **when He created you from the earth**, **and when you were fetuses in the wombs of your mothers**, **so do not purify yourselves**. **He is most knowing of those who fear Him**.). Yes, God knows man more than himself, to the extent of his knowledge. It is impossible for him to know from himself what God knows about him, because it is God Almighty who created him, gave him life, causes him to die, and propagates him, and He is with him with His knowledge from his formation in his mother's womb until his last breath. In addition to that, all of man's limbs, even his heart, are witnesses to him before his Creator. The truest witness to a person's praise and sincerity is his good deeds. A similar example was presented in verse 49 of Surat An-Nisa, vol. 2, p. 346, and verse 21 of Surat An-Nur, vol. 5, p. 409.

Man has nothing but what he strives for, **verse 33–41**:

(**Have you seen the one who took charge** (33) **and gave little and gave much** (34) **has knowledge of the unseen so he sees** (35) **or was he not informed of what was in the scrolls of Moses** (36) **and Abraham who He fulfilled** (37) **that no female bearer of burden should bear the burden of another** (38) **and that man has nothing but what he strives for** (39) **and that his striving will be seen** (40) **and then he will be rewarded with the fullest reward** (41))

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the language :

Akdi cut and grabbed. And Moses wrote the Torah. He fulfilled his duties and completed them. And the burden of sin.

Parsing:

A little is an adjective to delete any tender little. And Ibrahim, on the deletion of the genitive, i.e., according to what is in the scriptures of Ibrahim. That you do not visit: "that" is simplified and its noun is deleted, meaning that, and the nominative infinitive is a conjunction of (**Including the scrolls of Moses**). And not "that" is also diluted, and the infinitive is a conjunction that does not visit. Likewise, his effort.

Meaning:

(**Have you seen the one who took charge and gave little and provided**) That is, prevention, and the meaning is, tell me, O Muhammad, about the man who turned away from the remembrance of God, and he had sacrificed a small amount of his money or himself for the sake of goodness, then he was prevented and refrained from giving! This is what the Almighty's apparent words indicate. The question comes: Did God Almighty want a special man known to the Prophet (may God bless him and grant him peace) or did he want a general example for everyone who fits this description? Some commentators said: This verse was revealed about Al-Walid bin Al-Mughirah. Another said: It was revealed about Uthman bin Affan... and both opinions lack evidence... So, the verse has a comprehensive and general meaning.

(**He has knowledge of the unseen**, **for He sees**)? Did this one who was holding it know that he would be safe from the torment of the Day of Resurrection until he turned away and grabbed it? How did he have this knowledge, even though God Almighty has revealed in His books what disproves his claim, even if he claims it?

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(**Or was he not informed of what was in the scriptures of Moses and Abraham**, **who fulfilled**)Didn't this one who adhered to what God revealed in the Torah and in the Books of Abraham, who fulfilled God's covenant and covenant to the fullest perfection, hear or have an informant inform him that God had revealed in these two books? (**Should no bearer of burden bear the burden of another?**) That is

Every human being is held accountable for his sin, and no one bears his burdens and burdens for him. This verse was repeated in Surat Al-An'am 164, in Surat Al-Isra' verse 95, in Surat Fatir, verse 18, and in Surat Al-Zumar, verse 7.

(**And that man has nothing but what he strives for**). What is meant by striving here is work and movement in this life. The verse indicates that Islam is the religion of life because it explicitly states that God looks at His servants through their deeds in this worldly life, and treats them accordingly. The meaning of this is that the more a person lives life in its dimensions and in its depths, and works for its good and solves its problems - the closer he is to God and the religion of God, and deserves mercy and dignity from Him, and the more he evades life and distances himself from its worries and problems, contenting himself with glorifying God, praising Allah, fasting, and praying - the farther he is from God and His religion. And His mercy.

(**And his effort will be seen**) That is, God will hold him accountable for his work on the Day of Resurrection. What is meant by the vision here is the reckoning. Otherwise, God Almighty knows everything, even the dangers of whispering. (**Then He will be rewarded with the fullest reward**). It is clear and requires no

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explanation, as God Almighty says: (**I will not waste the work of any worker among you, male or female**.) 195 Al-Imran.

To your Lord is the end, verse 42-62:

(**And to your Lord is the ultimate end (42) and that it is He who laughs and weeps (43) and that it is He who causes death and brings to life (44) and that it is He who created the pair, the male And the female (45) from a drop of sperm when he desires (46) and that he has the next generation (47) and that he is richer and more powerful (48) and that he is the Lord of Siri (49) And that He destroyed the first Ad (50) and Thamud, but did not remain (51) and Noah's people before. Indeed, they were more unjust and more transgressing (52) and the Mu'tafika were more infatuated. (53) Then something covered it**

(54) So which of the favors of your Lord do you contend with? (55) This is a warner of the first war (56) The catastrophe has approached (57) There is none to reveal it besides God (58) Is this from? You marvel at the hadith (59) and you laugh but do not cry (60) and you endure (61) so prostrate to God and worship (62))

the language :

He wished to be touched in the female vagina. The other origin is resurrection. What is meant by "richest" here is that God Almighty is sufficient for His servant and frees him from asking people. What is meant by "sufficient" is that he also gave him the money he acquired and saved after sufficiency, and in Al-Razi's interpretation,

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contentment is above enrichment. Sirius is a shining star, and in Al-Tabari's interpretation: Some people of pre-Islamic times worshiped him instead of God. What is meant by Mutafaka is the villages of the people of Lot. He wanted to drop it into the ground, that is, make the ground eclipse it. And she was covered with torment. And God's blessings are His blessings. You get suspicious. And I got sick. What is meant by the time of distress. Kashfah is from kashf, and it comes in the sense of revealing, such as revealing one's affairs, meaning revealing it, and it also comes in the sense of removing, such as God revealing your grief, meaning removing it. And Samdon Lahun.

Parsing:

Indeed, to your Lord is the end and what comes after it, in conjunction with what came before, which is that man has nothing but what he strives for. Thamud and the people of Noah are sympathetic to Ad. Mutafaka is the object of love. So it was concealed by what a subject concealed. It was concealed by a hidden pronoun that refers to torment, and "what" is an object.

Meaning:

(**And indeed**, **to your Lord is the end**). This verse and the ones that follow it are among the verses that...

God Almighty mentioned that He revealed it in the scriptures of Moses and Abraham, and what is meant by the end is man's position before God to debate the reckoning from which there is no escape. (**And he laughed and cried**). Laughter is a reference to the joy of the people of Paradise, and crying is a reference to the

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sorrow of the people of Hell. It is possible that they are a reference to what God has placed in man of the instincts for pleasure, pain, sadness, and joy. A group of philosophers have argued that man does not move except under the influence of the attraction of pleasure, such as sex, or the fear of pain, such as hunger.

Matter and life:

(**And it is He who died and brought to life**). He, Glory be to Him, gives life and takes it. As for the statement of those who say: Matter is the origin and cause of life, it is merely a claim that is belied by the intuition of reason, because matter does not move by its nature, but rather by a cause other than it. What rational person would accept the statement that deaf matter created for itself sight, hearing, and heart, and if life is an attribute that is inherent in matter, then why did growth, movement, sensation, and thinking appear in some of them and not in others? If someone says: Some individuals of matter have a preparation for life but others do not, we say in his answer: Where did this distinction come from? Did it come from inside or outside the material? If it is from within, then every matter must be fit to receive life. Otherwise, one thing must be a cause of the thing's existence and nonexistence at the same time, and if it comes from a cause outside of matter, then that is what we say.

(**And that He created the two pairs**, **the male and the female**, **from a sperm**, **if He wished**.). The male sheds his sperm into the female's womb, fertilization takes place, and the fetus is formed as a male or female. Who created the body's readiness for this sperm? Who created millions of living cells in it? Can scientists create a single cell that consists of a male or a female? Indeed, can they distinguish between the cell that makes up the male and the cell that makes up the female? If the sperm is based on natural causes, then these causes lead to the first cause that created nature (**And he**

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has another upbringing). His conscience refers to God Almighty, and the meaning is that resurrection is inevitable (**And he is the richest and most wealthy**). God Almighty is sufficient for some of His servants

He relieved him of the need for others, and gave others what he acquired and saved in addition to what was sufficient for him, that is, he provided him with the means of wealth and possessions. One of the knowledgeable people said: Whoever tastes the taste of being rich with people has attained a large share of wealth, and that is a great honor.

(**And he is the Lord of Sirius**) By breaking and tightening the shin, it is a shining star, and God Almighty mentioned it specifically because some people of pre-Islamic times worshiped it, and it was said that it is twenty times more massive than the sun, and that it is a million times farther away from the sun than the sun is from us. (**And he destroyed the first one**) They are the people of Hud, and we have spoken about them several times, and He, Glory be to Him, described them as the first in relation to those of the nations who remained behind them. The author of Majma' al-Bayan said: Rather, because then there was another return. (**Vathamud Famma Abqi**) There was no one among them, and they were a righteous people. We also previously talked about them and the people of Noah, to whom God Almighty referred, saying: (**And the people of Noah before**, **they were more unjust and more transgressing**.) From Ad and Thamud (**And the Mutifaka**) The villages of the people of Lot (**I love it**) With it to the belly of the earth (**So he covered it with what he covered**) Of torment (**So which of the favors of your Lord do you consider?**). The speech is for every human being, the blessings are the blessings, and the doubts and disputes continue.

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(**This is one of the first warnings**). Most commentators said: "This" refers to the Qur'an or Muhammad (PBUH). There is no doubt that both the Qur'an and the Greatest Messenger are among the first vows of their kind and characteristics. However, what we understand is that God Almighty referred by "this" to the evidence and sermons He mentioned, which included important matters worthy of contemplation and study, such as the issue that every human being is alone responsible for his crime and wrongdoing, and that God looks to him through his work, and that there is no source of life except God, and that tyrants are destined for destruction, and these and other are among the most important topics of cosmic and human sciences, and if God Almighty mentions them, then man can infer the existence of God. And its greatness, the very mention of it indicates that its meanings and goals are only revealed to the scholars and that they are the people most deserving of knowing God, believing in Him, and fearing Him: (**Only those of His servants who fear God are scholars**.) - 28 Fatir.

(**The time has come**). The time is approaching, and the approaching time is approaching, and what is meant by it is the Hour, but God Almighty described it as the approaching time because it is coming, and everything that is coming is near... and everything that is returned is as if it had never been. (**There is no revealer besides God**) The pronoun "her" refers to the moment, i.e. the hour, and you can interpret the unveiling with knowledge, as God Almighty says: (**They ask you about the Hour**, **when will it arrive? Say**, "**It is only knowledge of it**."

With my Lord, **no one can clear it at its time except Him**.) 186 Al-A'raf. You can also explain it by saying: (**Before a day comes from which there will be no turning away from God**.) - 43 Romans. (**Do you wonder and laugh at this**

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hadith?)? This hadith is a reference to the coming of the Hour. And it was said to the Qur'an. Both of them are true because the unbelievers were amazed at the resurrection: (**Then the disbelievers said**, "**This is a strange thing**. **When we die and become dust**, **that will be a distant return**.") - 3 BC. They were also amazed at the Qur'an: (**Do you wonder that a reminder has come to you from your Lord?**) 63 Al-A'raf. (**And do not weep while you are steadfast**) That is, it is not easy, and it would be better for you to cry over yourselves that you have wronged with disbelief and transgression: (**Let them laugh a little and cry a lot as recompense for what they used to earn**.) 82 Repentance.

(**So prostrate to God and worship Him**). The Hanafi, Shafi'i, Imami and Hanbali schools said: It is obligatory to prostrate when reciting this verse because the Greatest Messenger (PBUH) prostrated when it was recited, and those who were with him prostrated. The Malikis said: It is not obligatory.

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Surah Al-Qamar

55 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

And the moon was split open, **verse 1-8**:

(**The Hour has drawn near and the moon has been split open** (1) **And if they see a sign**, **they will turn away and say**, "**It is continuing magic**." (2) **But they lie and follow their desires**, **and every matter Stable** (3) **And indeed there has come to them of news which contains something reprehensible** (4)

profound wisdom, but it is of no use to a vow (5) So turn away from them on the Day when the one who calls for something reprehensible will call. (6) With humbled gazes, they emerge from the hills as if they were spreading locusts (7) Hurrying to the caller. The disbelievers say, "This is a difficult day." (8))

the language :

It is stable with a kasra, meaning it has a purpose to which it ends. And the word "rebuke" is prohibition, and "muzadjir" is the opening of the ji'm from the obedient verb "yazadjar" (yazadjara). And the purpose of the sermon was reached. He denounced the inclusion of the Nun and the Kaf, which is the reprehensible thing that souls are afraid of. And humble is the plural of humble, which is submissive. And graves. And they rushed quickly.

Parsing:

Every stable matter has a subject and a predicate. What has a dual subject: "what" is a connected noun, a subject that came to them, and it has an advanced predicate, and a dual subject is a delayed subject, and the sentence is a relative of the relative. And wisdom instead of "what is in it" and eloquent as an adjective. She does not sing "what" in denial. The day the supplicant will leave. "Yawm" is in the accusative case with a predetermined verb, i.e. mention the day he will leave. The root of da'a is with the letter "yā'" and it was deleted lightly. And humbled is a state of the active participle of "they come out," and the original is "they come out of the graves out of humility," and "their eyes" is a passive participle of humbled. And we're lost again.

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Meaning:

(**The hour has approached**) Al-Azafa has approached with one meaning, which is that the Day of Resurrection is coming, of which there is no doubt (**And the moon split**). Most commentators said: The polytheists asked the Messenger of God (may God's prayers and peace be upon him) to split the moon into two parts if he was truthful... So he asked his Lord, and the moon split, then returned to what it was... There is no doubt that this is possible in itself, but possibility is one thing, and occurrence is another thing, because the occurrence lacks proof, and there is no evidence that the split occurred during the era of the greatest Messenger (may God bless him and grant him peace). Rather, the evidence is based on the opposite, which is:

First: This does not agree with many of the verses that explicitly stated that the Prophet (PBUH) did not respond to the polytheists' proposal to seek supernatural things and miracles, but that he responded to them according to what God commanded: (**Say**, **Glory be to my Lord**, **have I ever been anything but a messenger?**) - 94 Al-Isra. In verse 59 of this Surah, i.e. Surat Al-Isra, God Almighty explained that those who suggest remain in disbelief even if they respond to what they suggest: (**And nothing prevented us from sending signs except that the ancients denied them**.). He also said: (**And if they see every sign they will not believe in it**, **and if they see the path of righteousness they will not take it as the path**, **and if they see the path of error they will take it as that path**. **Because they denied Our signs and were heedless of them**.) - 146 Al-A'raf.. This, until God Almighty left no excuse for anyone who makes excuses after he challenged the entire world by saying: (**and that**

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If you are in doubt about what We have revealed to Our servant, then produce a surah like it, and call your witnesses besides God, if you are truthful.) 23 Al-Baqarah.

Second: The split of the moon is an important cosmic event. If it had happened, the people of the East and West would have seen it, and foreign scientists, historians, and others would have recorded it, just as they recorded other events below it.

Third: The split is one of the topics that can only be proven by frequent reports, and the news of the split is one of the individual reports, so it is not correct to rely on it in this matter. The difference between a single and frequent report is that the narrators of the second are many and different in their circumstances and goals, such that they do not agree on a universal lie - according to custom - and a single report is the opposite, and you can differentiate between them in that the frequent report brings reassurance without the single report.

Fourth: The Almighty's saying: (**And the moon split**) After saying: (**The hour has approached**) It indicates that the moon will split when the Hour comes, and that what is meant by splitting here is the same as what is meant by it in his saying: (**When the sky split open**) 1 - Splitting, meaning that the planets within it will split apart on the Day of Resurrection.

(**And if they see a sign, they turn away and say, "Continuous magic**.") There is no end to the days. In verse 24 of Surah Al-Muddaththir, God Almighty narrated on the authority of Al-Walid bin Al-Mughirah that he said: (**This is nothing but magic that has an effect**) That is, it is narrated (**They lied and followed their desires**). Desire and ignorance have blinded them to every argument and evidence, so they disbelieved in the Book of God and the meeting with Him despite the clear

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evidence. (**And every matter is stable**). This is a threat to those who turn away from the Qur'an, and the meaning is that everything is established in the knowledge of God Almighty and nothing is hidden from Him, and this includes the turning away of those who turn away from the Qur'an, and similar to His saying in verse 66 of Surat Al-An'am: (**And your people denied it while it was the truth**. **Say**, "**I am not over you as a representative of every confirmed news**, **and you will know**.").

(**And indeed**, **there has come to them some news which contains something reprehensible**.). What is meant by news here is every verse in the Qur'an that contains an exhortation and a lesson, and encourages and intimidates, or indicates the path of faith in God and the Last Day and the revelation that was sent down to the Messenger of God (may God's prayers and peace be upon him). The meaning is that God Almighty made clear to the polytheists through the tongue of His Prophet Muhammad sufficient evidence of the truth and sufficient sermons.

In rebuking falsehood (**Great wisdom**). Everything that is mentioned in the Qur'an is wisdom that reaches the goal of admonition and evidence of the truth, but (**So what is the meaning of vows?**) With stubbornness and insistence on disbelief and misguidance.

(**So he turned away from them**) O Muhammad, because you conveyed to them the messages of your Lord, but they did not respond, and you exaggerated in your advice, but they did not accept (**On the day when the one who calls for something reprehensible will call for it**, **their eyes will be humbled and they will depart from the events**.). Denunciation is the addition of Nun and Kaf,

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which is what souls deny and cannot bear the burden of, and what is meant here is torment... This is a threat and a threat to those who have turned away from the truth, and that for them is a black day from which there is no escape from His torment, and it is the day when they emerge from the graves to meet Him and judge Him, humiliated and submissive, waving each other with confusion and astonishment. (**As if they were spreading locusts**) Because of their abundance, God gathers the dead after they are revived, and the last of them joins the first, and this indicates that the gathering will be with the soul and the body together. (**Rushing to the caller**) Rushing to God's call for judgment and reward (**The unbelievers say**: **This is a difficult day**) Extreme horrors and dangers, great pains and fears, and such as: (**On the day when they will emerge from the events**, **hastening as if they were to a camp**, **they will disperse**, **their eyes lowered**, **their humiliation exhausting them**. **That is the Day they were promised**.) - 44 Al-Maaraj.

Noah verse 9–17

(**The people of Noah were denied before them**, **so they denied Our servant and said**, "**He is crazy**," **and he was scorned**. (9) **So he called upon his Lord**, "**I am defeated**," **and he was defeated**. (10) **Then We opened the gates of heaven**. **With flowing water** (11) **And We caused springs to gush out of the earth**, **so the waters met in a matter that had been decreed** (12) **And We carried it on boards and pillars** (13) **It runs with Our eyes as a recompense for whom** (14) **And We have certainly left it as a sign**, **so is there anyone who will remember?** (15) **So how was My torment and warning?** (16) **And We have certainly made the Qur'an easy for the remembrance**, **so is there anyone who will remember?** (17))

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the language :

They discouraged him, meaning they deterred him and discouraged him from reporting. And pouring down and flowing. God has destined it. And dasar, with the inclusion of dal and sīn, is the plural of daṣar, such as kūtūb and kūtāb, which is the nail. With our eyes, our guard. And a reliable thinker.

Parsing:

Crazy is a deleted predicate, meaning he is crazy. And I am defeated, meaning that I am defeated. Our eyes are a distinction between the object and the original, and We caused the eyes of the earth to burst forth. And an effective penalty for him. We left the adverb of the object. How was the news presented, and my torment is called.

Meaning:

Glory be to Him, in the previous verses, indicated that Muhammad (PBUH) warned his people, but the vow was of no avail.. And in the verses we are considering, He indicated that Muhammad (PBUH)'s situation in that matter was with his people, just as Noah's situation was with his people. (**The people of Noah denied before them**, **so they denied our servant**.) If your people lied about you, O Muhammad, then the people of Noah, our servant Noah, lied: And the Almighty's saying: "So they lied" is an interpretation of His saying: "I lied." It is as if a questioner was asking: Who did this group lie to? God Almighty answered that they lied to our servant Noah (**And they said he was crazy**) Just as the Quraysh said about the Greatest Messenger (PBUH)... This insult is normal and natural for those who are unable to answer. (**And he shrugged**) The Almighty refers to what was stated in

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verse 116 of Surah Ash-Shu'ara': (**They said**: **If you do not desist**, **O Noah**, **you will be among those who are stoned**.) They deterred him and discouraged him from reporting it, and threatened him with stoning and death if he persisted.

(**So he prayed to his Lord**, "**I am defeated**," **and he was victorious**.). When Noah was distressed by his people and they were distressed by him, he turned to his Creator and said: I have lost control of my affairs, my resourcefulness has diminished, and my role in conveying and warning has ended, and your command and judgment remain with these immoral infidels, so take revenge on them with your torment.

And support your religion and your Messenger... It should be noted that Noah did not pray against his people except after he had despaired of their guidance. He remained calling on them to no avail for a thousand years minus fifty years, as stated in verse 14 of Surat Al-Ankabut. (**So We opened the gates of the sky with pouring water**, **and made springs gush out of the earth**.). Noah called upon his people, and God responded to his call and drowned them with water that flowed from the sky and gushed from the ground. (**So the water met according to a matter that had been destined**). The water flowing from the sky met the water exploding from the ground, and it was a great sea that destroyed everything, and only those who were in the ship were spared. This flood and destruction was by God's command and decree, as God Almighty says: (**On a matter that has been destined**) In the meaning of the Almighty's saying: (**God's command was destined and decreed**) - 38 - Parties.

(**And We carried it on the same planks and platforms**). The conscience we carried goes back to Noah. And wooden boards, and driven nails, meaning that

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Noah's Ark was usually made of wood and nails, like others. (**Running through our eyes**) With God's protection and protection, that is why she was spared from dangers, otherwise she would not have been able to withstand the horrors of the flood (**A recompense for whoever disbelieves**). The word recompense refers to the cause that caused the flood and the destruction of those of the unbelievers who perished because of it.

(**And We have left it as a sign**, **so is there anyone who will remember?**). That is, God Almighty left the news of Noah's Ark to be a sermon for those who learn the lessons and benefit from the warning (**So how was my torment and vow?**). Indeed, the flood was devastating, but Noah, the herald and the warner, was truthful in what he conveyed and warned. (**And We have made the Qur'an easy for remembrance**). God Almighty sent down the Qur'an as a reminder and admonition, and He made its meanings easy for the understanding so that they might benefit from it, not so that they might sing of its words or seek treatment from its verses or distort them and exchange them for a small price. (**Is there anyone who remembers?**)? Do the deniers and those who trade in religion and distort the words from their proper place according to their desires and purposes, consider and learn from what is stated in the Qur'an? The story of Noah was presented in Surah Hud and elsewhere.

Hud and Salih, **verse 18–32**:

(**Aad lied**, **so how was my torment and warning?** (18) **Indeed**, **We sent upon them**

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A roaring wind on a day of constant bad luck (19) It takes away people as if they were the trunks of sunken palm trees (20) So how was My torment and warning? (21) And indeed We have made things easy. The Qur'an is for remembrance, so is there anyone who will remember? (22) Thamud denied the vow. (23) So they said, "Have we given good tidings to one of us? We should follow him. Indeed, then we are in error and perversity." (24) Was the message delivered to him from among Us? Rather, he is an evil liar. (25) They will know tomorrow who the worst liar is. (26) Indeed, We are sending the she-camel as a test for them. So watch for them and be patient (27) And tell them that water is to be divided among them, and every drink is ready (28) So they called their companion, and he took the drink and became barren. (29) So what was it? My torment and warning (30) Indeed, We sent upon them a single cry, and they were like the burning wood of the animal. (31) And We have certainly made the Qur'an easy for the remembrance, so is there any who will remember? (32))

the language :

Sarrat is from the word "sarrar", which means cold, meaning extremely cold. It was also said: from "sreak", which means screaming, meaning intense screaming. And take off, take off. And Ijaz Asafel. And a quarry is a quarry. The crazy price is said to be: the price of so-and-so, so he is mad, that is, he is crazy, so he is crazy. And he pointed out his anger and pride. And drink by breaking the shin and reducing it as a share. And he is dying with fatḥād, attended by his owner on his shift and no one else. And dried, broken wildfire. And he is waiting for the kasra of the dha. What is meant by "hazard" here is the dry grass that the owner of the barn collects for the livestock to eat.

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Parsing:

A sentence as if they were a miraculous condition among people. And human beings is the object of a decreed verb, meaning we follow human beings. And from us: an adjective. And one is a second characteristic of human beings. "Fitna" is the object of "him" for "Marsulu".

Meaning:

(**Aad lied**, **so how was my torment and vow?**)?. The people of Hood once again denied their Prophet, so God punished them with a painful torment, and He explained the type of this torment by saying: (**Indeed**, **We sent upon them a roaring wind on a day of persistent bad luck**.). God Almighty sent upon them a cold, violent wind on a difficult and dangerous day. The wind of torment continued on this day until it wiped them out to the last of them. (**You remove people as if they were sunken palm branches**.). The roaring wind uprooted them from their places, and threw them completely to pieces, like the bottoms of palm trees uprooted from the ground. (**So how was my torment and vow?**)?. God Almighty repeated this question as an exaggeration of warning and warning (**And We have certainly made the Qur'an easy for remembrance**, **so is there anyone who remembers?**)?. See verse 17 of this Surah, the text and interpretation are the same.

(**Thamud denied the vow**). Thamud is a righteous people. God Almighty combined the vows even though the one they rejected was one warner, and it is valid because denying any prophet is denying all the prophets due to the unity of the message and the sender. (**So they said**: **Is there any good tidings from us? We should follow him**. **Indeed**, **then we are in misguidance and confusion**.)? He

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is good among us and in us... and we have known him from young and old... so how do we follow him? No one will follow him and believe him except a misguided or insane person. Yes, if he had money and slaves and female slaves, the matter would be easy and his belief would have merit. (**Shall the message be delivered to him from among us?**)? Impossible.. How come he is one of us? (**And if you obey a human being like you**, **then you will surely be losers**.) - 34 believers.

(**Rather**, **he is an evil liar**). It is sufficient to indicate his lie that he is one of them.. This is their logic.. Therefore, the issue is a question of people and individuals, not a question of rights and principles.. There are no heresies, for this is the logic of those who hold positions and gains in every time and place.. and also the logic of people of ignorance and imitation.

(**Tomorrow they will know who the worst liar is**.). Is he righteous or those who lied to him? Yes, they will soon learn that they are the reckless slanderers when God tests them with the she-camel, and they make her barren, and wrath from their Lord and a humiliating torment will descend upon them. (**Indeed**, **we sent the she-camel as a test for them**.) A test and test that distinguishes the evil from the good (**So watch them and be patient**) Wait a little, O Saleh, and be patient with their harm, and you will see the torment and humiliation that befalls them.

(**And tell them that the water is to be divided among them**, **and every drink is ready**.). Tell them that the water is divided equally between them and the camel. They attend a day in which they receive their share of water, and she attends a day for the same purpose. (**So they called their friend**, **and he took the drug and became barren**). They were not satisfied with this division of water, so they called

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the most wretched man among them to hamstring the she-camel, but the wretched man responded to the invitation. God Almighty said: (**Thamud denied her tyranny when the most wretched of her rose up**.) - 12 the sun. So he slaughtered the she-camel, and the torment occurred.. The interpreters differed regarding the Almighty's saying: "So he took a drug." What did he mean by it? Someone says: What is meant is that the wretched person drank alcohol and then killed the she-camel. He said: He picked up the tying machine and went to the camel and tying it... and it is not far-fetched that what is meant by dealing here is feet without caring.

(**So how was my torment and vow?**)?. It was devastating, and the repetition is an exaggeration of warning and alarm (**Indeed**, **We sent upon them one shout**, **and they were like wildfire**.). They were seized by the cry of torment, and they became like dry plant crumbs blown away by the wind. Al-Razi said: "Bilfire was often used for crushed, dry firewood." This wildfire is prohibited by the owner of the barn for his livestock, and therefore describing wildfire as prohibited is a metaphor, not a reality. (**And We have certainly made the Qur'an easy for remembrance**, **so is there anyone who remembers?**). Perhaps those who have strayed from the right path will benefit from this repetition. The story of Hud and Salih was presented in Surat Hud and elsewhere.

Lot verse 33-44:

(**The people of Lot denied the vow**. (33) **Indeed**, **We sent upon them a reaper**. **Except the family of Lot**. **We delivered them with magic**. (34) **A blessing from Us**. **Thus do We reward those who are grateful**. (35) **And indeed**

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Warn them of Our oppression, but they contrived with the vow. (36) And they turned him away from his guest, so We obscured their eyes. So they tasted My torment and his vow. (37) And he had awakened them in the morning. Tomorrow there will be a constant torment (38) So taste my torment and your warning (39) And indeed We have made the Qur'an easy for the remembrance, so is there any who will remember? (40) And the vow has already come to the family of Pharaoh (41) They denied all of Our signs, so We seized them with the power of the Mighty, the Powerful. (42))

the language :

An air catcher carrying gravel. They complained and argued. They approached him, asked him, and disputed with him about his will. Guest is a generic noun that refers to the individual and the group. And tomorrow morning. It is stable, constant, and continuous, meaning that the torment remains until it consumes them, or that the torment of this world is connected to the torment of the afterlife.

Parsing:

Hasaba is an adjective for someone destined for any air or torment. And a blessing effective for His sake, that We might save them. Likewise, kaf means something like an adjective for an absolute object that is deleted, i.e. a punishment like that, we reward. Tomorrow was a long time ago and the one who worked there woke them up.

Meaning:

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(**Lot's people denied the vow**) Just as the people of Noah, Ad, Thamud, and others, and others, lied, and the secret is the same, which is the struggle between truth and falsehood, and justice with injustice. Then God Almighty explained the type of torment that He inflicted upon the people of Lot: (**Indeed**, **We sent against them a judge**)

That is, he threw at them pebbles carried by the wind in addition to the collapse, and these pebbles are the ones mentioned by God Almighty in verse 33 of Surat Al-Dhariyat: (**We will send upon them stones of clay**). (**Except the family of Lot**. **We saved them with magic**). He saved Lot and those who believed with him from torment, as he brought them out at the end of the night from the village whose people were oppressive (**A blessing from Us**. **Thus do We reward those who are grateful**.). God Almighty took revenge on those who disobeyed, and bestowed blessings on those who obeyed in accordance with the principle of justice, but Al-Razi said: "And if they had been destroyed - that is, the family of Lot - that would have been just." And God is more truthful in the hadith, and He is the one who said: (**And the word of your Lord was completed in truth and justice**, **and there is no one who can change His words**.) 115 Al-An'am. That is, justice is what is done by God Almighty, and anything else is injustice.

(**He warned them of our oppression**, **so they made the vow**.). Lot frightened them of God's punishment, so they complained and mocked, and even threatened and threatened. (**They said**: **If you do not desist**, **O Lot**, **you will be among those who are released**.) 167 poets. (**They turned him away from his guest**). They heard that guests had come to Lot, so they rushed to him, and said to him insolently and arrogantly: Give us your guests so that we may despise them and make

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them obscene. (**So We wiped out their eyes**) God blinded their eyes to the hospitality of Lot, then sent torment upon them, and said to them: (**So taste my torment and my warning**) He is the one you doubted and mocked (**And a constant torment befell them tomorrow morning**.). The torment came to them in the morning, and continued until it consumed them to the last of them (**So taste my torment and my warning**). God Almighty mentioned this after the torment of obliteration, then repeated it after the torment of affliction (**And We have certainly made the Qur'an easy for remembrance**, **so is there anyone who remembers?**)?. He, may his wisdom be great, repeated this verse four times: the first after referring to the story of Noah, the second after the story of Hood, the third after the story of Salih, and the fourth after the story of Lot. The purpose is for us to consider and learn from each of these four stories because they are sufficient and sufficient in reminding and exhorting. The story of Lot was presented in Surat Hud and elsewhere. (**And the vow of Pharaoh came**). And the same (**Then after them We sent Moses with Our signs to Pharaoh and his chiefs**.) - 103 Al-A'raf. (**He lied with all of our verses**) And it was nine (**And We gave Moses nine clear signs**) - 101 Al-Isra, the Almighty mentioned five of them in verse 132 of Surat Al-A'raf: (**So We sent upon them the flood**, **and the locusts**, **and lice**, **and frogs**, **and blood**, **as signs of great detail**.) The remaining four were mentioned by God Almighty in separate verses

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It is the hand, the staff, the untying of the knot from Moses' tongue, and the parting of the sea (**So We seized them with the seizure of the Mighty**, **the Powerful**.). God Almighty drowned Pharaoh and filled him with water, and before that he had

said to his people: (**I am your Lord**, **the Most High**) .. So God made him taste the torment of disgrace in this world, and the torment of the Hereafter is greater.

We created everything according to verse 43–55:

(**Are your infidels better than those? Or do you have an innocence in the punishment?** (43) **Or do they say**, "**We are all victorious**." (44) **The crowd will be defeated and they will turn back**. (45) **Nay**, **The Hour is their appointed time**, **and the Hour is worse and more bitter**. (46) **Indeed**, **the criminals are in error and in wickedness**. (47) **On the Day when they will be dragged into the Fire on their faces**, **taste the touch of Saqr**. (48) **Indeed**, **We created everything with a decree** (49) **and Our command is only one thing**, **like the blink of an eye** (50) **And We have certainly destroyed your followers**, **so is there any who will remember?** (51) **And all** (52) **And every thing**, **whether small or great**, **is written off** (53) **Indeed**, **the righteous will be in gardens and rivers** (54) **in a seat of truth with an all-powerful Angel** (55))

the language :

Al-Zabr is the plural of Zabur, which is the book. What is meant by misguidance here is destruction, and what is meant by fire is the price. And your followers, that is, your likenesses. And it is written and written. River, with the letter "nun" and "ha," is a genus name like stone, and is used in rivers.

Parsing:

"Umm" is discontinuous, i.e., "Umm" is interrupted. In the penis, it is related to the omitted attribute of innocence

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Any innocence written on the penis. Taste, meaning they are told: taste. Saqr is a sign of Hell, and it is forbidden to be used as a definite noun and feminine. And one is an adjective for the meaning of any single word. And in a seat related to the omitted, a second predicate, because the pious.

Meaning:

(**Your infidels are better than those**)? The speech is for those who denied Muhammad (PBUH), and those of you are a reference to the perished nations that are perishing because of their disbelief and stubbornness, and God Almighty has mentioned in the previous verses the types of torment that befell them. The meaning is: You are not better than those whom We destroyed. Rather, you are in a worse position, and more oppressive to the Most Merciful. Do you feel secure that He will overthrow you or send a judge against you as He did to those before you? (**Or do you have innocence in the penis?**)? Did God reveal in one of His books that you are safe from His torment? (**Or do they say we are all victorious?**)? Or do you claim that you are an invincible group? (**The crowd will be defeated and retreat**) The day this verse was revealed, the power belonged to the polytheists because they were the dominant majority, but the Muslims were weak individuals, and any polytheist was able to harm the Muslims while he was safe. Days passed until the verse was reversed, and the polytheists turned away, and the word of Islam and the Muslims became supreme, and it became clear to those near and far that the Almighty's saying: (**The crowd will be defeated**) It is true and honest. This is one of the conclusive proofs that God Almighty speaks through the tongue of His greatest Messenger (may God bless him and grant him peace).

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(**Rather**, **the Hour is their appointed time**, **and the Hour is worse and more bitter**.). The conscience in their appointment refers to everyone from the people of Noah to the infidels of the Arabs who denied Muhammad (PBUH). The meaning is that everything that afflicts the deniers from the torment of this world is nothing if compared to the torment of the hereafter. For every affliction short of Hell is wellness. (**Indeed**, **the criminals are in misguidance and iniquity**. **On the day they will be dragged into the Fire on their faces**, **taste the touch of Saqr**.). This is an interpretation and clarification of the Almighty's saying: (**And the Hour is worse and more bitter**). The people of Hell will not suffer its horrors, and that is enough. Rather, the angels of torment will torture them with all kinds of torture, such as dragging their faces and beating them with iron hammers, to what is indescribable.

Everything amounts to:

(**We created everything by destiny**). And in a second verse: (**And He created everything and determined it with a precise determination**.) - 2 Al-Furqan. And in a third: (**Everything has a measure with Him**) - 8 Thunder. And in the fourth: (**He who created and created Himself**, **and He who ordained and guided**) - 3 top. To many verses that indicate that there is no being except that it has a certain amount of elements and attributes that are neither more nor less than what they should be, and that everything in it has been arranged in a precise and precise order, and placed in the appropriate place for its function and mission... And if we search for the reason that necessitates this, we do not find any reason that is acceptable to the mind except the will of God, which is behind everything. Kent

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said: "Nature is like a work of art, and our inference about its source is just like the artistic effect's inference about its source."

She asks: Is it not possible for this system to be the result of chance?

The answer: Coincidence, like its name, is impossible to repeat, and the interpretation of events by it evades the rule of reason and reality. Therefore, scientists said: No one resorts to coincidence except the helpless. This, and if the theory of coincidence were correct, science would collapse from the ground up, because science has general and consistent rules, otherwise it is not science, in contrast to chance, which does not go beyond its specific subject, otherwise it is not a coincidence. And if coincidence is invalidated, the materialist doctrine is invalidated with it, which says: matter is the origin of everything. .. What rational person would be comfortable saying that the universe existed by chance, and that all law and order in it are the result of chance, and that matter was subject to order by chance... And here we find the interpretation of the poet's statement:

It indicates that he is one And in everything there is a sign

And the one who said: "It is not possible to be more creative than it was" means that everything has been placed in the appropriate place, even if it deviates from it by even a hair's breadth, the flaw and deficiency will be evident in it.

(**Our command is only one**, **like the blink of an eye**.). This is a metaphor for the fact that if God Almighty wants something, it actually exists as soon as He wants it, and does not lack time at all, not like the blink of an eye or closer, but rather the Almighty mentioned the blink of an eye simply for approximation.

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In the words of philosophers: The ratio of God Almighty's will to His will is like the ratio of creation to existence. (**And We have destroyed your followers**, **so is there anyone who will remember?**)? In the past, there were people who liked themselves as they liked you, O Arab polytheists, and they denied their messengers just as you denied your Messenger Muhammad (PBUH). So God destroyed them completely, so learn from them before He learns from you.

(**And everything they did was in the Book**, **and every thing**, **small and great**, **was covered**.). There is no word or action, whether despicable or dangerous, except that its doer is proven in the knowledge of God, and he is held accountable for it and rewarded for it. The winner is the one who holds himself accountable before he is held accountable. (**Indeed**, **the righteous will be in gardens and rivers**, **in a seat of truth**, **with an all–powerful Angel**.). The righteous are those who look after themselves, do not expose them to destruction by disobeying God, and hold them accountable for every big and small thing, so they are close to God.

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Surah Ar–Rahman

78 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

He created man and taught him the statement, **verses 1–13**:

(**The Most Gracious** (1) **He taught the Qur'an** (2) **He created man** (3) **He taught him the statement** (4) **The sun and the moon are reckoned with** (5)

And the stars and the trees prostrate (6) And the sky He raised And He set the balance (7) that you do not transgress in the balance (8) and establish the weight with justice and do not lose the balance (9) and the earth He placed for sleep (10) in it. Fruit and the palm trees with sleeves (11) And the grain full of branches and perfume (12) So which of the favors of your Lord will you deny? (13))

the language :

The statement is everything that indicates the intention. And according to discretion and management. A star is the star of a thing when it rises, and what is meant here is a plant that has no stem, like a dandelion versus a tree that has a stem. And the people of creation. Al-Kamam is the plural of "Kam" with its kasra Kaf, which is the wrapper and container of the fruit. And the storm leaves. Basil is a well-known plant, and it was said: What is meant by it is every plant with a pleasant smell. And the blessings.

Parsing:

The author of Majma' al-Bayan said: The Most Gracious is a predicate of a deleted subject, and it is more likely that it is a subject and what comes after it is a predicate. Its nominative case is the object of a deleted verb that is explained by the existing verb. The infinitive of "not to be transgressed" is an object for which it is used to put any situation, so as not to transgress in it.

Meaning:

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(**The Most Gracious**). In this Surah, Glory be to Him, mentioned many of His blessings upon His servants, and He, Almighty and Majestic, began it with the word Most Gracious because it refers to blessings and favours.

(**He taught the Qur'an**) That is, download it. The Qur'an resembles the universe in aspects, including that the Qur'an is from the words of God Almighty, and the universe is found in the word "be." Among them is that each of them indicates in sense the power and greatness of God, for the universe is seen by the eyes, and the Qur'an is heard by the ears, and then one of the believers said: God has two books: one of them is recited and heard, and it is the Qur'an. The second is seen and touched, which is the universe. Among them is that both the universe and the Qur'an are an abundance of the power of God alone, and it is impossible for anyone to produce anything like it. Among them is that each of them is a great blessing that God Almighty has bestowed on man. He enjoys the goodness of the earth and the sky, and is guided by the light of the Qur'an to the path of contentment and happiness in both worlds. Therefore, God Almighty has graciously bestowed upon man the sun, the moon, the earth, and rain, and with the winds, and crops, and trees, and livestock... to an extent that cannot be counted.

(**He created man and taught him rhetoric**). What is meant by statement is everything that indicates what is intended, such as a word, a line, a drawing, or a sign.. Yes, speech is the most evident of the members of statement, and its tool, which is the tongue, is the most obedient of human organs to man, the most mobile, and the greatest in speed, and it does not know fatigue or boredom, and this characteristic is not found in all other organs.

Statement, especially speech, is one of the greatest and most complete blessings. Through it, a person expresses his goals, understands the goals of others, responds to

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them, sympathizes with them, and fulfills his needs and the needs of others. Through speech, disbelief and faith are made clear, and sciences, literature, and arts are based on it.

Knowing religions, some scholars said: "Everything that science deals with is expressed through explanation, and there is nothing that science does not understand."

(**The sun and the moon are taken into account**). That is, they flow with complete regularity and fixed laws, and with this regularity life is preserved on Earth, seasons vary, and times are known. (**And the star and the tree prostrate**). Most commentators have said: What is meant by star here is a plant that has no stem, such as a herb, because God Almighty mentioned it with trees in opposition to the sun and the moon. As for prostration here, its meaning is that both the herb and the tree indicate the existence and greatness of God, due to the precision of workmanship it contains. See the interpretation of verse 44 of Surat Al-Isra, vol. 5, p. 47, paragraph: "Everything glorifies His praise."

(**And He raised the sky and set the scales**). What is meant by the sky is the planets in it, and by the balance is everything by which the facts of things and their quantities are known, whether physically, such as the saa', the meter, or the two-handed scale, or morally, such as revelation and the intuition of the mind and nature. What is also meant is that this wondrous universe has been organized and upright because God Almighty has raised the planets to their natural positions, such that if one of them deviates from the place that God has destined for it, the order of the universe will be disturbed and everything will change. Also, no human society will

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be upright unless it Subject to moral standards (**Do not transgress in the balance**, **and establish the weight fairly**, **and do not lose the balance**.). What is meant by tyranny here is aggression by plundering and plundering, and what is meant by loss is aggression by not handing over rights to those who deserve it. Justice is abandoning aggression of all kinds, so you do what you owe, and do not take more than what you are entitled to... It is impossible for society to live a peaceful life without problems or complications if truth and justice are neglected, and tyranny and loss prevail in it.

The bottom line is that this verse - despite its brevity - has indicated what is achieved and the system of the universe and society is established and established. The first is a formative system, and God Almighty has completed it to perfection, and the second is a legislative system that God Almighty has obligated His servants to observe and work according to.

(**And the land he made for sleeping**) A bed and a livelihood, and what is meant by sleep is everything that contains a soul, whether human or animal (**It contains fruit**) Many other foods and drinks (**And palm trees with sleeves**) They are pollen vessels that open and produce fruits when they reach maturity.

Rather, God Almighty singled out the palm tree for mention due to its status among the Arabs at that time (**And love is stormy**). Love is for human sustenance, and Asaf, which is the leaves of trees and plants, is for animal sustenance (**And basil**) For smell and adornment... food, fruit, and flowers... all of this is among the bounties and blessings of the earth that God has bestowed upon His servants... and they wreak havoc and tyranny therein.

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(**So which of the favors of your Lord will you deny?**). The blessings, the blessings, and the speech are a lie to the jinn and mankind, as evidenced by the Almighty's saying: (**To sleep**) Comprehensive of both types, in addition to what follows from his saying in this Surah: (**We will empty it for you**, **you heavy ones**) And he said: (**O assembly of jinn and mankind**). The meaning is, would any of the jinn or humans deny any of the blessings mentioned by God Almighty? How can he deny it, while he fluctuates in it and enjoys it? ..and perhaps he demonstrated it to the servants of God.

Every day is related to verse 14–30:

(**He created man from clay like pottery** (14) **And He created the jinn from a billow of fire** (15) **So which of the favors of your Lord will you deny?** (16) **Lord of the East and Lord of the West** (17) **So which of the favors of your Lord will you deny?** (18) **The pasture of the two seas where they meet**. (19) **Between them is an isthmus that they will not cross** (20) **So which of the favors of your Lord will you deny?** (21) **From them come forth pearls and coral**. (22) **So which of the favors of your Lord will you deny?** (23) **And to Him are the borders, the establishments in the sea like flags**. (24) **So what are the signs? You will deny your Lord**. (25) **Everyone who is against it will perish**. (26) **But the face of your Lord remains full of majesty and honor**. (27) **So which of the favors of your Lord will you deny?** (28) **Who will ask Him? In the heavens and the earth, every day is about a matter** (29) **So which of the favors of your Lord will you deny?** (30))

Meaning:

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(**He created man from clay like pottery**). What is meant by man is Adam, the father of humans, and clay is dry, uncooked clay. If it is cooked, it is pottery. In Part 4, page 474, we combined four verses, namely: (**Indeed**, **We created man from clay**, **from hardened clay**.) - 26 stone. And verse 54 of Surat Al-Furqan (**It is He who created human beings from water**). And verse 59 of Surat Al Imran (**Like Adam**, **He created him from dust**). And verse 2 of Surat Al-An'am (**It is He who created you from clay**). We have proven that there is no way to know the origin of man except through revelation from the Creator of man, and when interpreting verse 11 of Surat Al-A'raf, Part 3, p. 305, paragraph "On the Origin of Man," we referred to the response to "Darwin's" theory.

(**And He created the jinn from a stream of fire**). We have said several times: We believe in the existence of jinn because revelation has proven it, and reason does not deny it. When interpreting the Almighty's saying: (**We created the jinn before from poisonous fire**.) - 27 Al-Hijr, vol. 4, p. 475 - We said: Specialized scientists have discovered a type of insect that only lives in poisonous air, and another type that only lives in oil wells and flammable substances. What this means is that the elements of living organisms are of different types, some of them water and some of them fire, and also some in the world of the witnessed and some in the world of the unseen. (**So which of the favors of your Lord will you deny?**)? Did He create man from clay like pottery, or did He create the jinn from a spark of fire or something else? And there is a flame without smoke. I fear that those who apply the revelation to modern science will say: This phenomenon refers to the discovery of gases and spirits.

As for the multiplicity of the Almighty's words: (**So which of the favors of your Lord will you deny?**) It is due to the multiplicity of the necessary reasons, namely

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the blessings you are responsible for and their different types, just as you say to the one on whom you have accumulated hands: I saved you from the hand of your enemy after he gained control of you, and I gave you money, so which of them are you lying to? I taught your children and built a house for you. Which of them do you deny? So, there is no repetition or confirmation of one thing.

(**Lord of the East and Lord of the West**). What is meant by the east and west here is the rising sun

And the moon and their setting, and this meaning is the one that comes to mind without anything else. There is no doubt that most living things need the rising and setting of the sun and the moon. Rather, they said: Life is not stable on earth except with that. (**So which of the favors of your Lord will you deny?**)? Is it the blessing of sunrise, the blessing of sunset, or something else?

(**The pasture of the two seas meeting between them is an isthmus that they do not want**.). The word sea refers to abundant water, whether fresh or not, and what is meant by the two seas here is the waters of seas and rivers, and a meadow, meaning the two sides meet and mix, and the barrier isthmus, and what is meant here is the power of God Almighty, and they do not oppress, meaning one does not oppress the other, thus changing it from what it was. See the interpretation of the Almighty's saying: (**And it is He who caused the two seas to pass**, **this one fresh**, **the Euphrates**, **and this one salt and brackish**, **and made between them an isthmus and a blocked stone**.) - 53 Al-Furqan, vol. 5, p. 472.. And each of the seas and rivers has benefits and spoils for God's creation and His servants.

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(**So which of the favors of your Lord will you deny?**)? Is it the blessing of the seas, the blessing of the rivers, or something else?

(**From them emerge pearls and coral**.). Most or many commentators have been confused in interpreting this verse. This is because they are certain that pearls and coral only come out of the salty sea, even though God Almighty said: (**He comes out of them**). That is, from fresh water and other things... and they were creative in their interpretation and interpretation... As for Al-Razi, he said: How can we be certain that pearls and coral only come out of salty water, and for those who cut off the stakes and rule the lands, earthly matters are hidden from them, so what about what is at the bottom of the seas? Suppose that the divers only brought out pearls from salty areas, and they only found them in them, but this does not mean that they are not found in any other place. The apparent words of God are more worthy of consideration than the words of people.

We adhere to this correct logic, and it is supported by the words of Sheikh Al-Maraghi in his interpretation: "It has been proven in modern revelations that just as pearls are extracted from the salt sea, they are also extracted from the fresh sea, and so is coral, although it is most likely that it is only extracted from salt water." (**So which of the favors of your Lord will you deny?**) That is, which of these blessings do you deny?

It was attributed to the Imami Shiites that they believe that what is meant by Bahrain is Ali and Fatima, and by the Isthmus is Muhammad (PBUH), and by Pearls and Coral is Hassan and Hussein, and I, as a Shiite,

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Al-Imami denied this doctrine from the Imami Shiites in absolute and absolute terms, and that they forbid interpreting the Book of God in an esoteric way. And if there is someone among them who says: What is meant by the two seas is Ali and Fatima, etc., then he is only expressing his own opinion, and the same has been mentioned in some interpretations of the Sunnah, including the interpretation of Al-Durr Al-Manthur by Al-Suyuti Al-Shafi'i: "Ibn Mardawayh narrated on the authority of Ibn Abbas that the two seas are Ali and Fatima, and the isthmus is the Prophet, pearls, and coral. Al-Hasan and Al-Hussein, and also this was narrated on the authority of Anas bin Malik. What is even stranger than this is that Ismail Haqqi quoted in his interpretation of Ruh al-Bayan from some scholars: Half of the eight whom the Almighty referred to when He said: (**And the throne of your Lord will be carried above them on that day by eight**) They are Abu Hanifa, Al-Shafi'i, Malik and Ibn Hanbal.

(**And he has near him establishments in the sea like flags**.). Neighboring ships, constructions, manufactured goods or heights, and flags are mountains, and the meaning is that ships sail through the water for the benefit of people. A similar example is presented in many verses, including verse 31 of Surat Luqman, vol. 6, p. 168. (**So which of the favors of your Lord will you deny?**)? Did He create you and create the materials of the ship or by carrying it in water or something else? (**Everyone on it will perish**, **but the face of your Lord will remain**, **full of majesty and honor**.). What is meant by the face of God Almighty Himself, and He, His greatness, is alive in His essence just as He exists in His essence.. And everything that exists in His essence does not perish or change, and He, Glory be to Him, is the source and giver of life. (**So which of the favors of your Lord will you deny?**)? Is it his goodness and greatness, his goodness and generosity, or other blessings?

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Allah, **Al–Anyan and Ibn Arabi**:

In the fourth part of Al-Futuhaat, Muhyiddin Ibn Arabi spoke about the Almighty's saying: (**Possessor of majesty and honor**) This is his explanation: God Almighty only attached honor to majesty because if a person hears God being described as majesty rather than honor, he is overcome by despair and despair in reaching God Almighty because he does not see himself as anything close to divine greatness. So God Almighty removed this illusion from man. He removed it by attaching honor to majesty because the combination of these two descriptions means that God, even if He is great, honors man and looks at him with eyes.

Caring is a kindness and generosity on His part, and when man learned of his status with God, he felt his dignity, and felt that if he had not been generous, God would not have cared for him with this care…and he increased his glorification of God because he knew that he was great in the sight of God.

We sympathize with Ibn Arabi's statement that whoever denies the existence of God has dropped himself from all consideration, and has denied himself and his dignity in a way he does not want, because he has offended the one who created and honored him and deserved his punishment. (**And whoever does evil**, **those who did evil will not be recompensed except for what they used to do**.) - 82 stories.

(**Whoever is in the heavens and the earth asks Him**). What is meant by the question here is need and lack, and the meaning is that all beings lack Him, Glory be to Him, in their survival and in all their states, just as they lack Him in the origin of their existence, and that He provides them with survival at every moment, such that if they were abandoned for the blink of an eye or otherwise, it would not be a thing

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mentioned. (**Every day is about something**). What is meant by day here is time without specificity, and the meaning is that there is no being that does not move from one state to another over the course of days, and therefore it was said: The permanence of a state is one of the impossible, and the being in all its states lacks God Almighty. The strong lacks Him to maintain its strength, and the weak lacks Him to remove its weakness... This does not mean that a person should stop striving and working, leaving the matter to God... No, God Almighty has commanded striving and encouraged it, and He is the one who said: : (**And that man has nothing but what he strives for**) 39 - The star means that a person works believing that there is a hidden force behind him that helps him work and paves the way for him to succeed. (**So which of the favors of your Lord will you deny?**)?. Is it through the care he provides you with at all times, or through other blessings?

You will not implement it except with the authority of verse 31-45:

(**We will empty for you, you heavy ones**. (31) **So which of the favors of your Lord will you deny?** (32) **O assembly of jinn and mankind, if you were able to penetrate from the reaches of the heavens. And the earth, so enforce it. You will not enforce it except with authority**. (33) **So which of the favors of your Lord will you deny?** (34) **He will send upon you**

Sparks of fire and copper, so you will not be victorious. (35) **So which of the favors of your Lord will you deny?** (36) **So when the sky is split open and becomes rosy like paint**. (37) **Then what of the favors? Both of you deny your Lord**. (38) **Then on that Day, neither man nor jinn will be asked for his sin**. (39) **So which of the favors of your Lord will you deny?** (40) **Criminals**

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will be known by their marks. **Then He will be taken by the forelocks and the feet**. (41) **So which of the favors of your Lord will you deny?** (42) **This is Hell in which the criminals deny it**. (43) **They roam between it and** (44) **So which of the favors of your Lord will you deny?** (45))

the language :

What is meant here is that we will express to you a mere threat, because God Almighty is not concerned with any matter, nor can any tongue describe Him. Its meaning is that we will hold you accountable. And the heavy ones are humans and jinn. One of the meanings of the sparks is a smokeless flame. One of the meanings of copper is smoke without flame. And a rose, meaning its color is like rose red. Paint is what one paints with. Especially the sign. The forelocks are the plural of nasia, which is the front of the head. And warm hot water. And now the present.

Meaning:

(**We will empty it for you**, **you heavy ones**) That is, we will hold you accountable, and it is a threat and a threat to those among humans and jinn who have sinned and rebelled. In Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi, "Humans and jinn are called the Two Weighty Things because of their weight on the face of the Earth," and in the hadith: "I am leaving among you the Two Weighty Things: the Book of God and my family, my family. They are called that because of their greatness and honor." (**So which of the favors of your Lord will you deny?**)?. Is it His Almighty's ability to bring resurrection, reckoning, and reward, or what? Reckoning and recompense are among the greatest blessings upon creation. Otherwise, the oppressed person would be in a worse condition and fate than the oppressor.

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(**O assembly of jinn and mankind**, **if you are able to penetrate the regions of the heavens and the earth**, **then do so**. **You cannot penetrate except with authority**.). There is absolutely no escape for you from meeting God, and there is no escape from His earth and His heavens unless you flee from God to God, with His help, to repent and abstain from sin. This is what is meant by the Almighty's saying: (**Except with authority**) Because repentance and turning to Him, the Almighty, is a strength and a fortress that protects the sincere repentant person from the wrath and torment of God (**So which of the favors of your Lord will you deny?**)? Is it His power over you, or through His warning and warning, or by something else?

(**Storms of fire and copper will be sent upon you**, **but you will not be victorious**.). They said: The sparks are a flame without smoke, and the copper here is smoke without a flame. Whatever it is, the meaning derived from the verse is a reference to the horrors and pain of the Hour, and that the criminal will have no salvation from these pains and horrors through an intercessor or a helper. (**So which of the favors of your Lord will you deny?**)? Is he tormented by transgression and transgression, or by what? (**When the sky split open**, **it became pink like paint**.). The sky melts, including the stars in it, just as fat melts on fire, and the color of this liquid becomes like the red of a rose. The purpose of this simile and what is mentioned in the rest of the verses is to point to the devastation and destruction of the universe on the day the Hour comes. (**So which of the favors of your Lord will you deny?**)? Who is more unjust and miserable than he who denies the truth and is exalted above the truth?

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(**On that day**, **neither man nor jinn will be held accountable for his sin**.). If we turn to this verse, God Almighty says: (**Stop them**, **they are responsible**) - 24 Al-Saffat: If we do that, it will become clear to us that on the Day of Resurrection there will be situations in which people will be asked about what they were doing, and in some of them there will be no question or answer, but rather a wait for the question and the reckoning, or after completing it. See the interpretation of verse 65 of Surat Yaseen, vol. 6, p. 321 (**So which of the favors of your Lord will you deny?**)? Is the offer position for the account or is it a waiting position for it? Both are difficult and painful, there is no doubt about that...but the reward is a blessing from God wherever it may be (**Criminals are known by their marks**, **so they are taken by their forelocks and toes**.). It is taken as a passive voice, and the forelocks are a passive object for the subject. They are the angels of torment, and the meaning is that the criminals have signs that indicate them and distinguish them from the righteous. Moreover, the angels of torment gather their forelocks to their feet with shackles and shackles, and drag them into the fire on their faces. (**So which of the favors of your Lord will you deny?**) Of sermons and marriages.

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(**This is Hell which the criminals deny**.). This is the most effective answer for one who denies God's punishment, which is to be thrown into it: (**And We say to those who wronged**, "**Taste the torment of the Fire which you used to deny**.") - 42 Sheba.

(**They roam between it and Hamim at a time**). A pronoun between them refers to Hell, and Al-Hameem is a hot drink. As for describing it now, it suggests that this drink has reached the ultimate and ultimate level of heat, to the point that it is as if the criminals were drinking from it while it was on fire. The meaning is that there is

no work for criminals except to hesitate between Hell and the drink of Al-Hameem. (**So which of the favors of your Lord will you deny?**)?. With the torment of hell or with hot water? Each of them is a blessing from God because it is the rule of justice and the sword of truth.

Is the reward for goodness anything but goodness? Verse 46–78:

(And for whoever fears the position of his Lord there will be two Gardens (46) So which of the favors of your Lord will you deny? (47) They are humble (48) So which of the favors of your Lord will you deny? (49) In them are two flowing eyes. (50) So which of the favors of your Lord will you deny? (51) In them of every fruit there are two pairs. (52) So which of the favors of your Lord will you deny? (53) Reclining on beds with cushions of (54) So which of the favors of your Lord will you deny? (55) In them are short-lived; no human being before them, nor any jinn, have touched them. (56) (57) So which of the favors of your Lord will you deny? (57) As if they were rubies and coral. (58) So which of the favors of your Lord will you deny? (59) Is there any reward for goodness except goodness? (60) (61) So which of the favors of your Lord will you deny? (61) And besides them are two gardens. (62) So which of the favors of your Lord will you deny? (63) They are flattering (64) So which of the favors of your Lord will you deny? (65) In them

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Bright eyes (66) So which of the favors of your Lord will you deny? (67) In them are fruits and palm trees and pomegranates. (68) So which of the favors of your Lord will you deny? (69) In them are good things beautiful.

(70) So which of the favors of your Lord will you deny? (71) Poplars enclosed in tents (72) So which of the favors of your Lord will you deny? (73) No human being before them had ever touched them nor Jinn (74) So which of the favors of your Lord will you deny? (75) Reclining on a green and beautiful place of earth (76) So which of the favors of your Lord will you deny? (77) Blessed is the name Your Lord is the Possessor of Majesty and Honor (78))

Meaning:

After God Almighty threatened and threatened those who were tyrannical and oppressive, He believed and promised good things to those who feared and were sincere, He promised them a paradise beyond description, with its food, its drink, its poplars, its children, its trees, its rivers, its furniture, its ornaments... as well as what we know of equals and what we do not know... and most of these verses are clear in meaning and do not need interpretation, in addition to being a repetition of what came before, so we will be brief in interpretation unless urgently needed.

(**And for whoever fears the position of his Lord**, **there are two gardens**). What is meant by God's position is that He stands over every soul, knowing its secrets and its secrets. And on the authority of Imam Jaafar al-Sadiq (peace be upon him): Whoever knows that God sees him and hears what he says, and that keeps him from the ugly, then he fears the standing of his Lord. The commentators have opinions about the meaning of the two gardens, the closest to understanding is that they are two gardens in Paradise, because Paradise in language is the garden, and this is supported by the Almighty's saying in describing the two gardens: (**Two souls**) That is, branches that extend, leaf out, and bear fruit (**So which of the favors of your Lord will you deny?**)?. O community of jinn and humans, would you deny

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this blessing that I mentioned? Every question that comes in this form, the one responsible for it is the same blessing that God Almighty mentioned before the question - therefore - there is no need to mention it and explain who is responsible for it.

(**There are two running eyes in them**) The meaning is clear, and yet one of the commentators said: That is, they set off. Another said: That is, they run among the trees. A third said: The name of one of them is Al-Tasneem, and the name of the other is Al-Salsabil. A fourth said: They run for someone whose eyes were streaming with tears in fear of God. There is no source for these interpretations except the eagerness of their authors to speak. And why are they eager to speak? Because they are interpreters. (**In them are two pairs of every fruit**). There are two types of one fruit, such as grapes and raisins, dates and dates, sugar apples and others - for example - (**reclining on mattresses lined with ivory**) It is thick silk (**And the gardener of the two gardens is Dan**). Reaping fruit, Dan is close, and the like (**Its harvest is near**) - 23 Al-Haqqa. (**Among them are short-tempered women whom no human or jinn had impregnated before them**.). The author of Al-Bahr Al-Muhit said: "A pronoun in them refers to the two gardens referred to in the previous verse, since each individual has two gardens, so it is correct that they are many gardens." As for the pronoun before them, it refers to the wives of the houris, and short limbs are an attribute of a decreed description, which is the houris, and the meaning is that the houris do not look at anyone other than their husbands, and also they are virgins as they were created. (**As if they were rubies and coral**) Glory and beauty.

The wage is right and the increase is preferable:

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(**Is the reward for goodness anything but goodness?**). Everything that people see as good or benevolent is also in the sight of God, provided that a sound mind does not reject it and is not forbidden by sound law. Otherwise, the people of pre-Islamic times would have approved of worshiping idols and oppressing the weak, especially women. Even in our time, millions of people approve of worshiping idols and humans, and making children and equals to God. There is no doubt that this is one of the ugliest customs. If a person does something, and people see it as good, and there is no prohibition from reason or law, then the one who does it deserves reward and honor from God, and His bounty increases him many times over what he deserves: (**For those who do good**, **goodness and more**) - 26 Yunus.

A group of theologians said: The reward from God for doing what is obligatory is preferable, and there is no reward or entitlement. Others said: Rather, it is a reward and an entitlement. The Imam said

Ali (peace be upon him): "If anyone had the right to do it for him and not do it for him, it would be purely for God Almighty, not for His creation, because of His power over His servants and because of His justice in all that His decree has occurred. But He made His right upon the servants to obey Him, and He made their reward for Him double the reward out of His kindness and expansion of what He deserves more."

The meaning of this is that God is for Him and against Him, and nothing is clearer in indicating this than His saying: "If anyone had the right to run and not have it run against him, that would be purely for God Almighty and not for His creation." To God, Glory be to Him, is obedience to His servants, and according to Him, His wisdom is evident, the reward and reward are based on the amount of work, and

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whatever is greater is a favor and expansion from Him, the Almighty. This is consistent with the rule of reason and common sense. All people see you as preferable and benevolent if you give to someone who works for you above and beyond his wages and entitlement. However, if you pay him the wages for his work without any increase or decrease, then you are loyal to them, not generous benefactors. Moreover, Islam, in its origins and branches, is built on the idea of justice, and the reward for work is a right that must be fulfilled according to the logic and rule of justice. (**And besides them are two gardens**). The pronoun without them refers to the two gardens in the Almighty's saying: (**And for whoever fears the position of his Lord**, **there are two gardens**) That is, there are two other Paradise, the descriptions of which are lower than the descriptions of the previous two, and what this means is that in Paradise there are different degrees and varying stations according to the degrees of the believers in their faith, and the variation of the workers in their deeds, and this is what the logic of truth and the principle of justice calls for, and through it it is clear that the two Paradise are in the Almighty's saying: (**And for whoever fears the position of his Lord**, **there are two gardens**) They are for those who have stronger faith, more beneficial deeds, and more striving than others, and the two gardens are in his saying: (**Other than them are two gardens**) They are for those who work less and struggle less than the people of the first two Paradise (**Two raids**) That is, their color tends to black due to the intense greenness (**They have bright eyes**) Water springs from them, but as for the two springs that are advanced, they flow, and the two springs do not flow, and just as the two gardens here are not the two gardens there, so are the two springs.

(**There are fruits**, **palm trees**, **and pomegranates in them**). Some commentators said: Palm trees and pomegranates are not fruits, and therefore they were affectionate with them. Al-Razi said: Some of the fruits are ground, such as watermelon and the

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like, and some are tree-like, such as palm trees and other things. Accordingly, the conjunction of palm trees and pomegranates with fruit comes under the heading of conjunction of the specific with the general. (**There are good and beautiful things in them**). Good women

They have good morals and good character (**Poplar cabins in tents**). The author of Majma' al-Bayan said: That is, women locked in hijāl, which are domes that are placed over women who stay at home. Others said: Rather, what is meant is the tents in particular, as some of them have a beauty and splendor that many houses do not have.. This is closer to the apparent meaning of the word than the hajjal. (**No human being or jinn had impregnated them before them**.) That is, they are virgins. It is presented literally in verse 56 of this Surah (**Reclining on a green and beautiful place**). The flap is the pillow, that is, the pillow or armrest, and the genius is a type of rug (**Blessed be the name of your Lord**, **Possessor of glory and honor**). To God belongs greatness and pride, and from Him is honor and favor over His creation. See the paragraph "God, Man and Ibn Arabi" when interpreting verse 27 of this Surah.

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Surat Al-Waqi'ah

96 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

If the incident occurs, **verse 1-27**:

(When the event occurs (1) its occurrence is not false (2) subduing and lifting up (3) when the earth shakes with turmoil (4) and the mountains are covered with strength (5) so it will be in vain. (6) And you were in three pairs (7) So the Companions of the Starboard, what are the Companions of the Starboard? (8) And the Companions of the Directional, what are the Companions of the Directional? (9) And the predecessors The forerunners (10) Those are brought near (11) In the Gardens of Bliss (12) A few of the first (13) and a few of the last (14) On laid-out beds (15) Reclining (16) Immortal children will come upon them, facing each other (16) Immortal children will pass by them (17) With cups and jugs and a cup of fresh water (18) They will not give up or bleed from it (19) And fruits from They choose (20) and the flesh of any bird they desire (21) and the beautiful maidens (22) like hidden pearls (23) as a recompense for what they used to do (24) they will not be heard therein. (25) Except for words, peace, peace. (26))

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the language :

The incident is the resurrection. And it just crumbled. And an aerosol emanating scattered dust. And pairs of types. The people on the right side are the ones who give their books with their faith. And the people with the mashamah are the ones who give it with their left hand. And the group group. And woven fashion. The plural of cups is cup, which is a cup that has neither a handle nor a hose. Jugs are the plural of a jug that has a handle and a hose. And a cup is a vessel in which to drink. A source that is clearly visible or taken from an inexhaustible spring. They do not suffer from headaches and do not get anything from drinking it, such as headaches and other

things. And they do not bleed, and their drink does not run out. And the hidden and protected. And the nonsense has fallen into disuse. Sin is what necessitates sin.

Parsing:

A subscript is a predicate of a deleted subject, that is, it is a subscript, and the sentence is an answer if it occurs, contrary to many interpreters, because the meaning is consistent with this parsing, and because it is false, there is no objection between the condition and its answer. And if I hope instead of if I fall. The companions of the starboard are a first subject, and "what" is an interrogative subject, a second subject. The companions of the starboard are the predicates of "what," and the sentence is the predicate of the first subject, and the same is true of the companions of the "mishama," and the link is to repeat the subject with its wording. The previous ones are a subject and the second is an affirmation, and those are a second subject and the close ones are the predicate of "the predecessors". And in gardens related to "the close ones." There is a predicate of a deleted subject, i.e. they are a group. Among the first two is related to the value of an attribute. And on a secret related to what is now deleted. Reclining is an adverb of pronoun attached to it on beds. Facing each other is a state of conscience. And cup, fruit and meat are attached to cups. And Hour Ain is a subject, and the predicate is omitted, meaning they have Hour Ain.

And the reward is an object for its sake for a decreed action, meaning God does that as a reward. It was said that there was an interrupted exception. And peace instead of what was said.

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Meaning:

(**If the incident occurs**, **it is not false**.). What is meant by the event here is the resurrection, and the meaning

People in this world's life are between believers and disbelievers about the afterlife, but if it comes and every soul repays what it has earned, then it will confess and not lie...how will the afterlife be? (**depressor and depressor**). It lowers the criminals and raises the righteous (**When the earth is shaken with turmoil and the mountains are covered with wear**, **then they are scattered dust**.). God Almighty refers to the devastation of the universe, as the earth is destroyed by earthquakes, and the mountains turn to dust.

(**And you were three pairs**). God will gather people on the Day of Resurrection, and He will make them into three categories: 1 - (**So the owners of the starboard side are not the owners of the starboard side**.). And they are the ones who will be given their books tomorrow with their faith. God Almighty said: (**As for him who is given his book in his right hand**, **he will say**, "**Ho**, **read his two books**. **Indeed**, **I thought that I would meet my account**." **He will be in a contented life in a high paradise**.) - 20 Al-Haqqa. Although this category is among the survivors, it is below the third category.

(**And the people of doom**, **what are the people of doom?**). And they are the .2 ones who give their books with their left hand. God Almighty said: (**And as for him who is given his book with his left hand**, **he says**, "**I wish I had not been given his book and did not know what they accounted for**." **Oh**, **I wish she had been the Judge**.) 27 Al-Haqqa.

(**And the previous ones**). Here God Almighty mentioned "precedence" and .3 did not specify that they precede or accelerate, but He explained it in another place: (**Indeed**, **those who are in the fear of their Lord are compassionate**, **and**

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those who believe in the signs of their Lord, **and those who associate no partners with their Lord**, **and those who give what They come with their hearts fearful that to their Lord they will be returning**. **Those hasten to good deeds and they are precedent in them**.) - 61 The believers, then the forerunners, are those who believe in God alone, with no partner, and in the Last Day, and do not hesitate to obey Him for fear of His wrath and torment, and sacrifice precious things in His path seeking His pleasure and reward. (**Those who are brought near in the gardens of bliss**). They have the greatest chance of being close to His Majesty, the Almighty, and the greatest share of His bliss.

(**A few of the first and a few of the last**). The forerunners who have the highest status with God are a large group of the first, and a small number of the last. The commentators differed as to who are the first and the last in this verse? A group of them said: What is meant by the first two is those who believed and preceded in good deeds before Muhammad (PBUH). The other group said: Both the first and the last are from the nation of Muhammad (PBUH)... In our opinion, the first two refer to an era

Golden Islam is the day when it had power and authority, and Muslims believed in it in word and deed, and defended it with lives and money, and the others are a reference to the small minority of believers in later eras, which is confirmed by the words of Imam Ali (peace be upon him): "A time will come upon the people in which nothing will remain of the Qur'an except its inscription, and of Islam except its name. Their mosques that day will be full of ruined buildings deprived of guidance. Their inhabitants and their builders will be the worst of the people of the

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earth. From them will emerge strife. And to them is sin. What temptation and calamity is more severe and greater than Zionism and colonialism?

(**On made-up beds**) Woven in a way that matches the soft bodies of the people of Paradise and their bright faces (**Leaning on it facing each other**) No work or worries about children (**Immortal children will come to them with cups and jugs and a cup of fresh water**.). Cups of refined honey, a cup of delicious wine for the drinkers, and jugs of sealed nectar... and in this, let the competitors compete. (**They do not crack or bleed**). No headache, no loss of mind from her drink, and no end to it (**And fruits of whatever they choose**, **and the flesh of birds of whatever they desire**, **and beautiful maidens like hidden pearls**.). Pure drink, tender meat, colorful fruits, beautiful maidens, servants, clothes, bedding and beds, comfort and reassurance, no consequences or distresses... all of that. (**A recompense for what they used to do**) For the good and the public interest, without hypocrisy, drumming and honking (**They will not hear therein any idle talk or sin**, **except speech**, "**Peace**, **peace**."). From where do they hear abandonment and sin, and there is no speaker in Paradise who is not good? All these blessings are for those who preceded, but as for those on the right, God Almighty has explained their share as follows:

Companions of the Right Verse 28–41:

(**And the Companions of the Right are not the Companions of the Right** (27) **in crushed fig trees** (28) **and flattened acacia** (29) **and an extended shade** (30) **and spilled water** (31) **and fruit**. **Many** (32) **not interrupted**

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Nor is it forbidden (33) and raised furniture (34) Indeed, We created them as a creation (35) Then We made them virgins (36) Arabs, equals of peers (37) For the Companions of the Right (38) A group of the first (39) and a group of the last (40))

the language :

Sidr is a well-known tree. And he is humble and has no thorns. One of the meanings of tallah is banana. "Naddūd", "Naddīd" and "Naddūd" have one meaning, that is, consistent. What is meant here is that the banana harvests are consistent with the fruits from top to bottom. Arab is the plural of Arab, which is the woman who is courting her husband. "Atraba" is the plural of "atraba", meaning equal in age.

Parsing:

The companions of the right are a first subject and the companions of the right "what" is an interrogative second subject and the companions of the right are a predicate and the sentence is a predicate of the first subject. And in Sidr Makdud, there is a predicate of a predetermined subject, i.e., "they are" in Sidr Makdud, and what comes after it is a conjunction for it. Arab is a description of the firstborn. And for the right-wingers it is related to our creation. There is a predicate of a deleted subject, i.e. they are a group.

Meaning:

(**And the companions of the right, what are the companions of the right?**). After God Almighty mentioned what He had prepared for the predecessors of honor and blessings, He mentioned what He had prepared for those who were lower in faith than the predecessors, and He called them the Companions of the Right

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because they give their books with their faith, as we have mentioned, and this is their portion of Paradise. (**In a fertilized sidr**) It has no thorns. (**And flattened acacia**) It is a banana whose fruits are stacked over each other (**And an elongated shadow**) Forever, the Arabs say

Long-lasting: elongated (**And spilled water**) Being uninterrupted (**And a lot of fruit**) As and how (**Neither prohibited nor prohibited**). The trees of this world bear fruit at one time or another, and its fruit is for its owner and he withholds it from whomever he wishes. As for the trees of the Hereafter, its fruit is permanent and within the reach of every hand. (**And raised mattresses**) It is high and luxurious, and it is funny that some commentators say: The height of the bed reaches a distance of five hundred years.

(**Indeed**, **We created them as a creation**, **and made them virgins**, **Arabs**, **like-minded**.). God Almighty prepared for the Companions of the Right, virgin women who would love their husbands, and they were all of the same age, and one of the commentators estimated it as thirty-three years. As for the stature of one of them, he estimated it as sixty cubits by seven cubits, exactly like the stature of Adam, according to His saying. Our purpose with this reference is to point out that some interpretations may not be relied upon because they are statements without knowledge. (**For those on the right**) Related to We created them, and God Almighty repeated the companions of the right just to confirm that what He mentioned is for the companions of the right (**A group of the first and a group of the last**) The speech is repeated, and it means that the companions of the right, some of them are from a previous era, and others are from a later era, and they are naturally smaller in number than the companions of the left, whom he refers to in the

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following verses. They are fewer because the righteous are few: (**And few of My servants are thankful**) – 13 Sheba.

Companions of the North, **verses 42–57**:

(**And the companions of the north are not the companions of the north** (41) **in venom and hotness** (42) **and in the shadow of someone hot** (43) **neither cold nor generous** (44) **Indeed**, **before that they were luxurious** (45) (46) **And they used to say**, "**When we die and are dust and bones**, **will we indeed be resurrected?** (47) **Our forefathers**. (48) **Say**, '**Indeed**, **The ancients and the last** (49) **They will be gathered together at the appointed time of an appointed day** (50) **Then it is you who are astray**.

The deniers (51) **They will eat from the tree of Zaqqum** (52) **Then they will fill their bellies therewith** (53) **Then they will drink from it boiling water** (54) **Then they will drink it like the drink of heme**. (55) **This is their revelation on the Day of Judgment** (56) **We created you**, **so if you do not believe** (57))

the language :

Toxins are a hot wind that penetrates the pores of the body. And warm hot water. And the brutish black lion. They are affluent and blessed. Major perjury is the breaking of a covenant confirmed by an oath or a major sin. Camels are afflicted with thirst, they drink but do not quench their thirst.

Meaning:

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(**The companions of the north are not the companions of the north**). God Almighty first mentioned what He had prepared for those who preceded us of the great reward, then what He had prepared for the companions of the right of mercy and reward. He mentions in the verses we are considering what the companions of the left will suffer in terms of torment, including that they (**In poison and heat**). They are afflicted by a hot, burning wind that penetrates the body and poisons the flesh and blood, and they drink water that boils in the stomachs. (**And a shadow of fever**). Al-yahmoum is used to refer to the black, ugliness of everything, and to the thick smoke, and the meaning is correct for either of them or both. (**Neither cold nor generous**). Al-Yahmoum is a shade, but it does not bring cold and does not repel heat, just like someone seeking refuge from ashes with fire.

(**They were wealthy before that**.). They transgressed and transgressed against the servants of God and His country. They plundered and plundered the sustenance and livelihoods of creation, and enjoyed them as they desired of elegant clothing, delicious food, pleasant drink, and luxurious dwellings. Their punishment with God was the torment of burning, the drink of hot water, the food of Zaqqum, the smell of poisons, and the shadow of one who was feverish. (**And they were**

They insist on a great oath). It was said: What is meant by great breaking is a great sin, which is polytheism, and it is not far-fetched that breaking it is a reference to their insistence on false oaths that there will be no resurrection or reward, as God Almighty said about them in verse 38 of Surah An-Nahl: (**And they swore by God the best of their oaths**: **God will not resurrect anyone who dies**.). This oath of theirs is a result of their polytheism, and accordingly it is correct to interpret the great oath as polytheism.

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(**And they used to say**, "**When we die and are dust and bones**, **will we indeed be resurrected by our forefathers?**"). They said sarcastically: Where can dust turn into a person? They forgot that God created them from dust and then from sperm (**Say**, "**Indeed**, **the first and the last will be gathered at the appointed time of a known day**."). Tell them, O Muhammad: Yes, God will gather the creatures tomorrow to discuss accounts and reward deeds, and if He had left them in vain without deterrence or questioning, it would have been unjust and frivolous.. God is greatly exalted above what the wrongdoers say. Similar examples are presented several times, including in verse 5 of Surat Al-Ra'ad, Part 4, p. 378, verse 49 of Surat Al-Isra, and verse 81 of Surat Al-Mu'minun.

(**Then you**, **ye misguided deniers**,). They strayed from the path of guidance, so they denied the truth and disputed with ignorance, so this was their reward and fate. (**They will eat from the trees of Zaqqum and fill their bellies with them**.). We admit that we do not know the truth about this tree, and how much we do not know...but we know with certainty that it indicates bad torment, and God Almighty likened its pollen to the heads of devils in verse 62 of Surat Al-Saffat. See vol. 6, p. 304 (**So they drink from the boiling water on it**). Their food is bitterer than phlegm and stinks like carrion, and their drink is stagnant and hot (**They drink heme**) These are camels afflicted with dropsy or thirst that cannot be quenched with anything (**This is their abode on the Day of Judgment**). This is a reference to the condition of the people of the north, and the Day of Judgment is the Day of Resurrection, and the inn is the food and drink prepared for the inn, and it is an evil inflicted on food, drink, clothing, and bedding... On top of that, the hands will be chained to the necks, and the forelocks will be linked to the feet... We seek refuge in God from an evil outcome and fate.

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Have you seen what you are seeking? Verse 58–75:

(Have you seen what you wish for? (58) Do you create it?

Or is it We, the Creators? (59) We have ordained death among you, and We are not to be outdone. (60) That We should replace those like you and raise you in that which you do not know. (61) And you have already known the first generation, so why do you not remember? (62) Have you seen what you till? (63) Do you plant it, or are we the sowers? (64) If We will. We would have made it into rubble, yet you continued to ponder (65) Indeed, we are not in debt (66) Rather, we are deprived (67) Have you seen the water that you drink (68) Is it it? Did you bring it down from the mountain, or are we the ones who bring it down? (69) Had We willed, We could have made it hot, so if you are not grateful (70) Have you seen the fire that you are burning? (71) Is it you? Did you grow its tree, or were we the originators? (72) We made it a reminder and a provision for the righteous. (73) So glorify the name of your Lord Almighty (74))

the language :

You wish to ejaculate semen into your wombs. They are preceded by defeaters. We replace people like you and create people like you. The first beginning, the first episode. And a wreck. And you will marvel and marvel. Those in debt are bound to pay a fine. And he added bitter salt. Torun Takdhun. And a sermon reminder. And a useful enjoyment. The strengtheners are the ones who bring down the strength, i.e. the wilderness, and it is better that the strengtheners are meant by those who enjoy, as follows.

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Parsing:

Why don't you believe me? If you don't remember, "if not" is a request meaning hello. The source is from:

We change related to previous people. The sentence “Indeed, we are in love” is the effect of the saying “destiny”.

Meaning:

(**We created you**, **so if you do not believe it**)?. They believed and believed that God created them, but they denied and lied that He would bring them back after death for reckoning and recompense, because the first in their belief is possible, but the second is impossible.. Almighty God replied to them that the beginning of creation and its restoration after death are of the same meaning with respect to the power of God Almighty. Rather, restoration is easier because creation is a creation from nothing, and restoration is a collection of separate parts, so you are obliged, and this is the case, one of two things: either acknowledge Both of them together, or denying both of them together, and whoever acknowledges one of them without the other has contradicted himself himself, and this is called the evidence of the connection between two things, one of which is in no way separated from the other, and therefore one of them is inferred from the other, both negatively and positively. Then God Almighty gave examples from His creation whose existence indicates the possibility of the Day of Resurrection, and they are:

1. (**Have you considered what you wish for? Do you create it or are we the creators?**)?. Who created from your sperm a normal human being with all his organs

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and instincts? Are you the mother of God? You have ejaculated the semen into the woman's womb, and your role has ended, and you have not promised him anything at all.. Who is the one who turned the semen into a leech, and the leech into an embryo, and the embryo into bones, and who covered the bones with flesh, etc.? If you say: All of this is the work of nature alone. We said: Who created nature? If you say: It created itself by itself. We said: Who gave her life, feeling, and perception? And if you say: She. We said: She is deaf and blind, and she lacks something and cannot give it. Even if you say: Life arose in matter unintentionally. We said: Therefore, these words of yours came from you unintentionally!.. The mind does not accept any explanation of life and the system of the universe except through an active, rational cause that existed without an active cause, and it is not possible to advance the chain of causes to infinity, otherwise existence would have no essence or effect.

(**We have decreed death among you**) The owner of death is the owner of life, and the singer is the creator (**We are not the first to replace people like you or initiate you into something you do not know**.). God Almighty is not defeated by the victor, nor escaped by the escapee. He is capable of all things, and by His Almighty power.

Transferring creation from non-existence to existence, and with it He transfers them to a world about which they know nothing. And if God Almighty wanted to replace the disobedient people among His creation with obedient people, they would do and do not refuse what He wanted, and it contains a threat and a threat to those who turn away and turn away from the call of the truth: (**And if you turn away**, **He will replace you with another people**, **and they will not be like you**.) 38

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Muhammad. (**You have already known the first generation**, **so if you do not remember**). You knew that we created you from nothing, so are we unable to gather your parts after they were separated and restore them to what they were? The most eloquent interpretation of this verse is the saying of Imam Ali (peace be upon him): I am astonished at the one who denies the other origination while he sees the first origination.

(**Have you considered what you are sowing? Are you sowing it or are we the sowers?**)?. Man sows, plants, plows, and waters. There is no doubt about that. As for sowing, planting, water, land, and growth, as for these and others like the sun and the air, from where? If they say: It is from an irrational actor. We said to them: Accordingly, this statement of yours is from an irrational speaker (**If We had willed**, **We could have made it into rubble**, **so you would keep disintegrating it**.). Ha in We made him return to the planting, which is understood from the Almighty's saying: (**What do you plow?**) And the wild debris. God Almighty said: (**Then the plants of the earth were mixed with it and it became brush that was dispersed by the winds**.) 45 - Al-Kahf, and you wonder at the pests that have befallen your crops and say: (**We are indeed in love**) We worked a lot and spent a lot on this crop, and we incurred debts and fines for it, but we did not benefit from anything... and you also say (**Rather**, **we are deprived**) Of goodness and livelihood, and nothing hurts the soul more than feeling deprived.

(**Do you think that the water that you drink is that you brought it down from the pond**, **or were we the ones who sent it down?**) .3

Al-Muzn means the clouds, and God Almighty indicates by it that He is the one who created in nature the causes of rain, and the meaning is: This water is the origin of life, and it is indispensable under any circumstances. This water is the one who

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created its causes in nature and is the most powerful of them? Are you the mother of the One who created everything and determined it with a precise measure? God Almighty has pointed out in many verses that He revives the dead just as He revives the earth with rain: (**And among His signs is that you see the earth submerged**, **and when We send down water upon it**, **it shakes and shudders**. **Indeed**, **the One who gave it life will surely annihilate the dead**. **Indeed**, **He is Able to do all things**.) - 39 Fasilat.

(**Had We willed**, **We could have made it boiling; so if you are not grateful**,)? The brackish water is the water that has reached

Its salinity is extreme, making it bitter like gall. The meaning is: If God had wanted to make the water salty and brackish, with no benefit from it for drinking or cultivation, He would have done so, but He would have made it sweet and fragrant, out of kindness to you and mercy to you. Although this blessing requires gratitude by its nature, God rewards those who are thankful.

(**Have you seen the fire that you see?**)? Fire is a blessing just like water, and .4 without it, a person would not have advanced a single step in his life, and would have remained until his last day living with beasts in the forests and caves.

(**Did you create its tree or are we the originators?**)? Fire has various causes, including being caused by a trigger made of wood, steel, or a stone, and other things that scientists will discover in the future or not. God knows best. Likewise, fuel, including trees, coal, petroleum, electricity, corn, and the sun, etc. God knows best. Trees were mentioned in the verse as an example, but not limited to it. The commentators said: The Arabs used to extract fire from the trigger, which was two

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sticks, one rubbed against the other. The highest is called Zenda and the lowest is called Zenda.. God gave an example of extracting fire in accordance with the life of the Arabs at that time.

(**We made it a reminder**) A sermon reminding of resurrection because whoever brings fire out of the green tree revives creation after his death (**And a provision for the strong**) What is meant by beneficial enjoyment. Al-Tabari said: "The interpreters differed regarding the meaning of the Muqawwain. Some say: They are the travellers." And he said: They are the ones who enjoy it. This opinion is more likely than the first, because fire benefits both the traveler and the resident (**So glorify the name of your great Lord**). The speech is for the Prophet (PBUH) and what is meant is general, and the meaning is that the Greatest Creator has distanced himself from everything that does not befit his greatness. Muslims recite this glorification in their bowing, while they recite "Glorify the name of your Most High Lord" in their prostration.

Only the purified shall touch it, **verse 76–96**:

(**So I do not swear by the positions of the stars** (75) **And indeed**, **it is a great oath**, **if only you knew**. (76) **Indeed**, **it is the Qur'an**.

Generous (77) **In a hidden book** (78) **Only the purified will touch it** (79) **A revelation from the Lord of the worlds** (80) **So is it by this hadith that you are anointed** (81) **And you make your provision that you deny** (82) **If not**, **when it reaches the throats** (83) **and you will then look on** (84) **And we are closer to him than you**. **But you do not see**. (85) **If not**, **if you were not**

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indebted. (86) **You would return it if you were truthful**. (87) **But if he were of those brought near**. (88) **A spirit and a fragrance**. **And a garden of bliss** (89) **And as for if he is of the companions of the right** (90) **Then peace be upon you from the companions of the right** (91) **But if he is of the deniers who are astray** (92) (93) **And the prayer of Hell** (94) **Indeed**, **this is the truth of certainty** (95) **So glorify the name of your Lord Almighty** (96))

the language :

The positions and locations of the stars. And they are protected. And they are anointed from flattery. It says: anoint him, meaning he deceived him and revealed to him the opposite of what he had in mind. The throat is the place of the soul and the food stream. They are not debtors, meaning they are not accountable or rewarded. Ruh and basil are metaphors for comfort of the soul and body. The Hell prayer is one who prays in Hell and is tormented by it. The truth of certainty and certainty are the truth in one sense, which is certainty that corresponds to reality about which there is no doubt.

Parsing:

Most commentators said: The "no" in "so I swear" is a redundant grammatical example (**So that his family does not know**

The book) , that is, to know, and such (**What prevented you from prostrating?**) That is, to prostrate. A prohibition in the negative form does not affect it, and an establishment in the predicate form does not affect it. This hadith is related to "anointed people." May your sustenance be deleted, i.e., thanks for your sustenance.

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The source of "you deny" is a second object, "to make," that is, "to make gratitude" a denial. If it had not been for it, meaning if it had not entered into a decreed verb, that is, if it had not been for you, you would have returned it. The hidden pronoun in "Balagh" refers to the soul indicated by the context of the speech. So, here it does not include the meaning of the condition, but rather it means a while, meaning that you will not return it when it reaches the throat. If the name was among those close to him, it was decreed, that is, if the deceased was among those close to him. The soul is a subject, and the news is preordained, meaning it has a soul. So, peace be upon you, and I have news for you, and the speech goes to the right-hander. So it was revealed as a subject and the predicate was deleted, meaning it was revealed. The right of certainty is based on adding a thing to itself or an attribute to what is described, such as the Al-Jami' Mosque.

Meaning:

(**So I do not swear by the positions of the stars**, **and indeed it is a great oath**, **if only you knew**.). We pointed out in the parsing section that most commentators said: "No" here is superfluous, and others said: It is a basic principle, and that the meaning is "I swear not" because the matter is too clear to require an oath. The first is correct based on the Almighty's saying: (**And it is a great oath**, **if only you knew**.) That is, God Almighty has already sworn, and His oath is great, and when interpreting verse 1 of Surat Al-Saffat, vol. 6, p. 330, we said: God has the right to swear by whatever He wills of His creation, because every created being indicates the existence of its Creator, His knowledge, and His wisdom. So what if what is sworn by has a profound impact on perfecting the universe and its order, and preserving it from ruin and destruction, like placing the stars in their places and arranging them in their places, such that if a star were to stray from its place, within a

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hair's breadth, it would collapse? The universe and everything is gone, and the Almighty says: (**If only you knew**) It indicates that most people are ignorant of this fact, especially people of the early ages.

Islam and European thought leaders:

(**It is a noble Qur'an**). Yes, the Noble Qur'an dispenses with every guide and guide, cures the disease of ignorance and misguidance, guides to places of dignity and safety, and liberates from the shackles of injustice and slavery. As for the secret to these descriptions of it and many others, it is because the Noble Qur'an responds to every need of life, and links religion to work in this world for a good and just life in which there are no problems or aggression. Even the happiness of the afterlife can only be attained by the one who is sincere and does righteous deeds. There is never a way to... God, and there is no salvation from His wrath and torment except beneficial work: (**As for the scum, it disappears in vain, and as for what benefits people, it remains on the earth**.) - 18 Thunder.

Hence, Muslims unanimously agree that God Almighty has not legislated and will not legislate a ruling except for the good and interest of man, and that it is impossible for Him to legislate a ruling that is harmful to anyone, whoever it may be, and that if a ruling is attributed to the law of the Qur'an that does not agree with this principle, then it is from the ignorance of the ignorant or the machinations of the lowly. As for the verses indicating this, there are dozens, including the Almighty's saying on the tongue of Nabih Shuaib: (**I only want reform**) 88 Hud and his saying: (**God does not want to place any difficulty on you, but He wants to purify you and complete His blessings upon you**.) 7 - Al-Ma'idah and his saying: (**Indeed, God**

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is Kind and Merciful to people) 143 Al-Baqarah and his saying: (**So set your face upright towards the religion**. **God has created the nature according to which He created the people**. **There is no altering of God's creation**. **That is the noble religion**, **but most people do not know**.) - 30 rum.

This is Islam in its truth and reality, and in God's book and knowledge. There is nothing in it except what a person needs and seeks with his pure and pure instinct and nature with which he was born, and with which he is distinguished from all beings, not what greed, avarice, transgression, and aggression require. Many Western philosophers, poets, and writers have realized this truth, so they glorified Islam and praised the Greatest Messenger (may God bless him and grant him peace) for nothing but out of love for goodness, truth, and justice. If we had more space, we would mention many of their sayings, but what is not understood in its entirety or most of it should not be completely left out, and we choose from among those notables: the German "Goethe" and "Lammertine."

The Frenchman, the Russian Tolstoy, and the English Bernard Shaw. As you can see, they are different in their culture, nationalism, and trends.

Goethe, the great German poet, read the Qur'an, realized what was in it, enlarged it, celebrated the Night of Destiny in which the Qur'an was revealed, read the history of the Holy Prophet (PBUH), composed the Muhammadan anthem, and wrote the play Muhammad (PBUH). Among his sayings are: If Islam is submission to God and not to whims and purposes, then in Islam we live, and according to it we die.

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Lamartine, the great poet of France, said: "Everything in the life of Muhammad (peace be upon him) indicates that he did not harbor deception or live on falsehood. He guided man to reason and founded a religion in which there is no slander."

Tolstoy, the Russian humanist philosopher, said: "There is no doubt that Muhammad served the social organization with great services, and it is enough for him to be proud that he guided hundreds of millions to the light of truth, tranquility and peace, and gave humanity a way of life. It is a great work that can only be done by a person endowed with strength, inspiration, and help from heaven."

Bernard Shaw, the international English writer, said: "Muhammad should be called the savior of humanity. I believe that if a man like him assumed leadership of the modern world, he would have succeeded in solving its problems in a way that would bring peace and happiness to the world. Muhammad is the most perfect of human beings of the past and present, and it is unimaginable that there will be someone like him in the future."

Bernard Shaw's saying: "Muhammad is the most perfect of all human beings of those of the past and those of the present." This means that the message of Muhammad (PBUH) cannot be replaced by any of the messages of the previous prophets, even Jesus and Abraham. As for Bernard Shaw's statement: "It is not imaginable that there will be someone like Muhammad among those to come," its meaning is that no one after Muhammad can bring to humanity anything new that will benefit it and benefit it more than what Muhammad brought. It also means that the call of Muhammad and the religion of Muhammad replaces every religion and every call, law, and system, and nothing replaces it.

We all know that Bernard Shaw is at the forefront of European thought leaders in the twentieth century, the age of the atom and space, and that his testimony is the

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result of long research, deep thinking, and careful analysis. This testimony from Bernard Shaw is a second expression or interpretation of the Almighty's saying:

(**And We have not sent you except as a mercy to the worlds**.) 107 Prophets, meaning all the worlds in every time and every place. It is also an interpretation of the Almighty's saying: (**But the Messenger of God and the Seal of the Prophets**) 40 Al-Ahzab and also Bernard Shaw's testimony is conclusive evidence of the sincerity of Muslims in their belief that Muhammad is the most perfect of human beings of those of the past and present, and it is inconceivable that there will be someone like him in the future, according to Bernard Shaw's words.

Then, what is the opinion of young people who deny the religion of their fathers and grandfathers? What do they think of Bernardshaw's statement? Are they more knowledgeable and more careful about humanity than he is, or are they speaking inspired by the enemies of Islam and humanity from where they do not realize?

(**In a hidden book**) That is, protected. They disagreed: What is protected? Some of them said: Protected from dirt and dust! ..as in Al-Tabari's interpretation. Others said: It is preserved in the Preserved Tablet... In our opinion, there is no reason for this dispute and disagreement, because God Almighty has clarified the meaning of preservation by saying: (**None shall touch it except the purified**. **It is a revelation from the Lord of the Worlds**.) That is, the Qur'an is a revelation from God, not from devils, and it is not magic or legends of the ancients, as the deniers claim.

The jurists of the sects agreed on the prohibition of touching the writing of the Qur'an except for the one who has performed ablution, and they differed regarding

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writing and reciting it for the non-pure. The Hanafis said: It is not permissible to write it down, but it is permissible to recite it by heart. The Shafi'is said: It is not permissible to write it down or recite it except with the intention of remembering it, such as saying the name of God over food. The Malikis said: It is not permissible to write, but it is permissible to recite it presently and by heart. The Hanbalis said: It is not permissible to write it down, but it is permissible to carry it as a shield with a barrier. The Imamis said: It is not forbidden to recite while one is in a state of ritual impurity, except for the four surahs of Al-Aza'im: Iqra', An-Najm, Hamm al-Sajdah, and Alam Tanzil. It is permissible to write.

(**Are you anointed by this hadith?**). What is meant by the hadith is the Qur'an, and you are a speech to the hypocrites who have slandered and expressed their acknowledgment of the Qur'an, but hidden ingratitude and denial. (**And you make your livelihood because you deny**). What is meant by provision is a blessing, and by denying it is its denial, and the meaning is that the Qur'an is a blessing from God upon you, O flatterers, so how did you respond to it with denial and disbelief? A group of commentators said: When it rained, they would say: This is from

He created nature, so that was disbelief on their part in God's blessings, and this verse was revealed about them.. This is far-fetched because the talk is about the Qur'an and not about rain.

(**If not**, **when it reaches the throat**, **and you are then watching**). In the language of a hidden conscience that refers to the soul indicated by the context of the speech, and you are the address of the one who saw the dead person dying, whether he was from his family or from others, and the meaning is: How will you, O

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anointers, if the depths of death descend upon one of you, and his soul reaches his throat, and you look at what is in him, and wish him life and survival? Do you have any control over his affairs and restore his life and well-being to him? (**We are closer to him than you are**, **but you do not see**.). The pronoun "to" refers to the dying person, and the meaning is that God Almighty knows what happened to the dying person, your inability to help him, and your pain at his loss, but you are ignorant that God is present everywhere with His knowledge and power. (**If not**, **if you are not debtors**, **you will return it if you are truthful**.) If you are free - as you claim - and not responsible for anything, and no one can force you to do anything, then if that is the case, then why do you not ward off death from yourselves and return your souls to your bodies, because what is assumed in your logic is that God does not possess for you death, life, resurrection, or reckoning.

(**But if he is among those brought near**, **then joy**, **fragrance**, **and a garden of bliss**.). At the beginning of this Surah, God Almighty divides the people of the Resurrection into three categories: the first who are close, the companions of the right, and the companions of the left. He mentioned in this verse that if the dying person is one of the first, then he will be in constant security and eternal bliss. It is presented in verse 12 and what follows of this Surah - what God has prepared for the first. (**And if he is one of the companions of the right**, **peace be upon you from the companions of the right**.). If the dying person is of the second category, and they are the Companions of the Right, then the angels give him good news of peace and comfort.. Hence, it is a clarification, and it is not intended to be exclusive. That is, you, O believer, who is one of the Companions of the Right, you have peace and security. In verse 27 and the following of this Surah, what God Almighty has prepared for the right-wing companions is presented.

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(**But if he is one of the misguided deniers, then he descends from the boiling water and the prayer of Hell**.). If the dying person is of the third category, and they are the people of the north, then his abode is Hell and an evil fate.

God Almighty mentioned what He had prepared for the Companions of the North in verse 41 and what follows of this Surah (**This is truly certain**) Which there is no doubt about. And in some Sufi books. The thing that is perceived is divided into three categories: perceived with certain knowledge, such as one who perceives the existence of fire from the presence of smoke, perceived with certainty, such as one who sees the fire itself, and perceived with true certainty, like one who is covered by its sea. (**So glorify the name of your great Lord**). It is presented verbatim with the explanation in verse 75 of this Surah.

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Surat Al-Hadid

29 Medinan verses.

In the name of God, the most gracious, the most merciful

He is the first and the last, verse 1-6:

(**All that is in the heavens and the earth glorify God, and He is the Mighty, the Wise**. (1) **To Him belongs the dominion of the heavens and the earth. He gives life and causes death, and He has power over all things**. (2) **He is the First And the Last, and the Manifest and the Inward, and He is All-Knowing of all things**. (3) **It is He who created the heavens and the earth in six days,**

then He settled upon the Throne, knowing what will enter into them. The earth and what comes out of it and what descends from the sky and what ascends therein, and they are with you wherever you are. And Allah is All–Seeing of what you do. (4) **To Him is the dominion of the heavens. And the earth, and to God are all matters returned.** (5) **He causes the night to enter into the day, and He causes the day to enter into the night, and He is All–Knowing of what is in the breasts.** (6))

the language :

Istawa here means he took over, and so the verb exceeded "high." The throne is a metaphor for king and power.

Parsing:

Glory be to God, "to God," the lam is a redundant inflection, such as I thanked him and advised him, meaning I thanked him and advised him. It is possible that the word "lam" originally comes from the meaning of "glorify God" purely for the sake of God. "Ma" is used here to refer to all rational and irrational beings.

Meaning:

(**Whatever is in the heavens and the earth glorifies God**). In verse 49 of Surah An-Nahl: (**And to God prostrates whatever is in the heavens and whatever is on the earth**). Both glorifying and prostrating to God is an acknowledgment of His Almighty power and wisdom, and this recognition has two manifestations: one in the verbal language, and the second in the adverbial language, and the human being glorifies God with both tongues together, but as for the beings that do not speak in

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the verbal language, they prostrate and glorify in the adverbial language because there is no being that does not indicate the existence of the Creator and the Former. See the interpretation of verse 44 of Surat Al-Isra, vol. 5, p. 47, paragraph: "Everything glorifies His praise."

It was stated in books of biographies, hadiths and interpretations: Fatima, the daughter of the Messenger of God (may God's prayers and peace be upon him), was taking care of all the affairs of her household and serving her husband and children. One day she complained to her father about what she was in, and he (may God bless him and grant him peace) saw signs of effort on her and her hands. So she asked him to give her a slave girl who had been captives of war to help her in what she was doing. He said: I will not give you a slave girl, while someone else is twisting his stomach from hunger. Then he said to her: Shall I not direct you to someone better than the slave girl? To glorify God 33 and praise Him 33 and glorify Him 34. Fatima (peace be upon her) said: I am satisfied, O Messenger of God. These praises are known as the praises of Al-Zahra.

(**And He is the Mighty, the Wise. To Him belongs the dominion of the heavens and the earth. He gives life and causes death**.). It is as if a questioner is asking: Why do whatever is in the heavens and the earth praise God? The answer came because what is in the heavens and the earth belongs to God alone, with no partner, and because He is the Mighty in His power, and the Wise in His management. Because death and life are in His hand (**And He has power over all things**) Whatever He wanted, it happened, and if He did not want, it did not happen.

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(**He is the first**) Without beginning, there was before Him, and from Him everything began (**And the other**) There will be no end after Him, and to Him everything ends (**And the apparent one**) By effects and actions, not by seeing the senses (**And the inner**) Minds and illusions do not comprehend its essence and reality, but rather it is revealed to them through its effects. And in Nahj al-Balagha: Praise be to God who revealed the effects of His authority and the majesty of His pride, such wonders of His power that astonished the eyes and deterred souls from realizing the essence of His attribute. (**And He is All-Knowing**) He knows everything because He is the Creator of everything.

(**It is He who created the heavens and the earth in six days**, **then settled upon the Throne**). What is meant by days is batches or phases, by leveling is conquest, and by the throne is kingship. A similar example is presented in verse 54 of Surat Al-A'raf, vol. 3, p. 338, verse 3 of Surat Yunus, verse 7 of Surat Hud, verse 59 of Surat Al-Furqan, and verse 4 of Surat Al-Sajdah.

(**He knows what is going on in the earth**) From treasures, seeds and water...even atomic explosions in the depths of the earth carried out by the enemies of God and humanity, God knows their reality and their deadly effects, and He knows that their goal is to control the servants of God and subject them to the policy of colonialism, and the growth of his war industry...and God also knows (**What comes out of it**) From plants, insects, water...even oil, God knows the land from which it springs, the hands that extract it and work in it, the companies that plunder and plunder it, and the wars that they raise for its sake. (**And what comes down from the sky**) Of water, snow, lights, and other good things.. He knew about those who ascended to the moon, perhaps they would find a way to monopolize the blessings of heaven, and withhold them from the servants of God and His dependents, just as they did on

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the earth and the good things of the earth. But God, His wisdom be exalted, turned them back – in the third attempt – on their heels, humiliated. (**And he does not stumble in it**) Also, God Almighty knows everything that goes on and around in space… even spy planes, atomic bomb carriers, and satellites that orbit around the Earth for satanic purposes such as spying, terrorizing the oppressed, and usurping their livelihoods and capabilities.

(**He is with you wherever you are**, **and God sees what you do**.). This is a threat and a warning to every tyrant and oppressor that his deeds are preserved by God, and that He is dependent on them and is held accountable for them with a precise account.

And Asira, and the tormentor of punishment, and I bele and Ilim (**He causes the night to enter the day**, **and He causes the day to enter the night**, **and He is All-Knowing of what is in the breasts**.). The spheres move, the seasons are multiple, the night takes from the day in a season, and the day takes from the night in a season, and on some days they are equal, but the essence of the breasts is the secrets and consciences. It is presented in verse 27 of Surat Al Imran, Part 2, p. 37, verse 61 of Surat Al-Hajj, 29 of Surat Luqman, and 13 of Surat Fatir.

And spend from that in which He has appointed you successors, **verse 7-11**:

(**Believe in God and His Messenger**, **and spend from that in which He has made you successors**. **Those of you who believe and spend will have a great reward**. (7) **And what is yours? You believe in God**, **and the Messenger calls you to believe in your Lord**, **and He has taken a covenant with you**, **if you are believers**. (8) **It is He who sends down verses to His servant**. **Clear proofs**

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that He may bring you out of darkness into light. Indeed, God is to you Most Compassionate and Most Merciful. (9) And what is the matter with you that you do not spend in the way of God? To God belongs the inheritance of the heavens and the earth. Equal among you are those who spent before the conquest and fought. Those are greater in rank than those who spent and fought after. And for all of them, God has promised the best, and God You are an expert. (10) Who is the one who lends to God a good loan, and He multiplies it for him, and for him is a generous reward? (11))

the language :

Appointing successors and agents to dispose of funds within limits and restrictions. What is meant by conquest here is the conquest of Mecca, and what is meant by a loan is spending.

Parsing:

What do you have as a subject and a predicate because it means anything that happened to you? The noun of not spending is in the genitive case with a definite preposition, that is, not spending, and it relates to what is attached to you. And whoever spends "from" is an actor who is not equal. In the speech, it was deleted, meaning whoever spent after the conquest. Both are the first object of a promise, and the good is the second object. It is a subject, a predicate, and the one that replaces that. A loan is an absolute object that means I want to lend, and a direct object that means I mean money.

Meaning:

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(**Believe in God and His Messenger**, **and spend from that in which He has made you successors**. **For those of you who believe and spend will have a great reward**.). God Almighty encouraged and encouraged spending in various ways, and threatened the most severe punishment for those who are stingy and hold back. One of the methods of the Qur'an in urging spending for the sake of God is this verse, which equates the command to believe in God and His Messenger with the command to spend. This equality indicates that whoever is stingy and withholds is a disbeliever - practically - in God and His Messenger, even if he believes in them theoretically. The verse also indicates that the rich do not They spend from their property and money, but they spend from what they are stewards of.

The great companion Abu Dharr al-Ghafari narrated that he once went out with the Messenger of God (may God bless him and grant him peace) towards Uhud, and the Messenger (may God bless him and grant him peace) said to him: O Abu Dharr, can you see this mountain? He said: Yes, O Messenger of God. He said: I would not like to have gold like it to spend for the sake of God, but die and leave two carats of it behind. Abu Dharr said: Or two quintals, O Messenger of God. He said: Rather, two carats. See the interpretation of verse 180 of Surat Al Imran, vol. 2, p. 217, paragraph: "The rich is a steward, not a principal."

(**And what is the matter with you that you do not believe in God while the Messenger is calling you to believe in your Lord? He has already taken a covenant with you**, **if you are believers**.). What is meant by the covenant here is the obligation to act upon what is indicated by conclusive evidence, and there is a great deal of evidence for the obligation of belief in God...many of which have been explained when interpreting

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Cosmic verses, such as what we mentioned when interpreting verse 83 of Surat Al-Isra, vol. 5, p. 79, the "Cytology" paragraph. We also mentioned the evidence for the prophecy of Muhammad (PBUH) when interpreting the verses that indicate that, including what we mentioned shortly when interpreting verse 77 of Surat Al-Waqi'ah, the "Islam and the Leaders of European Thought" paragraph.

The conclusion of the verse we are considering is: How do you turn away from the Messenger's call to believe in God and to that which gives you life, when sufficient and comprehensive evidence has been established of the existence of God and His oneness, and the Messenger was truthful in his prophecy and his call? Al-Razi said: When these evidences necessitated the obligation of acting upon them, they were more certain than swearing and oaths, and for this reason He, Glory be to Him, called it a covenant.

(**It is He who sends down clear signs to His servant to bring you out of darkness into light**). God Almighty sent Muhammad (PBUH) with sufficient proof and healing preaching to bring people from obedience to Satan to obedience to the Most Gracious, from misguidance and corruption to guidance and righteousness. The Messenger made them fear God's power and punishment if they turned away, and he promised them goodness and great reward if they responded and obeyed and said to them: (**Indeed**, **God is Most Compassionate and Merciful to you**). God is kind to His servants, Merciful, and righteous and generous. He is kind to them from where they do not know, and He paves for them paths of goodness from where they do not expect, and He bestows blessings upon them even though they rebel.

(**Why do you not spend in the way of God? And to God belongs the inheritance of the heavens and the earth**.)?. All the money and debris in a person's hand is bare and he leaves it to those after him... and so on until the last

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person. If he goes to his Lord, then there is no heir except God alone: (**Indeed**, **we inherit the earth and those on it**, **and to us they will return**.) - 40 Maryam, and as long as this is the case, why is there such a scarcity of money and abstention from giving in the way of God? In Nahj al-Balagha: I am astonished at the miser who hastens the poverty from which he escaped, and misses out on the wealth for which he sought, so he lives in this world the life of the poor, and is held accountable in the afterlife as the rich!

(**Not equal among you are those who spent before the conquest and fought**.). The second contrast to his saying: The omitted meaning is not equal to the one who spent and fought after the conquest of Mecca, and clarifying the meaning that a thing may be measured by both quantity and quality, such as food, drink, clothing, and jewelry. The price is

These and other things are measured by both size and benefit, and may be measured by quantity only, such as the votes of those who elect mukhtars, representatives, and the likes of presidents. The voice of the learned, the ignorant, the just, and the immoral are the same with regard to the candidate's victory or failure, and they may be measured by quality only, like medicine, where its effect is estimated to cure and prevent. And the effort in this regard may be spent by a person on a temple - for example - tens of thousands, and he will not have a reward from God equal to a loaf of bread with which to save a hungry person. From destruction.. Hence, God Almighty denied equality between those who spent and fought before the conquest of Mecca and those who spent and fought after it, as before the conquest the Muslims were in distress and distress, and the disbelievers were abundant and strong, but after the conquest, on the contrary, disbelief weakened and Islam strengthened.

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(**Those are greater in rank than those who spent afterward and fought**. **And to each of them God has promised the best**, **and God is Aware of what you do**.). These are a reference to the first two predecessors, and the meaning is that each of the first and subsequent in good deeds has his reward and reward with God, but with differences in degrees and ranks: (**And for each will have degrees for what they have done**, **and He will fully repay them for their deeds**, **and they will not be wronged**.) - 19 Al-Ahqaf. In other words, the close predecessors are of the first category whom God Almighty mentioned and what He prepared for them in verse 10 and what follows of Surah Al-Waqi'ah, and the companions of the right are of the second category, and God Almighty mentioned what He prepared for them in verse 67 and what follows of Surah Al-Waqi'ah as well. (**Who is the one who lends to God a good loan**, **and He will multiply it for himself**, **and for him there will be a generous reward?**). What is meant by lending here is maintenance, because God is self-sufficient in the world. And in Nahj al-Balagha: "God did not seek help from you from humiliation, nor did He ask for help from you from a few. He sought help from you, and to Him belongs the hosts of the heavens and the earth, and He is the Mighty, the Wise. He wanted to test you as to which of you was best in deeds." A similar example is presented with a detailed explanation in verse 245 of Surat Al-Baqarah, Part 1, p. 374.

The inner nature of mercy and the apparent torment, **verses 12–15**:

(**On the Day when you will see the believing men and believing women**, **their light running before them and by their right hands**.

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Good news for you today: **Gardens under which rivers flow**, **wherein you will abide**. **This is the great victory**. (12) **On the Day when the hypocrites**, **both male and female**, **will say to those who Believe and see that we may draw from your light**. **It was said**, "**Go back**, **and seek light**." **So a wall was put up between them**, **with a door on the inside**, **inside of which is mercy and on the outside of it**. **Before him is the punishment**. (13) **They will call to them**, "**Were we not with you?**" **They say**, "**Yes**, **but you tried to kill yourselves**, **and waited and were in doubt**, **and were deceived by hopes**, **until a command came**." **God**, **and deceives you about God**. (14) **Today no ransom will be taken from you**, **nor from those who disbelieve**. **Your abode is the Fire**. **It is your refuge**, **and wretched is the destination**. (15))

the language :

Looking comes to seeing with sight, and to contemplating with thought, and it also comes with the meaning of mercy. It says: Look at me with the ḍā' meaning, have mercy on me, and from it is the Almighty's saying: (**God will not speak to them**, **nor will He look at them on the Day of Resurrection**.) 77 Al Imran and it is not far from being meaning (**Look at us**) In the verse from this section, if you say: Look at me with a kasra on the dā', then the meaning is give me some time, including: (**He said**: **Wait for me until the day they are resurrected**.) - 14 Al-A'raf. What we are quoting here is "to seek illumination," and its origin is from the word "al-qabas," meaning the flame from the fire. What is meant by the barrier wall, and by mercy here is paradise. And before him, on his part. And you have tempted yourselves and destroyed them. And you waited and waited. And you were confused and doubted. Satan's vanity. And your Lord is your supporter.

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Parsing:

The day you will see is related to Karim at the end of the previous verse, and it is permissible for the day to be related to a preordained action, i.e. mention the day you will see. And the good tidings for you today are gardens, both predicate and predicate, because in the sense of what you are given good tidings of today, gardens like your food today are such and such. And he says "day" instead of "day you will see," because what is meant by the two days is the same, which is the Day of Resurrection. We quote Majzoum with the answer to the matter, which is, "Look at us."

Meaning:

In the previous verse, Glory be to Him, He said: Whoever believes and spends in the way of God for His sake, the Almighty, the reward will be doubled for him, and he will have a generous reward. Here, Glory be to Him, explained this generous reward by saying: (**On the Day when you will see the believing men and believing women**, **their light running before them and by their right hands**.). The pious and selfless were walking in this world on the guidance of their Lord. On the Day of Judgment and Reward, a material, tangible light radiated from this divine guidance, just as the word "see" and the word "see" indicate in their faith. That is, you see their light with your eyes just as you see the light of a lamp carried in the hand, and its bearer controls it as he wishes. In other words, they worked diligently and sincerely for this light in this world, and they found it in the afterlife in front of them extending to distances. (**Good news for you today**: **Gardens under which rivers flow**, **wherein you will abide forever**. **This is the great victory**.). Tomorrow, the guided will emerge from their graves and walk on a light that will reveal to them the path of safety. Before they reach the end, the call will come to them: Rejoice in

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Paradise… What good news is equivalent to the good news of eternal Paradise and its bliss? What victory is greater than this victory?

(**On the Day when the hypocrites**, **both male and female**, **will say to those who believe**, "**Wait for us that we may draw from your light**."). Those who were guided in this world were guided by light from their Lord, so in the Hereafter they will be like this: (**And those who are guided**, **He has increased their guidance and given them piety**.) - 17 Muhammad. The hypocrites were in the darkness of whims and desires, so on the Day of Resurrection they will be in darkness, one on top of the other: (**And whoever is blind in this**, **he will be blind in the Hereafter and more astray from the path**.) 72 Al-Isra. And his wisdom wanted it

God Almighty, tomorrow the hypocrites will see the light of the rightly guided as it strives before them so that they may increase in pain upon pain. Then the pain will be doubled when the hypocrites seek help from the believers and ask them to follow their light. (**It was said**: **Go back and seek light**.). This is the answer to their call for help: Return to your friend Satan, and seek light from him, for he is behind you today as he was behind you yesterday. This light is for those who work in this world for the afterlife, but as for whoever buys this worldly life for the hereafter, he will not emerge from the darkness except for what is worse.

(**Then a wall was erected between them**, **with a door on the inside**, **inside of which was mercy**, **and on the outside of it was torment**.). A pronoun between them refers to the believers and the hypocrites, and what is meant by the barrier wall, and the meaning is that God has blessed the believers with Paradise, and avenged the

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hypocrites with the torment of Hell, and between Paradise and Hell there is a barrier, which has two sides: an inner, unseen one, which is next to the believers, and an apparent, visible one, which is next to the hypocrites and other criminals. The first is Paradise, and the second, on its part, is Hell.

(**They call out to them**, "**Are we not with you?**")? The hypocrites say to the believers in a verbal or verbal language, they say to them: In this world we used to fast and pray and do what you do, so why did you enter Paradise and we entered Hell? (**They said**, "**Yes**, **but you are tempting yourselves**."). The believers answered them: Yes, you were with us and you fasted and prayed like us, but you destroyed yourselves with lies and hypocrisy. (**And you lurked**) Circles of believers (**And you were confused**) By the Messenger of God and his sayings (**And you were deceived by hopes**) When you thought that your deception and hypocrisy would pass peacefully and without accountability or punishment (**Until God's command came**) It is meeting Him, the Almighty, and His reckoning and reward (**And deceit deceived you about God**) And you believed Satan's promise to protect you from God's wrath and torment.

(**Today no ransom will be taken from you**.) No repentance will be accepted from you, and there will be no escape for you from torment: (**The earth full of gold will not be accepted from any of them**, **even if he ransomes it**. **For them is a painful punishment**, **and they will have no helpers**.) 91 Al-Imran. (**Nor from those who disbelieve**). Also, ransom and repentance are not accepted from those who have shown disbelief and declared it openly, and have not deceived and hypocritical as you have deceived and hypocritical. (**Your refuge is the fire**, **it is your refuge**, **and what a miserable fate**). There will never be a home or a helper for you except Hell (**What a miserable fate**) Your fate and fate.

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Has not the time come for those who believe? Verse 16–19:

(**Has not the time come for those who have believed that their hearts should submit to the remembrance of God and what has been sent down of the truth, and that they should not be like those who were given the Scripture before, so a long time has passed over them? So their hearts have hardened, and many of them are transgressors**. (16) **Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand**. (17) **Indeed, The almsgiving men and the female almswomen, and they have lent to God a good loan, and it will be multiplied for them, and they will have a generous reward**. (18) **And those who believe in God and His messengers – those are the truthful. And the martyrs with their Lord will have their reward and their light, but those who disbelieve and deny Our signs – those are the companions of Hell** (19))

the language :

Didn't it come, meaning pain comes, you say its time has come, meaning its time has come or its time is near. The male and female alms believers. It was read with a light sād on the meaning of the male and female believers, and it was read with its emphasis on the meaning of the male and female alms who give in charity with their money. Al-Siddiqun is the plural of "Siddiq," and it is used to refer to one who persists in being honest until it is as if he is a trait of his.

Parsing:

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The infinitive from "to be humbled" is the subject "yaan" on the deletion of the genitive, i.e. pain, "the time for submission" has come. And no sympathy was revealed for the remembrance of God. And like those, kaf means like a predicate, to be. And a sentence

Doubles the news that the believers. And those who believed is a subject, and those are a second subject, and "they" is a disjunctive pronoun, and the truthful are the predicate of the second subject, and the sentence is the predicate of the first. The martyrs are a beginner and in general their reward is news.

Meaning:

(**Has not the time come for those who have believed that their hearts should be humbled at the remembrance of God and what has come down of the truth?**). The conjunction of what was revealed of the truth with the remembrance of God is a matter of conjunction of interpretation, as there is no difference between the conjunction and the conjunction except in wording and title, and what is meant by those who believed in the verse is a group of them, and before explaining it, we present that faith varies in strength and weakness, from the faith of those for whom infallibility is required and for whom sin is not permissible, such as the prophets, to the faith of the elite of the elite, such as some of the companions, to those who are below them in a degree... to the lowest levels of faith.

What is meant by those who have believed here are those who are satisfied with religion and faith with the husks rather than the core, and with the apparent rather than the reality, and who are not concerned with any of the affairs of the people or the common good. God Almighty has alerted this group of believers to what He

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revealed in His Book regarding the verses of jihad, urging them to establish justice, support the truth and its people, and reconcile people. He alerted them to the truth of religion and faith in this friendly and merciful manner: (**Didn't he come?**) May they hear and understand.

(**And let them not be like those who were given the Scripture before**, **over whom a long period of time passed and their hearts hardened**.). The People of the Book are the Jews and Christians, and their hearts were hardened as a sign of their turning away from what God revealed in the Torah and the Gospel. The meaning is: The Jews turned back on their heels after Moses, and so did the Christians after Jesus. So do not turn back, O Muslims, after Muhammad (may God bless him and grant him peace) as the People of the Book turned back before, and the like is the Almighty's saying: (**Muhammad is no more than a messenger**. **Messengers have passed away before him**. **So**, **if he dies or is killed**, **will you turn on your heels?**) - 144 Al-Imran. (**Many of them are sinners**). What is meant by these many are the leaders of the Jews and Christians who distorted the Torah and the Gospel out of concern for their positions and gains.

(**Know that God revives the earth after its death**). Many commentators said: That

This is an analogy of hardened hearts to dead earth, and just as God Almighty revives this with rain, so He guides hardened hearts with admonition... In our opinion, it is a threat to those who will turn on their heels after Muhammad (PBUH), and that God Almighty will revive them exactly as He revives the earth, and reward them for their apostasy after their Prophet. This meaning is supported by the Almighty's

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saying without interruption: (**We have made clear to you the signs that you may understand**.). You will be held accountable on the Day of Resurrection for what you did after the Messenger of God (PBUH).

(**Indeed, the male and female alms who give alms and lend to God a good loan, it will be multiplied for them, and they will have a generous reward**.). What is meant by charitable men and women is charitable men and women, and by a good loan it is charity for the sake of God Almighty, and accordingly there is no repetition, and what is meant by a noble reward is that their light will shine before their hands on the Day of Resurrection in addition to the poplars, palaces and the like. A similar example was presented in verse 11 of this Surah and 245 of Surah Al-Baqarah, Part 1, p. 374. (**And those who believe in God and His messengers**) They acted according to their faith (**These are the righteous**) That is, those who have always been honest in their faith in word and deed, and honesty is the way to escape from every destruction.

(**And the martyrs with their Lord will have their reward and their light**.). Martyrs are those who are killed for the sake of God, but as for their reward with their Lord, God Almighty has explained it by saying: (**Indeed, God has purchased from the believers their lives and their property that they will have Paradise. They fight in the way of God, so they kill and are killed, a promise from Him in truth. The Torah, the Gospel, and the Qur'an**) - 111 Repentance. As for their light, God Almighty referred to it by saying: (**Their light shines in their hands**) - 12 iron. The Greatest Messenger (may God bless him and grant him peace) said: "No one enters Paradise and then wishes to leave it and return to this world, even if he had the earth and what is in it, except the martyr, for he wishes to return to this world and be killed ten times because of the honor he saw in the sight of

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God." (**And those who disbelieve and deny Our signs – those are the companions of Hell**.). This is according to the custom of the Wise Qur'an. It compares the righteous with the criminals, and rewards them with their punishment, with the intention of enticing and intimidating.

The life of this world is play and amusement, verse 20–24:

(Know that the life of this world is merely play, amusement, and adornment, and boasting among yourselves, and multiplying in wealth and children, like raindrops whose growth pleases the disbelievers, then It will rage and you will see it turning yellow, then it will be rubble, and in the Hereafter there will be a severe punishment and forgiveness from God and His satisfaction. And the life of this world is nothing but the enjoyment of deception. (20) They race to Forgiveness from your Lord and a Garden whose breadth is as wide as the heaven and the earth, prepared for those who believe in God and His messengers. This is the bounty of God. He gives it to whomsoever He wills. And God Possessor of great bounty (21) No calamity befalls on earth or upon yourselves except that it is recorded in a Book, before We exonerate it. Indeed, that is easy for God. (22) So that you do not grieve over what you have missed, nor rejoice in what He has given you. And God does not like every arrogant and proud person. (23) Those who are stingy and command the people to be miserly, and who He turns away, for God is the Rich, the Praiseworthy (24))

the language :

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Infidels is the plural of infidels, and it is used to refer to one who disbelieves in God, and to Al-Harith because he expiates love with dust, that is, he covers it with it and covers it. It irritates and dries. And wildfire debris. Do not despair, do not be sad. It is a form of arrogance, which is arrogance and arrogance. And proud, meaning he praised himself with good qualities and flaunted them.

Parsing:

Like a kaf plus an inflection, like an attribute of the world, or a predicate after a predicate. And in a book related to an omitted subject, there is a predicate of an omitted subject, i.e., it exists or is written in a book so that you do not despair, so that it is the accusative of the verb and the lam is in the genitive case, and the genitive case is related to what was attached to it in a book, those who are stingy in exchange for every arrogant and proud person.

Meaning:

(**Know that the life of this world is merely play**, **amusement**, **and adornment**, **and boasting among yourselves**, **and an increase in wealth and children**.). A similar example is presented in many verses, including verse 32 of Surat Al-An'am. The reprehensible world in the Book of God and on the tongue of His prophets is one that is sought for lusts and pleasures, vanity and amusement, and pride and arrogance. As for the world in which the needs of the needy are met, the oppression of the oppressed is repelled, and the servants of God and His dependents benefit from it, it is from the afterlife, not from the reprehensible world. The wise remembrance finds that God's reward is reserved for those who believe and do

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righteous deeds in this life, and fulfill their rights and duties, and that there is no way to other happiness except beneficial work in this world's life.

(**Like rain**, **the growth of which the disbelievers admired**, **then it stirs up and you see it turning yellow**, **then it becomes debris**.). This description is appropriate for the world because it does not last in one state.. It greens and yellows, it hardens and softens, it gives and withholds.. And if it gave a person everything he loved and wanted, then in a short time it would take away everything from him, even himself and his family.. This description also applies to a person in the life of this world.. He grows young and strengthens his bones, strengthens his flesh, and brightens his color.. Then weakness sets in and the flesh melts from him, the bones crack, and the color turns yellow. And every day it moves from bad to worse until it is destroyed and fades away... And if this is the matter of this world and the condition of man in it, then it is better for him, then it is better for him to work for a permanent life whose bliss does not fade away and whose resident does not age.

(**And in the Hereafter there is a severe punishment and forgiveness from God and satisfaction**.). After God Almighty mentioned that this world does not last forever in prosperity or hardship, He mentioned that the Hereafter is fixed at one pace. Her bliss

It is permanent, and its hell is permanent, because the cause of bliss is God's pleasure, and the cause of hell is His wrath, the Almighty, and each of them exists with the establishment of its cause. (**The life of this world is nothing but the enjoyment of delusion**.). Al-Razi quoted the great companion Saeed bin Jubayr that he said when interpreting this verse: "This world is an enjoyment of vanity if it distracts you

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from seeking the afterlife, but if it calls you to seek the pleasure of God and seek the afterlife, then what a good enjoyment and what a good means." This companion is one of the close students of the Messenger (PBUH).

(**Race to forgiveness from your Lord and a Paradise whose width is as wide as the heaven and the earth**, **prepared for those who believe in God and His messengers**.). What is meant by forgiveness here is its reason, such as repentance and good deeds. Some commentators said: If its width is the same, what do you think of its length? Another said: Modern observatories have revealed that the dimensions of the universe have no limits, and therefore what is meant by display is reality, not metaphor! .. Despite this revelation, we only understand from the presentation here an expression of the greatness and vastness of Paradise, not a true estimate of its area. A similar example was presented in verse 33 of Surat Al Imran, Part 2, p. 156 (**That is the bounty of God, He gives it to whom He wills**, **and God is the Possessor of great bounty**.) On the people, but most people do not give thanks, and there is no doubt that obedience is a reason for more of His bounty. Rather, it is the reason for His bounty and satisfaction on the Day of Judgment.

(**No calamity befalls on earth or in yourselves except that it is recorded in a book before We bring it to light**. **Indeed**, **that is easy for God**.). Our conscience, we exonerate it, returns to yourselves, and the apparent meaning of this verse is that all calamities are from God, whether they are of the type of natural disasters such as earthquakes and floods, or they are social such as wars, poverty, and aggression.. This is definitely not what is meant by the rule of revelation and reason, and the following is the clarification:

Misfortunes and the owner of shadows:

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The author of Al-Dhalal said when interpreting this verse: "The word, in its linguistic generality, is not specific to good or human beings. Every calamity that occurs in the entire earth and in the human soul or those being addressed is in that eternal Book from before the appearance of the earth and the appearance of souls."

You ask: the owner of shadows: If you truly rely on the apparent meaning of the word and its linguistic usage, then why do you not rely on the apparent meaning of the word and its linguistic usage, while you are interpreting this verse: (**And whatever calamity befalls you**, **it is because of what your hands have earned**.) - 30 Shura? Have you forgotten that you said in its interpretation what it says verbatim: "Every calamity that befalls a person has a cause from what his hands have earned - Volume Seven, Part Twenty-Five of the Holy Qur'an, p. 38. Does it depend on the apparent meaning of each verse and its actual linguistic meaning, even if there is a contradiction between the two verses according to the apparent meaning and linguistic meaning? Also, do you rely on this apparent meaning if it clashes with the rule of reason and reality and indicates that God has a hand, a face, hearing, and sight? Are Zionism and colonialism, which are the source of the calamities and diseases in this era, from God and not from the Zionists and the colonialists?

The contradiction between the verses is a reality and a reality, and the collision of one of them with the rule of reason - is impossible for the Qur'an and in the Qur'an.. How can it be when it is from the Wise, the All-Knowing? If the apparent meaning of a verse clashes with another verse or with the rule of reason, we know that this apparent meaning in its generalization is not intended for God Almighty, and that he used the word relying on what is known from his habit of expression, such as his expression of the Jews and Christians as People of the Book, or on what is

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known by the rule of reason, such as expressing his Almighty power with the hand, or on another verse from his speech, such as the verse of Shura, which says: (**And whatever calamity befalls you, it is because of what your hands have earned**.) Verse 117 of Surah Al Imran: (**And God has not wronged them, but they wrong themselves**.) And verse 41 of Surat Al-Rum: (**Corruption has appeared on land and sea because of what people's hands have earned.**). This verse and its meaning are conclusive evidence that the linguistic generalization in the verse of Surat Al-Hadid is not intended, and that God Almighty has used it in Surat Al-Hadid relying on what He said in Surat Al-Shura, Surat Al Imran, and Surat Al-Rum. Accordingly, what is meant by the calamity of the earth in Surat Al-Hadid is natural disasters such as earthquakes and the calamity of the soul, some diseases with which neither protection nor caution is useful, and so on. As for the verses of Al-Shura, Al-Imran, and Al-Rum What is meant by it are calamities that are man-made, not those of the Most Merciful, such as injustice, war, and hunger.

(**So that you do not grieve over what you missed and do not rejoice in what He has given you**.). Imam Ali (peace be upon him) said:

All of asceticism is between two words from the Qur'an. Then he recited this verse and said: "And whoever does not despair over the past and does not rejoice in what is to come has taken both sides of asceticism." There is no one except that he is sad and happy, even the prophets. The intention of the prohibition is that joy does not lead him into falsehood, and sadness does not take him away from the truth. It has been proven from the greatest Messenger (may God bless him and grant him peace) that he said upon the death of his son Abraham: "The eyes shed tears and the heart

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grieves, and we only say what pleases our Lord, and indeed, for you, O Abraham, we are saddened."

(**And God does not like every arrogant and proud person**). Nothing is more indicative of ignorance than pride and ostentation. In Nahj al-Balagha: What is the son of Adam and pride? His beginning is a sperm, and his end is a corpse. He does not provide for himself, nor does he prevent his death! (**Those who are stingy and command people to be stingy**.). The miserly person is cowardly and mean. As for the one who is miserly and commands people to be miserly, he is one of those concerned with the Almighty's saying: (**A detractor of goodness**, **a transgressor**, **a sinner**, **deprived of punishment after that**.) - 13 pen. Dry crowbar and supplication. Al-Razi said this is a characteristic of the Jews. (Note: Al-Razi died in 606 AH). A similar example was presented in verse 37 (An-Nisa'), vol. 2, p. 323 (**And whoever turns away**, **then surely God is the Rich**, **the Praiseworthy**). The miser harms no one but himself, and by God Almighty, the disobedience of the one who disobeys will not harm him, nor will the obedience of the one who obeys benefit him. A similar example is presented in verse 38 of Surah Muhammad.

Iron has great force, verses 25–29:

(**Indeed**, **We have sent Our Messengers with clear proofs**, **and We have sent down with them the Book and the Balance**, **so that the people may adhere to justice**, **and We have sent down iron**, **in it great strength and benefits**. **For the people**, **and so that God may know who will support Him and His messengers in the unseen**. **Indeed**, **God is Powerful**, **Mighty** (25) **And We sent Noah and Abraham and placed among their descendants Prophecy and the Scripture**. **Some of them are guided**, **but many of them are disobedient**.

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(26) **Then We followed in their footsteps with Our messengers, and We followed in their footsteps with Jesus, son of Mary.**

And We gave him the Gospel and placed in the hearts of those who followed it compassion and mercy, and they invented monasticism. We did not prescribe it to them except to seek the pleasure of God, but they did not observe it. It is the right to be taken care of. So We gave those who believed among them their reward, but many of them are transgressors. (27) **O you who have believed, fear God and believe in His Messenger. He will give you He has guaranteed me of His mercy, and He gives you a light by which you walk, and He forgives you. And God is Forgiving, Merciful.** (28) **So that the People of the Book may not know that They are capable of something of the grace of God, and that grace is in the hand of God. He gives it to whom He wills, and God is the Possessor of great bounty** (29))

the language :

Qafina means that God sent the prophets one after the other. Monasticism comes from awe, which is fear, and what is meant here is a method specific to Christians. They invented it and created it on their own. The share is guaranteed.

Parsing:

It has a strong subject and predicate, and the sentence is made of iron. And His messengers is the object of a deleted verb indicated by the existing verb, i.e. He will support His messengers. It was deleted from the second because the first indicates it, according to what grammarians say. And monasticism is the object of a deleted verb,

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i.e. they created monasticism, they invented it, and here the first is deleted because the second indicates it. Most of what we wrote is a description of monasticism. The right is an absolute object because it is added to the infinitive of the verb. You will be given a reward for your duty.

Lest: "no" is redundant, meaning that he may know. That they cannot. "An" is lightened from the heavy word and its noun is deleted, meaning that they cannot. And credit is a kindness to those who are not able.

Meaning:

(**Indeed**, **We have sent Our messengers with clear proofs**, **and We have sent down with them the Book and the Balance**, **so that the people may adhere to justice**.). Everything by which the truth is known is a measure, whether it is revelation, reason, or sense, such as experience and observation. Accordingly, the conjunction of the scale with the Book is in the sense of the conjunction of the general with the specific, such as the Almighty's saying: (**And what was given to Moses and Jesus and the prophets from their Lord**) 84 Al Imran. The meaning is that God sent the prophets with arguments that prove their prophecy and message, and with what guides people to truth and justice so that they may be upright on His right path.

(**And We sent down iron**, **in it there is great strength and benefits for people**.). The ancient commentators said when interpreting this verse: Iron is a strength in war. People use it as a sword to strike and as a shield for defense. They also use it as a knife, axe, and needle. These examples are only a reflection of their era and their lives. If we were in their time, we would be like them with their

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examples. If they were in our time, they would say: Iron is the backbone of life in various aspects, including means of transportation by land, sea, and air, and tools that are indispensable to the rich or the poor. It is poor, and it is where bridges, buildings, dams, and reservoirs are built. Without it, people would not have known about electricity and petroleum. It is the basis for many modern sciences. Rather, it is everything in the laboratories and factories on which the civilization of the twentieth century is based.

(**And that God may know who will support him and his messengers in the unseen**) That is, he supports the teachings of the Messengers of God, even if he does not personally see them. Everything in this life has two sides: positive and negative, beneficial and harmful. And if iron has these benefits in serving man, then it also has complete readiness to eliminate and destroy man. Before the discovery of iron, the dead were numbered in the dozens in wars, but today they are numbered in the millions. What is the anxiety, turmoil, and fear in which the East and West live, nor the blood that flows in rivers?

Cambodia, Laos, Vietnam, Guatemala, and the Middle East. These and other woes are nothing but the result of evil forces arming themselves with iron, and using it against peoples and liberation movements.

In this way we realize the secret of what God Almighty says: (**And We sent down iron**, **in it there is great strength and benefits for people**, **and so that God may know who will support Him and His messengers in the unseen**.). God Almighty created iron to scrutinize His servants, to test what is in their hearts of good and evil, and to reveal it openly to the world of existence and sight in order to

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distinguish the evil who uses power as a tool for his desires and purposes, and to distinguish him from the good who sees power as a blessing from God and exploits it for the benefit of people, as thanks to God for His blessing. (**Indeed**, **God is Powerful**, **Mighty**) He takes revenge on the oppressive tyrants at the hands of the just, who only seek from this life freedom, justice, and living with everyone in tranquility and security. We thank God Almighty that the revolution against injustice is taking place today in every corner of the earth. There is no doubt that these revolutions are a divine force that cannot be stopped as long as they seek truth and justice. As for the punishment of the tyrants in the afterlife, it is Hell and a wretched fate.

(**And We sent Noah and Abraham and placed in their descendants prophecy and the Scripture**.). Glory be to Him, sent both Noah and Abraham as a caller to the truth, so he conveyed the messages of his Lord, and he struggled for the sake of God his enemies. Of Noah's command was what was mentioned above in Surah Hud, verse 5-49, and of Abraham's command was what was mentioned in Surah Al-Anbiya, verse 1-74. (**Some of them are guided**, **and many of them are disobedient**.). The conscience of them goes back to their descendants, and some of these descendants were good people, but most of them, or many of them, were completely without religion or conscience, like the children of religious scholars. (**Then We followed in their footsteps with Our messengers**). After Noah and Abraham, God Almighty sent many messengers, including Hud, Saleh, and Moses (**We named Jesus**, **son of Mary**, **and gave him the Gospel**.). The messengers continued until they came to Jesus (peace be upon him), with the Gospel, and in it at that time there was guidance and light. (**And We placed in the hearts of those who followed him compassion and mercy**.) They are the ones who obeyed Jesus Christ and followed his teachings in letter and spirit, and did not distort them as

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they pleased themselves. A word refers to that (**They followed him**). See the interpretation of verse 82 of Surat Al-Ma'idah, vol. 3, p. 114.

(**And monasticism they invented**, **We did not prescribe it for them except to seek the pleasure of God**, **but they did not care for it as it should be cared for**.). Except here in the sense of but, and in the speech there is an introduction and a delay, and its meaning is that for this monasticism, God has not sent down any authority, but the Christian leaders invented it on their own, claiming that it brings them closer to God, because it is an aversion to the world and its pleasures.. And despite the fact that God Almighty did not command them to do it, and that He made adornment and good things permissible for them as a source of livelihood, they did not adhere to what they had committed themselves to of asceticism, but rather took it as a means of fame. And assuming positions.. This verse indicates that there is no monasticism in Islam, nor in the religion that Jesus Christ brought.

(**So We gave those who believed among them their reward**.) They are truly and sincerely the Isawis who believe in word and deed that Christianity is love and mercy, integrity and humanity, no fanaticism and grudges, no injustice and exploitation, no wars and coups, no incitement of strife and strife, no atomic bombs and chemical weapons, no false slogans to defend freedom, and no spreading panic, anxiety and fear in the hearts of God's servants and family. (**Many of them are sinners**). At the forefront of them are the leaders of neo-colonialism and enemies of humanity No (1) To whom all the characteristics that we took away from the Issawis apply truly and honestly.

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(**O you who have believed**, **fear God**). That is, O you who acknowledge God and His Messenger, act in accordance with your confession, and do not let your actions belie your words. (**And believe in His Messenger**). Obey Muhammad (PBUH) and follow his approach and guidance (**He will give you two measures of His mercy**.). Sponsorship is the portion, and what is meant by mercy here is reward, and the meaning is whoever believes in God and His Messenger and acts according to his faith, he has two rewards from God: a reward for his faith, and a reward for acting in accordance with it. (**And He will give you a light by which you may walk**.) On the Day of Resurrection, whoever for whom God does not give light on this day will be plunged into darkness from which he will only emerge into what is greater and more painful.

(**And forgive you**, **and God is Forgiving and Merciful**) He forgives the sins you have committed, for He is the Forgiving, the Merciful. Ibn Arabi said in Al-Futuhaat: "Glory be to Him, He did not associate forgiveness with repentance or good deeds, so mercy and forgiveness must include those who transgress against themselves." Nothing is too much for His mercy, which encompasses everything (**So that the People of the Book do not know that they have no power over anything**.

By the grace of God). The "no" in "lest" is redundant, and what is meant by the Almighty's saying: (**That they are not capable of anything**) On the Day of Resurrection, they will not receive anything of God's bounty, and the bottom line is that God Almighty will forgive tomorrow those who believe in Muhammad, and whoever does a good deed will be rewarded twice, because God Almighty is Most Generous and Generous. Also, let the Jews and Christians who refused to believe in

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Muhammad (PBUH) know that they have no share of God's forgiveness and mercy because they refrained from believing in His noble Prophet Muhammad (PBUH). (**And that bounty is in the hand of God. He gives it to whomsoever He wills, and God is the Possessor of great bounty**.) He bestows His grace upon those who believe in Muhammad (PBUH), and there is no turning back what He wants, because in His hand is the kingdom of all things, and He has power over all things.

Part twenty–eight

Surah Al–Mujadila

22 Medinan verses, and it was said otherwise.

In the name of God, the most gracious, the most merciful

Al–Zihar verse 1–4:

(**God has certainly heard the speech of the woman who disputes with you about her husband and complains to God, and God hears your conversation. Indeed, God is All–Hearing, All–Seeing** (1) **Those of you who defend their wives These are their mothers. Indeed, their mothers are except those who gave birth to them. Indeed, they speak reprehensible words and falsehood. Indeed, God is indeed Pardoning and Forgiving**. (2) **And those They go back to their wives and then go back on what they said,**

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so freeing a slave before they come into contact with each other. That is what you are admonished about, and God is Aware of what you do. (3) So who It is not appropriate to fast for two consecutive months before touching each other. So whoever is not able, then feed sixty poor people. This is so that you may believe in God. And His Messenger, and these are the limits of God, and for the disbelievers is a painful punishment (4))

the language :

What is meant by "heard" here is "responded." She argues with you, she talks to you, and she talks back to you. And it appears that

The man says to his wife: You are on me like my mother's back. He means that she is forbidden to him like his mother. The details will come. Denied, meaning that religion denies it and rejects it. And falsely because the wife is not the mother. They go back to what they said, that is, they contradict what they said and go back. Freeing a slave by freeing a slave. God's limits are His law and His rulings.

Parsing:

Those of you who appear to be a beginner, and "what" does not do a job, is not their name, and their mothers are its predicate, and the sentence is the predicate of those. And denounced is an adjective for a deleted absolute object, i.e. an objectionable statement, and those who appear from their wives are a subject. The liberation of a slave is a subject, and the predicate is omitted, meaning they must free a slave, and the sentence is the predicate of those who demonstrate. The source of "You shall believe" is related to the omitted report for that.

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Story summary:

The commentators agreed that these verses were revealed in a specific incident, and their summary is that a man from the Companions became angry with his wife, so he said to her: "You are upon me like my mother's back." This was a divorce according to the people of pre-Islamic times. The woman was sad and the man regretted his haste, so he said to his wife: Go to the Prophet (PBUH) and tell him what happened, for I am ashamed to ask him.

So she went and told the Messenger of God what had happened, and he said to her: God has not commanded us to do anything about you. But she went back to the Messenger (may God bless him and grant him peace) and insisted, and when he prompted her, she shouted, saying: I complain to God about my poverty and my need. So he answered her supplication, and these verses were revealed. This story is consistent with the apparent meaning of the verses, and whatever it is, it is the basis for making zihar a chapter of jurisprudence among Muslims.

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Meaning:

(**God has heard the words of the woman who disputes with you about her husband and complains to God**, **and God hears your conversation**. **Indeed**, **God is All-Hearing**, **All-Seeing**.). God Almighty says to His Noble Prophet: God knows the woman's condition and what she brought back to you regarding her talk about her husband's matter, and He also knows her complaint to God and her seeking help from Him, and He has answered her prayers and shown mercy to her supplications. (**Indeed**, **God is All-Hearing**, **All-Seeing**) Nothing is hidden from

him, then God Almighty explained the ruling on this incident and others like it, saying:

(**Those of you who reveal that their wives are not their mothers**. **Indeed**, . 1 **their mothers are only those who gave birth to them**. **Indeed**, **they speak an objectionable and false statement**.). Dhihaar is forbidden in God's religion because it is a lie that contradicts reality, and how can a wife be a mother? (**Their mothers except those who gave birth to them**). (**And God is Most Pardoning and Forgiving**) For those who repent and repent, and some jurists said: Dhihaar is forbidden, there is no doubt about that because God described it as an abomination and falsehood, but there is no punishment for its doer because it is coupled with forgiveness. The second martyr responded to this statement by saying that forgiveness in the verse is general and not specific to zihar.

(**And those who go back to their wives and then go back on what they** . 2 **said**, **freeing a slave before they touch each other**.). They go back to what they said, that is, they pretend and then regret it. And they go back on what they said. Ibn Hisham said in Al-Mughni: The laam comes with the meaning of about, as God Almighty says: (**And I do not say to those whom your eyes despise**: **God will not give them good**.) - 31 Hud, meaning I do not say about those etc. It also comes with meaning in the Almighty's saying: (**And We will set just balance for the Day of Resurrection**.) 47 The Prophets, that is, on the Day of Resurrection, and therefore the meaning is that they will return to what they said or about what they said. The jurists differed as to what is meant by political, and a group said: What is meant by everything is political, taking the linguistic generality. Others said: What is meant specifically is intercourse. This is not far from the method of the Qur'an, as

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it came in verse 237 of Surat Al-Baqarah: (**Before you touch them**) That is, have sex with them, according to the agreement of the jurists.

(**This is what you are advised to do**, **and God is Aware of what you do**.). This is a reference to the obligation of expiation for zihar, and what is meant by the admonition here is rebuke, and the meaning is that God Almighty has imposed expiation.

In zihar, it will be a rebuke and a deterrent from doing it because it is evil and false, and God knows the obedient and the disobedient among His servants, and He treats each with what he deserves.

(**Whoever does not have the means must fast for two consecutive months before touching each other**, **and whoever cannot afford it must feed sixty poor people**.). They agreed that whoever says to his wife: You are on me like my mother's back, it is not permissible for him to have intercourse with her until he expiates by freeing a slave. If he is unable to free a slave, he must fast for two consecutive months. If he is unable to fast, he should feed sixty poor people. They also agreed that if he had intercourse with her before he expiates, he is considered a sinner, but the Imamiyyah obligated him to perform two expiations. .3

The Imamis stipulated for the validity of the zihar that it should take place in the presence of two just men who hear the husband's words, and that the wife be in purity without intercourse with her, exactly as is the case with a divorced woman. The investigators among them also stipulated that she be consummated with her, otherwise there is no zihar. Details are in jurisprudence books. (**This is so that you may believe in God and His Messenger**). God Almighty has made His law easy

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for His servants so that they may believe in it, and so that it may be a powerful argument against those who dispute it and turn away from its rulings. (**These are God's limits**) So stand by her and do not attack her (**And for the disbelievers is a painful punishment**) By defying God's law and rulings, it indicates that whoever violates the divine law is considered an infidel.

Al–Najwa verse 5–10:

(**Indeed, those who oppose God and His Messenger are afflicted just as those before them were afflicted. And We have sent down clear signs, and for the disbelievers is a humiliating punishment**. (5) **On the day God will resurrect them. All of them, and He informs them of what they have done. God has recorded it and they have forgotten it. And God is Witness of all things**. (6) **Have you not seen that God knows what is in the heavens and what is in the earth and what takes place of secret disputes? Three, but he is the fourth of them, and no five, but he is the sixth, and nothing less than that**.

And nothing more. Except He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is All–Knowing. (7) **Have you not looked at those who were forbidden from Then they return to what they were forbidden, and they argue about sin, transgression, and disobedience to the Messenger, and when they come to you, they greet you with something that God did not greet you with. And they say within themselves, "If only God would not punish us with what we say. Hell is sufficient for them; they will reach it. What an evil destination."** (8) **O you who have believed, when you communicate with one another and**

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do not Communicate in sin, **aggression**, **and disobedience to the Messenger**, **and Communicate in righteousness and piety**, **and fear Allah**, **to whom you will be gathered**. (**9**) **Confidential conversations are only from Satan**. **Let those who believe grieve**, **and nothing will harm them except by God's permission**, **and in God**, **so let the believers put their trust** (**10**))

the language :

They deviate, disagree, and are hostile. Repression, oppression and humiliation. Najwa and private monologue between two or more people, and it is also used to refer to those who communicate together, such as Najwa. It is enough for them.

Parsing:

They are all a state of conscience that sends them together. And "what" is negative, and it is complete, and "from" is superfluous, a nagwa is a subject, and three are in the genitive case by addition. Even if not in the sense of hello. Hell is a delayed entry, and it is sufficient for them to receive news. The noun is not a hidden pronoun that refers to Satan, and their bad is an additional letter, their harmful is a predicate, and something is an absolute object for their harmful.

Meaning:

(**Indeed**, **those who oppose God and His Messenger are defeated**, **just as those before them were defeated**.). After God Almighty mentioned God's limits, He threatened those who transgressed them, describing them as violating and hostile to God and His Messenger, and that their punishment is oppression and disgrace, exactly like the punishment of those of past nations who did that. (**We have sent**

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down clear verses, **and for the disbelievers is a humiliating punishment**.). God Almighty has established clear evidence of His existence and the prophethood of His Messenger (may God bless him and grant him peace), and has clarified what is permissible and what is forbidden. These evidences also indicate that obedience to God and the Messenger is obligatory, and that whoever disobeys them deserves the punishment that humiliates and disgraces him in the presence of witnesses. (**On the day when God will resurrect them all and inform them of what they did**, **God will count it and they will forget it**, **and God is Witness of all things**.). God will gather the creatures tomorrow for judgment and recompense for what they used to do, and if the criminals forget the sins and bad deeds they committed, all or some of them, then God has full knowledge of them, and He will disgrace them for what they have done and make them taste the evil of their affair with truth and justice, and they will not be wronged.

(**Have you not seen that God knows what is in the heavens and what is on the earth?**). Did you not know, O Muhammad, that nothing is hidden from God on earth or in heaven, and you also know? (**There is not a conversation of three but he is the fourth of them**, **nor of five but he is the sixth of them**, **nor is there any less than that or more but he is with them wherever they are then**. **He will inform them of what they did on the Day of Resurrection**.). God Almighty says: (**Nothing less than that**) Referring to what is less than the three, and saying: (**And nothing more**) Referring to more than five. A group of commentators said: A group of Jews and hypocrites were gathering together and secretly attaining the position of the greatest Messenger (may God bless him and grant him peace) and the Companions, so this verse was revealed about them... and this is not far off, for the apparent meaning of the verse indicates it, and consideration supports it, for backbiting and seduction in sin has been the practice of hypocrites in

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all times and places, and whatever it is, the meaning is, O Muhammad, do not be bothered by their sayings and their monologues by attacking you and those who believe. About you, and how do you care and care when you know with certainty that God knows the secret from the consciences of those who are hidden and the secrets of those who are afraid, whether they are few or many? And you also know that God will gather them tomorrow and take them into account for what they used to say and do.. The intention of mentioning the three and five is merely to represent them. (**God is All-Knowing**) Even moving the lip and returning the word.

(**Have you not seen those who were forbidden from private conversations**, **then they go back to what they were forbidden and they talk to each other in sin**, **transgression**, **and disobedience to the Messenger?**). This indicates that the Prophet (may God bless him and grant him peace) had advised those who were afraid of evil temptations to refrain from doing so and not to do it again. They did not accept it and returned in rebellion and stubbornness, so God Almighty rebuked them for disobeying the Messenger (may God bless him and grant him peace) with the exclamation form with which he addressed his honorable Prophet, just as you would say to your friend: Have you not seen this mean and disobedient person? (**And when he comes to you**, **he greets you with something that God has not greeted you with**.). It was narrated that some Jewish people entered the Messenger of God (may God bless him and grant him peace) and said: May peace be upon you, Abu al-Qasim. And poison is death. The Messenger said, "And upon you," and the verse was revealed. "We do not doubt the authenticity of this narration because it is the truest expression of the meanness of the Jews and their hatred against the truth and its people." (**And they say within themselves**, "**If only God would not**

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punish us for what we say.") They did this and said: If Muhammad had been a prophet, God would have inflicted upon us the worst punishment for our audacity against His Prophet (**Hell is sufficient for them**. **They will enter it**, **so wretched is the destination**.). Do not rush what is happening, for God Almighty has prepared for you Hell and an evil destination, and tomorrow is near from today.

(**O you who have believed**, **when you converse with one another**, **do not conspire with one another in sin**, **transgression**, **or disobedience to the Messenger**, **but converse with one another in righteousness and piety**, **and fear God**, **to whom is You will be crowded**). Many people believe in God, fast for Him, and pray truly and sincerely, not with lies and hypocrisy, but they often stray from this faith and commune with sin just as hypocrites and unbelievers do. The speech is in the Almighty's saying: (**O you who have believed**, **when you communicate**) For those who have lost their faith, God Almighty has commanded them to communicate with goodness, as it befits believers, and not to communicate with evil, as is the case with hypocrites and unbelievers.

It is as if this verse has now been revealed in some countries and those who pretend to be Muslims, while they secretly support Israel and support those who hide behind it, and provide it with all kinds of weapons to kill women and children, destroy the homes of the safe and expel them from their homes and homelands... What hypocrisy is greater than for a pretender to claim that he is a Muslim who believes in God and the Last Day, while he supports the enemies of God and humanity, and blesses injustice and exploitation? God Almighty has forbidden believers from supporting tyrants, even with a word said in secret, and has commanded them to strive against them in word and deed, secretly and publicly.

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(**The only secret from Satan is to grieve those who believe**, **and he cannot harm them at all except by permission**.

God). What is meant by pleading here is the pleading of criminals with evil and sin, and the meaning is that Satan tempts his followers into evil conversations with the intention of harming the believers and making them sad, but the believers are in a strong fortress and no harm will befall them except by the will and will of God. (**And in God let the believers put their trust**) In all their affairs, they do not fear harm from anyone, or expect benefit except from Him, the Almighty. Whoever trusts in Satan will lead him to destruction.

Make room, **and God will make room for you**, **verse 11–13**:

(**O you who have believed**, **when you are told**, "**Spread your space**" **in assemblies**, **then make space**, **God will make room for you**. **And when you are told**, "**Dispersal**," **then disperse**, **God will raise up those of you who have believed**. **And those who have been given knowledge receive degrees of rank**, **and God is Aware of what you do**. (11) **O you who have believed**, **when you communicate with the Messenger**, **then present your communication with charity in charity**. **That is better**. **Yourselves and purify; but if you do not find them**, **then surely God is Forgiving**, **Merciful**. (12) **Have you been willing to offer alms in front of your disputes before your disputes? Then**, **if you do not do it**, **and God has repented**. **upon you**, **so establish prayer**, **pay zakat**, **and obey God and His Messenger**, **and God is aware of what you do** (13))

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the language :

Make room, expand. Get up, get up, expand for those who come. What is meant is that you saved the Messenger

Here you wanted to talk to him. So give charity in front of your conversations, that is, give some of your wealth in charity before the conversation. And you felt sorry and feared.

Parsing:

Majzum is raised because it is the answer to the command, which is "nashzuwa", meaning if you "nachzū" it is raised, etc. Degrees are in the accusative case by removing the subjunctive, i.e. to degrees. The object of ashfaqtum is omitted. The noun of "If you are afraid" is in the genitive case of "one who is capable," meaning "If you are afraid of poverty from giving charity."

Meaning:

(**O you who have believed**, **when it is said to you**, "**Spread space**" **in assemblies**, **then make room**, **and God will make space for you**.). The Companions would race to the place where the Messenger of God (may God bless him and grant him peace) was sitting and were keen to be close to him. The seat would often be crowded with people, and the person sitting with him would not make room for the next person, so he would have to step back or stand on his feet. So God Almighty disciplined them according to the nature of Islam, and commanded them to make room and make room for one another, and He promised

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those who made room in their gatherings that He would make room for them in Paradise.

(**And if it is said**, "**Disobey**," **then they will disobey**). God Almighty first commanded those sitting to make room for the next person if the seating room expanded for him and for them. Then he commanded them to listen and obey the Messenger of God (may God bless him and grant him peace) when he asked them to leave their seating for those coming, as the place does not have enough room for everyone, even with room and expansion. In some narrations, the Prophet (may God bless him and grant him peace) used to set up a group of people from their seats so that those who were better and more likely to do good things would sit in them, and hatred appeared in the faces of some for that, but after this verse was revealed, they behaved themselves. According to its etiquette, they made room for their brothers willingly and before the Prophet (PBUH) ordered them to do so. In some interpretations, the meaning is that if you are told: Arise to goodness, then respond... and this is not far-fetched, because the command is general to all meanings of rising to good deeds, whether they are expiation, jihad, or anything else.

If it is among the etiquette of the Qur'an that a person should make room for his brother or give him his place, then it is not

One of the etiquettes and morals in something is for the person coming to stand up for someone from his seat. The Great Messenger (may God bless him and grant him peace) used to sit where the seat ended. Yes, if the owner of the seat asks one of the people sitting to stand up, he should respond to him. But the owner of the seat should not ask for that unless there is a justification, such as if the person sitting there

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had deviated from etiquette, or the person coming had a more important and loftier matter in the sight of God. The Almighty said:

(**God will raise those who have believed among you and those who have been given knowledge to degrees**, **and God is Aware of what you do**.). God is All-Aware of the people of virtue and others, and He is aware of the levels and degrees of virtue, and He gives to each person of virtue his due, and the best people in His eyes are the ones who are most pious toward what is forbidden to Him, and if this piety is accompanied by awareness and knowledge, then they are accompanied by the highest of the worlds. There is no doubt that venerating those whom God has venerated is a necessary obligation. It was mentioned in the hadith: The Messenger of God used to honor the people of Badr and put them ahead of others, and one day a group of them entered his gathering, and they found it crowded. With the people, and no one made room for them, the Prophet (PBUH) said to those around him who were not the people of Badr: Get up, O so-and-so, and you, O so-and-so, and sit the people of Badr down... This narration agrees with the Almighty's saying: (**God exalts those who believe**) etc.

The Council issued:

On this occasion, I point out that if I read an article in the newspapers related to the subject of a verse of the Holy Quran, I keep it in a special file, so that when I reach the interpretation of the verse, I return to the article, quote some of its words, and point to the name of the newspaper and its date, because some of the new generation is more convinced by the newspapers and their language than any source.

The reader will notice this citation in the previous volumes, including - for example - what was stated in the fourth volume, p. 379, entitled "Materialists and Life After

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Death," the fifth volume, p. 79, entitled "God and Cell Science," and the sixth volume, p. 49, entitled "The Journey to the Moon," and p. 388, entitled "Islam and an English Girl." One day, I read in one of the newspapers about major politicians arguing over a table

Negotiations: Who is leading and who is lagging? Which delegation enters the negotiating room before the other? Among the historical examples mentioned by the writer: In the year 1945, after World War II, Churchill, Stalin, and Roosevelt agreed to negotiate in Budapest, but they disagreed about which of them should enter the room before the other, and this disagreement lasted for quite a while. Then the problem was resolved in that they negotiated in a room with three doors, with each one of them entering through one door at the same time.

When I reached the interpretation of the Almighty's saying: (**O you who have believed**, **when you are told**, "**Spread your space**" **in assemblies**, **then make space**, **God will make room for you**. **And when you are told**, "**Dispersal**," **then disperse**, **God will raise up those of you who have believed**. **And those who have been given knowledge are given ranks**) When I got here, I remembered the article, and I pointed out – as you can see – some of what was stated in it so that the reader would know that Islam places no weight except on knowledge and sincerity: (**God will raise those who have believed among you and those who have been given knowledge in degrees**.). This is the civilization of truth and justice in its true sense. As for honoring the makers of death who possess Minuteman missiles, SS missiles, and other weapons of sabotage and destruction, these have no weight except in the law of Satan and the civilization of oppression and aggression.

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(**O you who have believed**, **when you speak to the Messenger**, **then give charity in front of your argument**. **That is better for you and purer**. **But if you do not find it**, **then indeed**, **God is Forgiving and Merciful**.). I do not find a better explanation for this verse than Muqatil bin Hayyan's interpretation of it. He said: The rich prevailed over the poor in the gathering of the Prophet (may God bless him and grant him peace) - and this is their business at all times - and they used to converse with him so much that the Prophet (may God bless him and grant him peace) disliked their long sitting. So God commanded charity when conversing, but as for the rich, they abstained, and as for the poor, they did not find anything, and they longed for the presence of the Messenger (may God bless him and grant him peace), so they wished that they had something to spend and pray with. To the council of the Messenger of God (may God bless him and grant him peace). At this point, the status of the poor in God's eyes increased, and the status of the rich declined.

In many interpretations, including the interpretation of Al-Tabari and Al-Razi: No one acted on this verse except Ali bin Abi Talib (peace be upon him). He had a dinar with him, so he exchanged it for ten dirhams, so whenever he wanted to speak to the Messenger, he would give in charity a dirham. Then the verse was abrogated before he acted on it.

Nobody but Ali. The author of Tafsir Ruh al-Bayan said: It was narrated on the authority of Abdullah bin Omar that he said: There were three things that if I had had one of them would have been dearer to me than red camels: his marrying Fatima, giving him the banner on the Day of Khaybar, and the Verse of Najwa.

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(**Have you the courage to give alms in the presence of your conversations, and if you do not do it, and God has turned to you, then establish prayer, pay zakat, and obey God and His Messenger**.). When it was difficult for the rich to give charity to the rich out of concern for their money, and God knew that from them, and they knew that the Prophet's time was to convey the message and manage the affairs of the Muslims, and not for them alone, when this was the case, God permitted them to communicate without offering charity, and he pardoned those who did not give charity so that they would not neglect prayer, zakat, and other acts of obedience. (**And God is aware of what you do**) It is not hidden from Him that the good deeds of those who do good, and the abuse of those who do evils are not hidden from Him, and He rewards the first with good deeds, and the second with what is due.

They took their faith as a shield. Verse 14–19:

(**Have you not seen those who are allies of a people upon whom God has become angry? They are neither of you nor of them, and they swear to lies while they know** (14) **God has prepared For them is a severe punishment. Indeed, evil is what they used to do**. (15) **They have taken their oaths as a shield and turned away from the path of God. For them is a humiliating punishment.** (16) **It will not avail them. Their wealth and their children have nothing from God. Those are the inmates of the Fire. They will abide therein forever**. (17) **On the day God will raise them all together, and they will swear to Him as they swear. And they think that they are upon something. Indeed, they are the liars**. (18) **Satan took control of them and made them forget the remembrance of God. Those are the party of Satan. Indeed, the party of Satan are the losers** (19))

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the language :

Didn't you see, which means tell me? It has the meaning of astonishment. And turn away from loyalty, which is affection, and what is meant by the people against whom the Jews are angry. A paradise of cover and protection.

Parsing:

Haven't you seen those whom "see" here is crossed with "to" because it includes the meaning of looking? And something is an absolute object. Otherwise, an alert tool.

Meaning:

(**Have you not seen those who have been allies of a people upon whom God has become angry? They are neither of you nor of them**, **and they swear to lies while they know it**.). The speech in "tar" is to the Prophet (may God bless him and grant him peace), and those who turned back are the hypocrites, and the people against whom anger is enraged are the Jews, and the speech in "of you" is to the Muslims, and the pronoun in "them" is to the Jews, and the meaning is: Tell me, O Muhammad, about the hypocrites, for they have loyalized to the Jews and conspired with them against Islam and the Muslims, and in their reality and reality they are neither Muslims nor Jews, oscillating between that, neither to these nor to these.. And they deliberately swore to lie. They are Muslims and they did not speak against the Messenger (PBUH) nor conspire against him with the Jews, and because of their hypocrisy and false oaths (**God has prepared for them a severe punishment**. **Indeed**, **evil is what they were doing**.). Anyone who reveals something contrary

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to what he has in mind is abusive in his words and actions because they are isolated from himself and his truth.

(**They took their oaths as a shield and turned away from the path of God**, **so for them is a humiliating torment**.). The author of Al-Bahr Al-Muhit said: "The majority recited their oaths with fatha hamzah, plural of oaths, and Paradise is what they cover themselves with and fear." The meaning is that the hypocrites are trying to cover up their machinations and plots with false faith, and protect themselves from the Muslims, and they deceive those who seek guidance and the goal of the path, and prevent them from their goal and purpose.. But God Almighty is not hidden by screens, nor is it hidden from Him.

Consciences, in this world their cover will be destroyed, and in the afterlife they will have the torment of burning (**Neither their wealth nor their children will avail them at all before God**. **These are the inmates of the Fire**. **They will abide therein forever**.). They had an opportunity in the life of this world and they wasted it, and there is nothing for those who procrastinate and neglect except torment. As for money and children, they do not return what was lost. A similar example is presented in one letter in verse 116 of Surah Al Imran, Part 2, Page 142.

(**On the Day when God will resurrect them all**, **they will swear to Him as they swear to you**, **and they will think that they are upon something**. **Indeed**, **they are the liars**.). On the Day of Resurrection, the servants will have positions, not just one position. They will be permitted to speak about some of them but not others. So if God permits the criminals to speak, they will swear to Him falsely and falsely, just as they used to swear to the Prophet and the Muslims in this

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world, while they believe that their immoral faith will ward off the punishment from them.. How, when God Almighty knows that they are liars in their faith and belief? A similar example is presented in verse 22 of Surat Al-An'am, vol. 3, p. 174.

(**Satan took control of them and made them forget the remembrance of God**.). The devils of desires and purposes called them to misguidance and corruption, so they responded to them, blinding them to guidance and leading them astray. (**Those are the party of Satan**. **Indeed**, **it is the party of Satan that are the losers**.) Because whoever loosens his reins to the devil of passion, it will lead him to every evil and inevitably throw him into ruins, either tomorrow or not, then the day after… even if he is armed with corn and missiles.

I and my messengers will surely prevail. **Verse 20–22**:

(**Indeed**, **those who oppose God and His Messenger – those are in disgrace**. (20) **God has decreed**, "**I and my messengers will surely prevail**." **Indeed**, **God is Powerful**, **Mighty**. (21) **You will not find a people who believe**. **By God and the Last Day they make love to those who oppose God and His Messenger**, **even if they are their fathers or their sons or their brothers or their kindred**. **Those are written in in their hearts faith and supported them with a spirit**

And He will admit them to gardens beneath which rivers flow, **to abide therein**. **May God be pleased with them and they be pleased with Him**. **Those are the party of God**. **Indeed**, **the party of God are they**. **The Successful** (22))

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the language :

They oppose God, contradict Him in His limits, and are hostile to Him in His rulings. And humiliated is the plural of humiliated. They love interacting and exchanging affection between themselves and the enemies of God.

Parsing:

Mostly, the laam is in the answer of books, because it has the meaning of oath. The sentence "they love" has a second object to find. And they will live forever. Otherwise, an alert tool.

Meaning:

(**Indeed**, **those who oppose God and His Messenger are among those who are disgraced**.). This verse is like an answer to a destined question, and the question can be summed up: The enemies of God live in glory due to their number and number, and they torture the people of God by killing and displacing them, so how did God Almighty give them respite and provide for them?

The verse responds that the wicked are the most base of God's creation from the first and the last because their end is disgrace and abandonment in this world and the hereafter, but in this world it is because God punishes them at the hands of the good and free: (**Fight them**, **may God punish them at your hands and humiliate them**, **and grant you victory over them**, **and heal the hearts of a believing people**.) 14 - Repentance. As for the punishment of the Hereafter, it is more severe and greater.

(**God has decreed that I and my messengers will prevail**. **Indeed**, **God is Powerful**, **Mighty**.). Victory will be in the afterlife.

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And it will be in this world by the sword, or by torment from heaven, or by argument and proof, or by eternal remembrance. See the interpretation of verse 38 of Surah Al-Hajj, vol. 5, p. 331, paragraph "The believer is not without a helper," and the interpretation of verse 7 of Surah Muhammad. (**You will not find a people who believe in God and the Last Day being friendly with those who oppose God and His Messenger, even if they are their fathers, sons, brothers, or Their clan**). It is impossible for faith to combine with love and loyalty to the infidel. How can it be when He, Glory be to Him, says: (**God has not given a man two hearts inside him**.) - 4 parties. It is well known that Imam Ali (peace be upon him) said: A friend of an enemy is an enemy. He said: "We were with the Messenger of God (may God's prayers and peace be upon him), and killing occurs among fathers, sons, brothers, and relatives, so we do not increase in the face of every calamity and hardship except in our faith, in following the truth, and in submission to the matter." We talked about this in detail when interpreting verse 28 of Surah Al Imran, Part 2, Page 38.

(**These are those in whose hearts He wrote faith and supported them with a spirit from Him**.). These are a reference to those who do not prefer anything over their faith, even parents and children, and the meaning is that God established faith in the hearts of the sincere, and supported them with arguments and proofs: (**God strengthens those who believe with the firm word in this life and in the hereafter**.) - 27 Ibrahim. (**And He will admit them to gardens under which rivers flow, to abide therein. May God be pleased with them and they be pleased with Him**.). The meaning of God's satisfaction with the servant is that He gives him of His bounty, and the meaning of the servant's satisfaction with Him, the

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Almighty, is that He is satisfied with what He has given. Ibn Arabi said in Al-Futuhaat: "God is satisfied with the small amount of work of His servants, and they are also satisfied with the small amount of His reward, because no matter how much God gives, His giving is the least in proportion to what He has." But what Ibn Arabi called the least of the few for God Almighty is the most of the many for His servants. Glory be to Him who said: (**He multiplies it many times over**) 245 Al-Baqarah.

(**These are the Party of God**. **Indeed**, **the Party of God are the successful ones**.). This verse is in contrast to verse 19 of this Surah: (**Those are the party of Satan**. **Indeed**, **it is the party of Satan that are the losers**.).

The bottom line is that man has reached the height of his ability, for he is unable to combine the satisfaction of God with the satisfaction of his enemies, the Almighty. If he pleases them, he angers God, and if he pleases God,

He made them angry... and it is impossible for them to be satisfied except with someone who is like them, according to the testimony of God Almighty: (**Neither the Jews nor the Christians will be satisfied with you until you follow their religion**.) - 120 cows. In the honorable hadith, the Messenger of God (may God bless him and grant him peace) said: "O God, do not grant to the ungodly or the dissolute a favor with Me, for I have found in what I have revealed: (**You will not find a people who believe in God and the Last Day being friendly with those who oppose God and His Messenger**.).

Surah Al-Hashr

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24 Medinan verses.

In the name of God, the most gracious, the most merciful

Glory be to God, verse 1–5:

(All that is in the heavens and all that is on earth glorify God. And He is the Mighty, the All-Wise. (1) It is He who expelled those who disbelieved from the People of the Book from their homes. You thought that they would go out, and they thought that their fortresses would protect them from God, so God came to them from where they had not expected and cast terror into their hearts. They destroy their own homes with their own hands and the hands of the believers, so consider, O you who have sight. (2) And if God had not decreed for them expulsion, He would have punished them in this world, and it is theirs. In the Hereafter is the torment of the Fire. (3) That is because they opposed Allah and His Messenger. And whoever opposes Allah, then indeed, Allah is severe in punishment. (4) Whatever you cut off of a soft tree or leave it standing. On its roots, by God's permission, and that He may disgrace the transgressors (5))

the language :

Plural cramming. Evacuation means leaving the country. And the soft palm tree. Yashaq disagrees.

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Parsing:

The first husr is related to Akharj. The noun of "that they come out" is the object of "you thought." And the news of this prevents them. Their fortresses are the effective means of preventing them. Even if there is no word of abstention. The source is that he wrote a subject and the news is deleted, that is, if the Book of God had not been fulfilled. And you did not cut "what" as a conditional. And the list of adjectives you left out. So, God willing, it is related to a deleted predicate of a deleted subject, that is, that is an existence, God willing.

Summary of the story of Banu Nadir:

These verses are specific to the victory of the Prophet (PBUH) over the Jews of Banu al-Nadir, and their story with the Messenger of God (PBUH) is summarized in that they lived in the suburbs of Medina, and when the Prophet (PBUH) migrated to it, he concluded a peace treaty with them on the condition that they would be neutral, neither for him nor against him. When the Muslims defeated the Quraysh on the day of Badr, Banu al-Nadir rejoiced greatly, but when the Muslims were defeated on the day of Uhud, they broke the covenant of the Prophet (PBUH). They plotted to assassinate him, and their leader, Kaab bin Al-Ashraf, allied Abu Sufyan against Muhammad (PBUH), and it was said that Kaab attacked the Prophet (PBUH) with verses, so the Prophet ordered one of his companions to kill him, then (PBUH) marched with his army to Banu Al-Nadir, and ordered them to evacuate from Medina, so the hypocrites were sent to them, led by Abdullah bin Ubayy, if they stand firm and we are with you against Muhammad, so they coveted. They insisted on war, and then the Prophet (PBUH) besieged them, and the siege continued for 21 nights, as in some accounts.

The Prophet (PBUH) ordered that some of their palm trees be cut down, and none of the hypocrites and others tried to stand beside them, so they were forced to

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surrender, and the Messenger agreed with them to evacuate from Medina, and that each three of them should have one camel on which to carry whatever they wanted, so they accepted and evacuated from Medina never to return, and this Surah was revealed about them, and Ibn Abbas used to call it Surat Banu al-Nadir.

Meaning:

(**Whatever is in the heavens and whatever is on earth glorifies God**, **and He is the Mighty**, **the Wise**.). All beings glorify God's power and wisdom in the language of the article or state, and present something like it in the letter with the explanation at the beginning of Surat Al-Hadid. (**It is He who brought out the disbelievers from the People of the Book from their homes at the beginning of the gathering**.). What is meant by those who disbelieved here is the Banu al-Nadir, according to the agreement of the commentators, and they differed on the meaning of the first gathering. Al-Razi said: Ibn Abbas and most thought that the meaning of the first gathering was that the People of the Book were expelled from the Arabian Peninsula for the first time, and they had previously been in glory and immunity... and this is not far off, because the second gathering was at the hands of the second Caliph, and the meaning is that God Almighty evacuated the Banu al-Nadir from their homes at the hands of the Muslims, and this was the first evacuation of the Jews. On the authority of the Arabian Peninsula, the necessary reason is their treachery, betrayal, and breaking of the covenant of safety that they made to the Messenger (PBUH) for themselves.

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You ask: Why did the Messenger (PBUH) punish them for their betrayal by expulsion and confiscation of movable and immovable property, even though the punishment was of different types?

The answer: He took them by their law by which they were to be judged. Their Torah stipulated, "The city that is opened to you and all the people in it are yours to force and worship you. But if it does not make peace with you but makes war with you, then besiege it. And if the Lord your God delivers it into your hand, then you must strike all its males with the edge of the sword. But the women and the children and the livestock and all that is in the city are yours as spoils that you may take for yourself." Chapter 20 of Deuteronomy. With one of the religions or one of the principles, he must adhere to all of its rulings, and apply them to himself before applying them to others. Accordingly, the Prophet (PBUH) was compassionate and merciful to the Banu al-Nadir because he did not kill males and take women and children captive as stipulated in their law and Torah. We spoke about that in detail in Part 6, p. 208, paragraph "Did Muhammad (PBUH) oppress the Banu Qurayza"?

(**Did you not think that they would go out and thought that their strongholds would protect them from God?**). The speech about what you thought is for Muslims. They thought that it was Banu al-Nadir, and the meaning is that the Muslims did not expect Ali

Absolutely, the Banu al-Nadir would leave their homes and leave them to their Muslim enemies because of their stubbornness, intensity of valor, and large numbers. Also, the Banu al-Nadir believed that they were stronger than their fortresses, equipment, and numbers, and that no hand could reach them. But the fortress of

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treachery and treachery is weak and does not protect its people, nor protect those who take refuge in it.

Misleading advertisements and the right time:

(**So God came to them from where they had not expected**, **and cast terror into their hearts**.). They thought that they were not called their fortresses.. But the One in whose hand is the kingdom of all things has sealed their hearts after filling them with the prestige of the Messenger (may God bless him and grant him peace) and his soldiers, so they collapsed and everything collapsed with them, because hearts are the foundation on which all powers rest. Hence, the murderers of peoples and war merchants are keen on psychological warfare, and they amass energies and wealth for it, and they forget or have forgotten that there is no way to the hearts except truth, honesty, and goodness. And benevolence, and if the misleading propaganda finds someone who responds to it, then it will last for a while, and then it will reveal the faults and bad qualities of its owner.

Charles, the actor and life expert, was asked: What does a person need to make his way in life? Mind, energy, or science? He said: There is something more important, which is knowing the right time. We say to Al-Thallaz: Yes, time is necessary, but on the condition that it is appropriate for the benefit of good and not evil, and for truth and not falsehood, because evil and its supporters will disappear, even if they are long-lived.

(**They destroy their homes with their own hands and the hands of the believers**.). Some commentators said: What is meant by the destruction of homes here is evacuation from them, and their hands indicate that they are the reason for this evacuation as they broke the Messenger's covenant and covenant, and the hands

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of the believers indicate that the Muslims were the ones who expelled the Banu Nadir from their homes. Others said: The Banu al-Nadir spoiled their homes with their own hands before the evacuation so that they would not fall into the hands of the Muslims intact, and that the Muslims destroyed the forts of the Banu al-Nadir with their own hands in order to penetrate them.. This is close, and consideration supports it, and it is apparent.

The verse indicates it, and it does not contradict the first meaning, but rather it is a result of the revelation and one of its effects (**So consider, O you who have sight**). Consideration means returning a thing to its counterparts, and judging it in the same way. God evacuated Banu al-Nadir from their homes as a penalty for their treason. The wise person must be aware and considerate and avoid treachery and betrayal, lest what happened to them befall him.

(**Had God not decreed for them expulsion, He would have punished them in this world, and for them in the Hereafter is the torment of the Fire**.). God punished them in this world with expulsion, and had it not been for that, He would have punished them with killing and uprooting, as He did to the Banu Qurayza... and in all other circumstances, there is no escape for them from the torment of the Blaze. (**That is because they opposed Allah and His Messenger**.). They deserved the torment of this world and the hereafter because they disobeyed God, transgressed His limits, and established hostility toward His Messenger. (**And whoever opposes God, then God is severe in punishment**.). This is a threat and a threat to every arrogant and powerful person.

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(**What kind of soft animal did you cut?** - Any palm tree **Or you leave it standing on its roots**, **then by God's permission**, **and that He may disgrace the transgressors**.). The Prophet (may God bless him and grant him peace) had ordered some of the palm trees of the Banu al-Nadir to be cut down in order to anger them. Some people thought that this was a kind of sabotage, so God Almighty explained that all the palm trees that were cut down and whatever was left uncut were by the command of God, and not from the Messenger (may God bless him and grant him peace). The intention was to enrage the infidels for what was cut down, and also to anger them for what remained standing without being cut down, as their enemies would benefit from it.

It should be noted that cutting down trees, etc., in days of war is not permissible to be taken as a general principle. Rather, cutting down may be obligatory, or it may be forbidden according to what is required by the enemy's war interest, just as demolishing houses and uprooting trees in days of peace are permissible to build roads - for example - and are forbidden without justification.

So that there will be no state among the rich, **verse 6-8**:

(**And whatever God has bestowed upon His Messenger of them**, **you have not given him horses or mounted men**, **but God gives authority to His messengers over whom He wills**, **and God has power over all things**. (**6**)

Whatever God gives to His Messenger from the people of the villages belongs to God and to the Messenger and to relatives and orphans and the needy and the wayfarer, **so that it does not become a state among the rich among you**. **And whatever the Messenger has given you**, **take it**, **and**

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whatever he forbids you, **abstain from it**, **and fear God**. **Indeed**, **God is severe in punishment** (7) **of the poor immigrants who were expelled from their homes and their possessions**. **They seek bounty from God and satisfaction**, **and help God and His Messenger**. **It is they who are truthful**. (**8**))

the language :

Al-Fayy in the language means returning. God Almighty said: until you return to the command of God, that is, you return. And in Sharia law, what was taken from the infidels without fighting, and Al-Ijaf means action, and it was said: speed. Al-Razi said: The riders are camels that are ridden, and the Arabs do not use the word "rider" except for the rider of a camel, but as for the rider of a horse, they call him a horseman. What is meant by villagers here is countries that are conquered without fighting. And a state that includes the dal, meaning they circulate it among themselves only, not the poor.

Parsing:

And God did not fulfill "what" is a noun connected to a subject. When you distort "what" as a negative and a sentence, you distort a predicate. Among the Khayal "from" is an additional word, and the Khayal is the direct object of Ujfatum. And the state of news is and its name is a hidden conscience that refers to the money that is taken from the people of the villages.

Meaning:

(**And whatever God has given to His Messenger of them**, **you have not levied upon him either horses or riders**.). The difference between the spoils

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According to many jurists, spoils are money that Muslims earned from the infidels by raiding horses and riders, that is, by war and fighting. As for fay, it is money that was obtained without fighting and jihad. Whatever it is, the verse we are dealing with is specific to the wealth of the Banu al-Nadir, because the pronoun in "among them" refers to them. Accordingly, the meaning is that the wealth of the Banu al-Nadir was made by God as a booty for His Messenger, which he places wherever he wants, and none of it is for the Muslims because they did not bear it in the land. There is no hardship for her (**But God gives His messengers authority over whom He wills**.). From this dominance, God Almighty placed terror and fear of the Messenger of God (may God bless him and grant him peace) in the hearts of Banu al-Nadir so that they would submit to his command submissively, without war and fighting. (**And God has power over all things**). One of this things is that the masters of fortresses, equipment, and numbers submit to one of His servants, the Almighty.

(**Whatever God bestows upon His Messenger from the people of the villages belongs to God and to the Messenger and to relatives and orphans and the needy and the wayfarer**.). What is meant by the people of the villages here is other than the infidels of the Banu al-Nadir, and the meaning is that the wealth of the spoils - other than the wealth of the Banu al-Nadir - belongs to God and the Messenger, etc. It is obvious that what belongs to God belongs to His Messenger, and they agreed in one opinion, except for those with exceptions, that what is meant by kin is the closeness of the Messenger of God (may God bless him and grant him peace) to Bani Hashim. As for the orphans, the needy, and the wayfarer, the Imami said: What is meant by them is the orphans of Bani Hashim, their poor, and the wayfarer among them in particular. Others said: Rather, every orphan, poor person, and wayfarer among Muslims, whether Hashemite or not (1). We talked about this in detail when interpreting the Almighty's saying: (**And know that whatever thing**

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you gain, **a fifth of it belongs to Allah**, **and to the Messenger**, **and to relatives**, **and orphans**, **and the needy**, **and the wayfarer**.) - 41 Al-Anfal, vol. 3, p. 482.

(**So that it does not become a state among the rich among you**.). Islam is a divine and humane system that takes into account the interests of everyone without exception for an individual or group. It does not solve a human problem at the expense of a person

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(1). It was said: What is meant by the Almighty's saying: (What God has bestowed upon His Messenger from the people of the villages) He exactly meant what he said: (And whatever of them Allah bestowed upon His Messenger). It was said: What is meant by the tribute and tax. It was said: Every spoil, whatever its source. It was said: It was abrogated by verse 41 of Al-Anfal. It was said otherwise. What we mentioned about specifying the first verse with the wealth of Banu al-Nadir, and the second verse with fa'i other than the wealth of Banu al-Nadir, is the most likely interpretation in our opinion. God knows best what he wanted.

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He does not impose restrictions on any human being in order to expand upon others, whoever they may be. For him, everyone is equal, and this is evident in all of his rulings and principles, including this principle, which is that money should not be a state between the rich alone, that is, they circulate it among themselves and not the poor. It should be noted that this and the prohibition of usury, fraud, exploitation, harm, and damages does not indicate, near or far, the approval or rejection of socialism in its known meaning. Therefore, Islam adopts in all its rulings the idea of

justice and equality, and it approves everything that is good and righteous for people, and this is one thing, and abolishing individual ownership without collective ownership is another thing. See the interpretation of verse 180 of Surat Al Imran, vol. 2, p. 217, paragraph: "The rich is a steward, not a principal."

(**And whatever the Messenger gives you**, **take it**, **and whatever he forbids you**, **abstain from it**, **and fear God**. **Indeed**, **God is severe in punishment**.). This verse linked the words of God and the words of the Messenger, and required listening and obedience to both of them. A command and a prohibition because the Messenger's saying is a revelation from God Almighty: (**And he does not speak out of inclination**. **It is nothing but a revelation that is revealed**.) - 4 stars. God Almighty said in many verses: (**Obey God and the Messenger**) And he said: (**And whoever disobeys God and His Messenger has indeed strayed into clear error**.) - 36 parties. It has been reported that the Prophet (PBUH) did not see a vision except that it came out like the breaking of dawn, and Muslims agreed in one word that there is no revelation, no legislation, and no ijtihad after the Messenger of God (PBUH) unless the word of the diligent person is from the law of God and His Messenger. See the interpretation of verse 40 of Surat Al-Ahzab, vol. 6, p. 225, paragraph: "Why was the prophecy sealed with Muhammad?" The interpretation of verse 77 of Surat Al-Waqi'ah is the paragraph "Islam and the leaders of European thought."

(**For the poor immigrants who were expelled from their homes and their wealth**, **seeking bounty from God and satisfaction**, **and supporting God and His Messenger**.). What is meant by emigrants here is someone who migrated with the Messenger of God (may God bless him and grant him peace) from Mecca to Medina out of a desire to please God and reward him and to support Islam and jihad

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in its cause. These are the people most deserving of zakat due to their precedence and jihad and their poverty and need. Al-Tabari said, quoting Qatada: "These emigrants left their homes, money, families, and clans out of love for God and His Messenger, and they chose Islam for what it contains.

The severity was such that one of them used to tie a stone around his stomach to protect his body from hunger, and he used the hole in the winter to have no other cover.. And I have not seen a more eloquent description of the Companions than what Imam Zayn al-Abidin (peace be upon him) said about them, and he called on God Almighty to thank them for their deeds. He said:

"O God, and the Companions of Muhammad, especially those who accompanied him well, performed well in his victory, supported him, rushed to his aid, raced to his call, responded to him as he made them hear the evidence of his messages, separated from wives and children in revealing his word, fought fathers and children in confirming his prophethood, and were victorious through him, and those who were withdrawn from his love, hoping for a trade that would not be lost in his affection, and those who were abandoned by the clans when they clung to his handhold. And there was no kinship among them as they lived in the shadow of his kinship, so do not forget, O God, what they left for you and in you, and satisfy them with your satisfaction. (**Those are the truthful ones**) In their faith and struggle in word and deed.

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And they prefer themselves, **verse 9–15**:

(**And those who lived in the land and the faith before them love those who migrated to them**, **and do not find in their hearts any need for what they**

were given, and they prefer over themselves. And if there is poverty among them, and whoever is saved from his own miserliness, those are the successful. (9) And those who came after them say, "Our Lord, forgive us and our brothers." Those who preceded us in faith, and do not place in our hearts any hatred for those who believe. Our Lord, indeed, You are Most Compassionate, Most Merciful. (10) Have you not seen those who are hypocrites say to their brothers? Those who disbelieve from among the People of the Book: If you are expelled, we will surely go out with you, and we will never obey anyone among you, and if you are killed, We will certainly help you, and God is witness. Indeed, they are liars (11) if they are driven out.

They will not go out with them, and if they are killed they will not help them. And if they support them, they will turn back. Then they will not be helped. (12) Indeed, you are most fearful in (13) They will not fight against you except in fortified towns or from behind walls. Their violence among them is severe. You think that they are all together, while their hearts are divided. That is because they are a people who do not understand. (14) Like those who were soon before them, they tasted the evil of their affair, and for them is a torment. Painful (15))

the language :

They lived in the house, and what is meant by "home" here is Medina, and "need" here is envy and anger, and what is meant by poverty is poverty. And who prevents

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anyone who pushes and prevents. Scarcity is excessive care. Their hearts are diverse, that is, their desires are divided with hatred and resentment towards each other.

Parsing:

And those who adopt a subject and a sentence love a predicate. Faith is the object of a decreed verb, i.e. they preferred or sincere faith, and a similar example is: I fed her with straw and cold water, i.e. I gave her cold water to drink. The object of "they influence" is deleted, meaning they influence others. Never is an adverb of time to take the future in the accusative case. And from God, that is, from their fear of God. And all together. And like a predicate of a predetermined subject, that is, like them, like those, etc. And soon is an adjective for something destined, meaning a soon time, and time is in the accusative case, meaning they tasted the evil of their affairs in a short time.

Meaning:

After God Almighty explained the status of the immigrants, He explained the status of the Ansar by saying:

(**And those who lived in the land and the faith before them love those who migrated to them**.). What is meant by "home" here is Medina, and they settled in it, meaning they inhabited it and settled in it, and the meaning is that the Ansar, who were the people of Medina, sheltered the Prophet and those who migrated with him, and they fulfilled the duty of hospitality to the fullest extent, and they were loyal to the immigrants and comforted them with themselves, and even preferred them over it, as the reference comes, and among the verses that were

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revealed regarding the virtue of the Ansar is the Almighty's saying: (**And those who gave shelter and helped – these are the true believers**. **For them is forgiveness and a generous provision**.) 74 Al-Anfal.

(**And they find in their breasts no need for what they have been given**.). In .2 the beginning, the Muhajireen were the poorest people in Medina, where they faced hardship and hardship. Had it not been for the Ansar, they would have perished from hunger. The Prophet (may God bless him and grant him peace) would give alms to the poor and not give it to the rich and those who were able to make a living. Therefore, he preferred the Muhajireen to the Ansar in giving, and perhaps he singled them out for the spoils rather than them. The Ansar were satisfied with that and saw it as the truth. So, Glory be to Him, recorded this virtue for them in His Mighty Book.

(**They give preference to themselves**, **even if they are poor**.). Selflessness .3 despite need is not equivalent to anything except self-sacrifice. In the interpretations and books of hadith: The Messenger of God (may God bless him and grant him peace) said to the Ansar when dividing some of the spoils: If you wish, this spoils may be between you and the immigrants, provided that you share your wealth with them, and if you wish, your wealth may be yours, and they alone have this spoils. The Ansar said: Rather, we leave the spoils to them and divide them from our wealth, O Messenger of God. So the Prophet (PBUH) prayed for them and said: O God, have mercy on the Ansar and the sons of the Ansar (**And whoever is saved from his own miserliness**, **those are the successful ones**.). Scarcity is one of the most common vices. Whoever responds to it will prevent him from every good thing, and whoever overcomes it and distances himself from it will protect him from evil and danger.

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(**And those who came after them say**, "**Our Lord**, **forgive us and our brothers who preceded us in faith**."). The pronoun after them refers to the immigrants and the Ansar together, and what is meant by those who came after them is everyone who followed their path until the Day of Resurrection, and there is no reason for specification.

By the followers, because what matters is deeds, not places and times, and the Companions did not reach the status of honor in the sight of God except because they listened to what was said and followed the best of it. (**And do not place in our hearts any hatred toward those who believe**.). It is impossible for faith and hatred for the believer to come together in one heart.. How? Does a person become jealous and hate himself? (**Our Lord**, **You are Most Compassionate and Merciful**) By Your servants who have purified their religion and their hearts from malice and hypocrisy.

(**Have you not seen those who are hypocrites saying to their disbelieving brothers from among the People of the Book**, "**If you are expelled**, **we will surely go out with you**, **and we will never obey anyone among you**." **And if you are killed**, **We will certainly help you**). What is meant by the People of the Book here is Banu al-Nadir, who are the brothers of the hypocrites in disbelief and hostility to the Messenger. The verse refers to a specific incident, which is that when the Prophet (may God bless him and grant him peace) declared war on Banu al-Nadir, the hypocrites said to them, with Abdullah bin Ubayy at their head: Fight Muhammad and stand firm against him, and we will be with you. If he fights you, we will fight him, and if we expel you from Medina, we will leave it with you, and we do not listen to the words of Muhammad and others. (**And God bears witness**

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that they are liars.) In their words and appointments (**If they are expelled** That is, Banu al-Nadir **They don't go out** That is, hypocrites **With them**, **even if they are killed**, **they will not support them**, **but if they support them**, **they will turn their backs**.). This is the case of a hypocrite whose tongue contradicts his heart, his heart is his action, and his publicity is his secret (**Then they will not be helped**) They do not benefit from deception or hypocrisy.

(**Because you have greater fear in their hearts than God**. **That is because they are a people who do not understand**.). Hypocrites fear the punishment of believers because they expect immediate evil in this world, and do not expect future torment in the afterlife (**They will not fight you all except in fortified villages or from behind walls**.). The Jews do not confront the believers face to face on the battlefield, but rather they hide in their neighborhoods and villages, hiding behind forts and walls, and throwing arrows and stones at the believers, as is the case with a fainting coward.

(**Their violence among them is severe**. **You think they are all together**, **but their hearts are divided**.). They are strong in their equipment and numbers, but interests and whims have separated them, so they are weak and weak, even if they pretend to be friendly and loving. If they had been friendly and supportive, they would have come out to you and met you on the battlefield, O Muslims, and not fought you in fortified villages or behind a wall.

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This is common among the Jews and others, for agreement is strength even if the number is small and the equipment is weak, and failure is weakness and humiliation, with which neither numbers nor equipment are of use.. We have seen the victory of

the people of falsehood, who are few, over the right ones, who are many, and the secret is the division of these people from their rights, and the unity of those against their falsehood. (**That is because they are a people who do not understand**.) That unity is the cause of victory and success, and division is the cause of failure and disappointment (**Like those soon before them**: **they tasted the evil of their affair**, **and for them is a painful punishment**.). The situation of the Jews who became hostile to the Messenger of God (PBUH) is exactly like the situation of the infidels of Quraysh and others who fought the Messenger, where they ended up in disgrace in this world, and in the afterlife to the torment of burning.

Then when he disbelieved, **he said**, "**I am innocent of you**." **Verse 16–20**:

(**Like Satan**, **when he said to man**, "**Disbelieve**," **but when he disbelieved**, **he said**, "**I am free from you**. **Indeed**, **I fear God**, **Lord of the worlds**." (16) **So their outcome was that they will abide in the Fire forever**. **In it**, **that is the recompense of the wrongdoers**. (17) **O you who have believed**, **fear God**. **And let every soul consider what it has put forward for tomorrow**. **And fear God**. **Indeed**, **God is aware of what you do**. (18) **And no You will be like those who forgot Allah and He made them forget their souls**. **Those are the transgressors**. (19) **The companions of the Fire and the companions of Paradise are not equal**. **The companions of Paradise are the same**. **Winners** (**20**))

Parsing:

The likeness of Satan is the news of a destined initiate, i.e. their likeness is like the devil. Their punishment was news, and the source was that they would be in Hell. And immortal is a form of the name that. And look at Majzum

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Blame it. And I did not introduce "what" in the sense that it is in the accusative case, and the meaning is anything that I presented.

Meaning:

(**Like Satan**, **when he said to man**, "**Disbelieve**," **but when he disbelieved**, **he said**, "**I am free from you**. **Indeed**, **I fear God**, **Lord of the worlds**."). The hypocrites said to Banu al-Nadir: Fight Muhammad, and we are with you in the fight and in the evacuation. When calamity befell them, the hypocrites disappeared into their dens, and not an eye or trace of them appeared. God Almighty likened this state of the hypocrites with Banu al-Nadir to the state of Satan with a sinful person, tempting him to corruption and misguidance, and wishing him peace. If he is serious, he leaves him to torment and destruction, disavows him and his work, and pretends to be a sinner. With fear of God. A similar example was presented in verse 48 of Surat Al-Anfal, vol. 3, p. 491, and verse 22 of Surat Ibrahim, vol. 4, p. 438. (**So their outcome was that they will be in the Fire to abide therein**, **and that is the recompense of the wrongdoers**.). The conscience in their end refers to Satan and the person who fell into his net, and the meaning is clear and is summed up that both the deceiver and the deceived are in Hell and have an evil fate.

(**O you who have believed**, **fear God**) In whose control you are, and whoever fears God, He will make his affairs easy for him (**And let a soul see what it has put forward for tomorrow**). Everything a person does in this life will be presented to him on the Last Day, and the insightful critic looks at his world as one who leaves out its good deeds, not one who takes from its pleasures. That is enough. (**And fear God**. **Indeed**, **God is aware of what you do**). God Almighty knows whoever

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believes in Him in word and deed, and whoever believes in Him as an idea, He remembers it in His words and forgets it in His actions. And He, Glory be to Him, repeated the command to be pious, exaggerating in urging and urging.

(**And do not be like those who forgot God and He made them forget their souls**.). They forgot to act according to the command of God, so He made them forget to work for the benefit of their own souls, and what will benefit it on the day when faces become white and faces turn black? And the most deceitful of people is he who forgets himself and does not work to protect it from destruction (**These are the sinners**) Because they did not benefit from God's statement and learn from His sermons (**The dwellers of Hell and the dwellers of Paradise are not equal**. **The dwellers of Paradise are the winners**.). How are the good, the bad, and the wretched equal?

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And happy? This meaning is presented in many verses, including verse 18 of Surat Al-Sajdah, vol. 6, p. 183.

If We had sent down this Qur'an on a mountain, verses 21–24:

(**If We had sent down this Qur'an on a mountain, you would have seen it humbled and falling apart out of fear of God. And such are the examples We set forth for the people that they may reflect**. (21) **He is God, there is no god but He, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful** (22) **He is God, there is no god but He, the King, the Holy, the Peaceful, the Faithful The Dominant, the Mighty, the Mighty, the Arrogant. Glory be to God above what they associate with**

Him. (23) **He is God**, **the Creator**, **the Creator**, **the One who fashions to Him the most beautiful names**. **All that is in the heavens glorifies Him**. **And the earth**, **and He is the Mighty**, **the Wise** (24))

Meaning:

(**If We had sent down this Qur'an on a mountain**, **you would have seen it humbled and falling apart for fear of God**.). This is just a hypothesis indicated by the word "if" and its purpose is to explain the greatness of the Qur'an and that it has the power of influence. If it had been sent down on a mountain, it would be humbled and because of its hardness, and it would crack and collapse in fear of God for its solidity - then - what about the person who is hurt by a bug, who is killed by the smell, and whose sweat stinks, as Imam Ali (peace be upon him) said, what is the matter with this weak person? (**He hears the verses of God recited to him**, **then he insists arrogantly as if he did not hear them**.) - 4 Al-Jathiya. Is his heart harder than a mountain and stronger?

Or is it ignorance, stubbornness, and insistence on going astray? (**We give these examples to the people so that they may think**.) In the wisdom of the Qur'an, its sermons, its evidence, and its clear evidence, and they are guided by its light to the straight path... but... (**Indeed**, **in that is a reminder for whoever has a heart or listens while he is a witness**.) - 37 A.H.

Moreover, the greatness of the Qur'an is part of the greatness of God Almighty, and in the past it was said: Speech is an attribute of the speaker, especially in what relates to his knowledge. Therefore, the Almighty described His Book with many of His attributes, such as the Mighty, the Wise, the Glorious, the Generous, the Most

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High, the Great, the Light, the Truth, Mercy, and Truth... It is no innovation – then – for it to have this effect and authority. Then God Almighty described Himself with the attributes of greatness and majesty:

(**He is God**, **there is no god but Him**) The True Deity who is described with all the attributes of majesty and perfection, including:

(**The world of the unseen and the witnessed**) He knows what was hidden .1 from creation and what they saw.

(**He is the Most Gracious**, **the Most Merciful**) These two descriptions are .2 derived from mercy in the sense of benevolence, and the combination of the two words may be to indicate that His mercy encompasses everything, even in the case of His anger, and that despair of it is disbelief and misguidance.

(**He is God**, **there is no god but Him**) This is an affirmation of monotheism .3
(**the king**) To Him belongs the dominion of the heavens and the earth, and He gives life and causes death and provides protection, and He is not treated with refuge.

(**The Holy One**) It is derived from sanctification, meaning distancing yourself .4 from what does not befit the greatness of God Almighty.

(**Peace be upon you**) Because from God Almighty there is tranquility and .5 security.

(**The believer**) He rewards the believers for their faith and protects them from .6 the torment of Hell.

(**The dominant one**) Censor and Governor. .7

(**dear**) The strong and invincible. .8

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(**The mighty**) The high that cannot be achieved. . 9

(**The arrogant one**) He has pride and greatness (**Glory be to God for what** . 10 **they associate with Him**) Stay away from your partner, girlfriend, and child.

(**He is God**, **the Creator and Creator**) These two descriptions are . 11 synonymous, and it has been said: The innocent feels innocent of shortcomings (**To Him are the most beautiful names**). All of His names, Most High, are beautiful and great. See the interpretation of verse 180 of Surat Al-A'raf, vol. 3, p. 425, paragraph "Are the names of God tawqifiya"? (**Whatever is in the heavens and the earth glorifies Him**, **and He is the Mighty**, **the Wise**.). Praise is in the language of the article and in the language of the situation. See the interpretation of verse 44 of Surat Al-Isra, vol. 5, p. 47, paragraph: "Everything glorifies His praise."

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Surah Al-Mumtahina

13 Medinan verses.

In the name of God, **the most gracious**, **the most merciful**

Do not take enemies and your enemies as allies, **verse 1-3**:

(**O you who have believed**, **do not take my enemies and your enemies as allies**, **enveloping them with affection**, **while they have disbelieved in the truth that has come to you**. **They will expel the Messenger**. **And beware that you do not believe in God**, **your Lord**, **if you go forth to strive in My way**

and seek to please Me. You extend affection to them, and I know what What you have concealed and what you have declared, and whoever of you does it has strayed from the right path. (1) If they educate you, they will be your enemies and extend their hands to you. And their tongues do evil, and they wish that you would disbelieve (2) Neither your relatives nor your children will benefit you. On the Day of Resurrection, He will decide between you, and God will judge you according to what you do. Basir (3))

the language :

You treat them with affection, that is, you like them and are loyal to them. Whether the path is the straight path. And if they educate you, that is, they will win you.

Parsing:

Parents, second object, to take. Many commentators said: The ba is added to affection, and that affection is the object of talqūn, such as, and do not throw with your own hands to destruction, and the author of Al-Bahr Al-Muhit said: The object of talqūn is deleted, and the ba is for the reason, i.e., you will receive to them the news of the Messenger of God because of the affection between you. And beware of the Messenger. And the source of "that you believe" is an effect for the sake of which you will emerge. An effective struggle for which you would have left. And seeking sympathy for him. And on the Day of Resurrection, it will not benefit you.

Story summary:

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It is well known in the books of interpretation and hadith that these verses were revealed about Hatib Ibn Abi Balta'a, who was a companion of the immigrants, and he did well on the day of Badr. What they said is summed up in the reason for the revelation that the Messenger of God (may God bless him and grant him peace) was preparing to invade Mecca. When Hatib learned of this, he wrote to the Quraysh warning them, and gave his letter to a woman. God revealed to His Messenger the news of Hatib, so he sent a group of his companions to seek the woman, including Imam Ali. (PBUH) So they caught her on the road, and when they asked her about the book, she denied it, so some of them believed her, but the Imam lied to her and threatened to kill her, so she took the book out of her braids, and they brought it to the Messenger (PBUH). He said to Hatib: Who wrote this? He said: I, O Messenger of God, by God I have not disbelieved since I embraced Islam, nor have I cheated since I believed, but I made Quraysh protection for my family from their evil, and I know that God will let them down. The Messenger (PBUH) believed him and accepted his apology.

Meaning:

(**O you who have believed**, **do not take my enemies and your enemies as allies**, **enveloping them with affection**.). God Almighty commanded the believers not to communicate in loyalty and love with the enemies of the truth and its people, nor

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They have any connection with them, regardless of the motives and reasons, because they are enemies of God and enemies of those who believe in Him (**And they have disbelieved in the truth that has come to you**. **They will expel the Messenger**

and you, **lest you believe in God**, **your Lord**.). This verse indicates the reason behind the prohibition on taking enemies of the truth as allies and friends, which is, firstly, that they disbelieved in the Qur'an and the prophecy of Muhammad (PBUH) out of rebellion and stubbornness toward the truth. Secondly, they expelled the Prophet and those who believed in him from their homes for no other reason than because they worshiped God alone and renounced polytheism and idolatry. (**If you have gone out to strive in My way and to seek My pleasure**,). As long as you have abandoned your families and homelands to promote the word of God, how can you be friends with the enemies of God? Does love for God and love for his enemies come together in one heart? How do you spend it?

(**You extend your affection to them**, **and I know what you have concealed and what you have declared**.). Do you secretly love the enemies of God, and think that God does not know your secrets and secrets? How is it that every secret is open to Him, and every unseen is a testimony to Him? (**And whoever of you does that has strayed from the right path**.). This is a threat and a warning to everyone who strays from the path of guidance and truth, especially the traitors and conspirators (**If they educate you**, **they will become your enemies and spread out their hands and their tongues against you with evil**.). If the enemies of the truth had the opportunity to gain control of the believers, they would have scalded them with blacksmith's tongues and spread their hands to beat and kill them. (**They wish that you would disbelieve**). This is the wish of Satan himself, who only wants misguidance and destruction for mankind. What hostility is greater than this hostility? (**Neither your relatives nor your children will benefit you on the Day of Resurrection**. **He will separate between you**, **and God is All-Seeing of what you do**.). Neither money nor children, nor knowledge nor lineage will be

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of benefit on the Day of Judgment and Reward except good deeds. This meaning is repeated in many verses, including verse 116 of Surah Al Imran.

A good example in Abraham, verse 4–7:

(There was for you a good example in Abraham and those with him when they said to their people, "Indeed, we are disavowed of you and of what you worship besides God. We disbelieve in you." And he appeared between us

And there will never be enmity and hatred between you until you believe in God alone, except for the saying of Abraham to his father: I will certainly ask forgiveness for you, and I have no power for you from God. Of anything, our Lord, in You we put our trust, and to You we turn, and to You is the return (4) Our Lord, do not make us a test for those who disbelieve, and forgive us, our Lord, for You are the Mighty. The Wise (5) Indeed, you have in them a good example for those who hope in God and the Last Day. And whoever turns away – then indeed, God is the All–Rich, the Praiseworthy. (6) It may be that God He will place between you and those with whom you have been hostile, and God is All–Powerful, and God is Forgiving and Merciful (7))

the language :

The example of adding the hamza and breaking it is an example. Baraa is the plural of innocent. What is meant by temptation here is affliction, that is, no affliction befalls us at the hands of the unbelievers. And he displays.

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Parsing:

In Abraham, it is related to a good deed, and it was said that it is a second characteristic of an example. And those with him were kind to Abraham. When they said "if" is an adverb and the agent in it is a predicate, it was the predicate. Baraa is the news that "na" is her name. And never an adverb of time to take into account the future. Only a condition from God. And our Lord is calling to delete the letter of the call. For those who hope to replace some of "to you" by repeating the preposition.

Meaning:

(**You have a good example in Abraham and those with him**.). The speech in "for you"

To the Companions, especially Hatib bin Abi Balta'ah, who expressed affection for the polytheists. What is meant by those with Abraham is everyone who followed his path and followed his law, whether in his days or after it. It is known that none of Abraham's people believed except Lot. The meaning is that Khalil al-Rahman (peace be upon him) and those who believed in him encountered many polytheists until the migration from their homelands and the separation of their families and children, just as the Messenger of God and the Companions encountered Abraham and those with him were patient, and did not care about the family and wealth they had left behind. So you, O Companions of the Messenger, must imitate those who believed in Abraham, and do not care about family and wealth, and engage with the polytheists for that reason.

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(**When they said to their people**, "**Indeed**, **we are disavowed of you and of what you worship instead of God**. **We have disbelieved in you**, **and enmity and hatred have appeared between us and you forever until you believe**." **By God alone**). Those who were with Abraham said to the unbelievers among their people: There is no intercourse between us and no connection between us and you. You are our enemies until the end of the day as long as you are enemies of God, worshiping idols and stars other than Him.

(**Except for the saying of Abraham to his father**, "**I will certainly ask forgiveness for you**, **and I do not possess anything for you from God**."). It is as if a questioner was asking: How did God Almighty tell that Abraham and those with him had disavowed their polytheist people, even though Abraham himself (**He said** To his father **Peace be upon you**. **I will ask forgiveness for you**, **my Lord**, **for he was very keen on me**.) - 47 Maryam. God Almighty answered that Abraham only asked for forgiveness for his father because his father had promised him that he would believe in his message. When it became clear to him that his father insisted on polytheism, he disavowed him, as stated in verse 114 of Surat Al-Tawbah: (**Abraham's request for forgiveness for his father was only based on a promise**. From my father Ibrahim **He promised her to him**, **but when it became clear to him that he was an enemy of God**, **he disowned him**.). This is until Abraham said to his father: I do not own anything for you from God, for the whole matter is in the hands of God alone.

Then God Almighty explained how Abraham and those with him turned away from their people and their homelands, and turned to God and said: (**Our Lord**, **we trust in You**). And whoever trusts in Him, He is sufficient for him (**And to you we turn**). We returned to you regarding the matters of the world that concerned us

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(**And here is the fate**) In the afterlife there will be reckoning and reward (**Our Lord**, **do not make us a test for those who disbelieve**.). Do not let the evils of your creation dominate us, lest they afflict us with tribulations that we cannot bear (**And forgive us**) Our past sins (**Our Lord**, **you are the one**

You are the dear) Do not be hostile towards those who turn to you (**The wise man**) In managing and managing the universe.

(**Indeed**, **you have in them a good example for those who hope in God and the Last Day**.). To further encourage people to follow the example of Abraham and those with him, God Almighty repeated and repeated the reminder of this good example, hoping that he would remember or fear those who desired the reward of the Hereafter and feared its punishment. (**And whoever turns away**, **then surely God is the Rich**, **the Praiseworthy**). Whoever turns away from imitating the righteous, God Almighty is in need of His creation and worthy of praise in Himself, His attributes, and all His deeds. And thus, Glory be to Him, He commands the wicked to learn from the consequences of those like them in the past, and He commands the believers to imitate the guidance of the righteous who passed away.

(**Perhaps God will create affection between you and those with whom you have become hostile**.). By this, God Almighty refers to the conquest of Mecca, and that many of the polytheists whom God has forbidden from being friendly will enter God's religion in droves... and then the reunion will be reunited, and the companions will exchange affection with the new Muslims. (**And God is powerful**) Provided that he removes enmity and its causes, and replaces it with affection and its motives (**And God is Forgiving and Merciful**) He forgives the sins of His

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repentant servants and includes them with His mercy. God fulfilled His promise and gave victory to His servant Muhammad, so the Arabian Peninsula submitted to Him, Mecca surrendered, and its people entered the religion of Islam in droves, and affection arose between those who were bitter enemies yesterday.

God does not forbid you from religion. They did not fight. Verse 8–9:

((8) **God does not forbid you to be kind to them and be just toward those who do not fight you on account of religion and do not expel you from your homes**. (8) **God forbids you, in the case of those who fought you on account of religion, and expelled you from your homes, and supported your expulsion, from making friends with them. And whoever makes friends with them – those are they. The wrongdoers** (9))

the language :

Righteousness is a word that combines the meanings of goodness and benevolence. Justice means fairness. It was said that what is meant here is division, and what it means to be fair to them is to give them a share of your wealth. They appeared to help and support. And entrust them to love them and love them.

Parsing:

The source is that you should be kind to them instead of including those who did not fight you, and the same is the source that you should be loyal to them.

Friendly and hostile countries:

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The Holy Qur'an called for peace, and forbade fighting except in self-defense, or to do justice to the oppressed by his oppressor. Verse 190 of Surah Al-Baqarah refers to the first reason: (**And fight in the cause of God those who fight you**, **but do not aggress**. **Indeed**, **God does not like aggressors**.). As for the second reason, it is indicated in verse 10 of Surat Al-Hujurat: (**And if two parties of believers fight**, **make peace between them; but if one of them rebels against the other**, **then fight the one it rebels until it submits to the command of God**.). The Qur'an denies wars of sabotage and the seizure of food and sources of wealth: (**And do not deprive people of their things**, **and do not spread corruption on earth**.) - 85 Hood. He also said: (**That is the home of the Hereafter**, **We assign it to those who desire neither exaltation on earth nor corruption**, **and the final outcome is for the righteous**.) - 83 stories. This verse is one of the verses that link the afterlife to this world, and the second emergence to the first. See the interpretation of verse 142 of Surat Al Imran, Part 2, p. 165, paragraph "The price of Paradise."

As for peace, the Qur'an encourages it in many verses, including: (**O you who have believed**, **enter into peace all together**.) 208 Al-Baqarah. Among them: (**Invite to the path of your Lord with wisdom and good instruction**) - 125 bees. This verse establishes the principle of negotiations

To solve international and other problems through peaceful means. Rather, the Holy Qur'an called for a global brotherhood based on mutual understanding, love, righteousness, and justice. The Almighty said: (**And We made you into peoples and tribes so that you may know one another**.) - 13 rooms. Acquaintance and harmony is the goal of the multiplicity of peoples and tribes. As for righteousness and

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justice, they are the subject of the two verses we are dealing with, and we leave talking about them to Professor Khaled Muhammad Khaled, who said:

The principle that shapes our sound and rational relationship with today's battle is represented by the words of God Almighty: (**God does not forbid you from being kind to them and being just towards those who do not fight you on account of religion and do not expel you from your homes**. **Indeed, God loves those who are just**. **God forbids you**, **in the case of those who fought you on account of religion**, **and expelled you from your homes**, **and supported your expulsion**, **from making friends with them**. **And whoever makes friends with them – those are they**. **The oppressors**).

"Now let us ask ourselves and all the inhabitants of the earth: Which of the countries will fight us for our religion, expel us from our homes, and support our expulsion? .. Who were those who displaced the Arabs of Palestine, and took from them their money, land, honor, and homes? .. Who are those who empowered Israel and provided it with money and equipment, and told it to be a thorn in the side of the Arabs? .. Who are those who killed and are still killing old people, children, and women? .. Who are those who withheld our weapons and stole our food? ..Who are those who stand against our rights in international forums and support our enemies against us? ..

These, gentlemen, are the ones whom God forbids us in His Book to honor and take from them as allies and allies. There is another verse that reveals another aspect of our relationship with these people, which is: (**Fight in the cause of God those who fight you**). God does not approve of us being passive with those who have allied themselves with our fate. Rather, He incites us to fight them because they are the initiators and the oppressors. What support is there from religion? What moral

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support do these criminals who call on us to be friends with the West and ally with it rely on? I do not know of any form of atheism in religion and abandonment of honour, right and duty more hideous than this image and the call to life that kills its killer and dies for the sake of its executioner. Should we fight those who are at peace with us, and make peace with those who fight us and slaughter us like sheep? .. How did they marry us on a black night, the bride of the East?

Middle East Israel, and they increased their aggression against out country, killing ourselves and our free people, and dispersing our entity and unity? Whoever is conscious, let him benefit from the experience, and whoever is religious, let him read the words of the Majestic: (**Fight in the cause of God those who fight you**).

Now, we have excerpted these words from the book Religion in the Service of the People, published in 1963. If Professor Khaled had written on this subject today, he would not have added a single word more than what he wrote seven years ago, because he knows with certainty that what happened in June 1967 and what is happening now is part of a plan drawn up in advance by the colonialists and Zionists, and helped to implement it by those who are desperate "for the sake of their nation's executioner." Also, this executioner is desperate for the sake of his Arab and Muslim "rulers" out of concern for his interests and purposes.

The jurists of the schools of thought agreed that non-obligatory charity is permissible from a Muslim to a non-Muslim from among the People of the Book. Rather, Abu Hanifa said: It is permissible for him to give zakat al-fitr and expiations. They also agreed that it is permissible to bequeath money to him and to endow it, and they

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cited as evidence for this the Almighty's saying: (**God does not forbid you from those who do not fight you on account of religion**.) etc.

When the believing women come to you as migrants, verse 10–11:

(**O you who have believed, when believing women come to you as immigrants, test them; God knows best about their faith. So if you know that they are believers, do not return them to the disbelievers. They are lawful for them, but they are not lawful for them. And give them what they spent, and there is no sin on you to marry them if you give them their wages, and do not hold back the bond. disbelievers, and they will be asked what you spent, and they will be asked what they spent. That is the judgment of God. He judges between you, and God is All–Knowing, All–Wise**. (10) **And if you miss any of Your wives to the infidels**

So you punished, so give to those whose wives were gone an equal amount of what they spent, and fear Allah in whom you are believers. (11))

the language :

So examine them, that is, test them. If you teach them to be believers, that is, they show faith. No offense, no sin. And what is protected is what is protected from the marriage contract and other things. Infidels are plural of infidels. And if you missed any of your wives, that is, one of your wives went away. So you punished, that is, you defeated the infidels, and you were punished.

Parsing:

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Migrant women who are believers. And "believers" has a second effect, you would have known them. And you return them here, meaning you return them, so return the verb to the object. The noun "to marry them" is in the genitive case "with ability".

Meaning:

In the year six of the Hijra, the Prophet (PBUH) concluded the Treaty of Hudaybiyyah with the Quraysh. See the interpretation of verse 10 of Surat Al-Fath, the paragraph "Summary of the story." It was stated in the era of peace: Whoever comes to Muhammad (PBUH) from the Quraysh will have him returned to them, and whoever comes to the Quraysh from the presence of Muhammad (PBUH) will not be returned to him. The commentators said: After reconciliation was reached between the two parties, an immigrant woman from the Quraysh came to the Messenger of God (may God's prayers and peace be upon him) and her husband, who was a polytheist, followed her and said: O Muhammad, return my wife to me, for you have stipulated for us that you return to us those of us who came to you... So these two verses were revealed to explain the ruling on wives who believed without their husbands, and those who apostatized from Islam. Below is the detail:

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(**O you who have believed**, **when believing women come to you as immigrants**, **examine them**.). God Almighty says to Muslims: If a woman comes to you from the house of polytheism and says: I have come as a believer in God and His Messenger, then test her. The commentators differed regarding what Muslims experience. The most likely opinion is for the woman to bear witness that there is no god but God and that Muhammad is the Messenger of God, because the Greatest

Messenger (may God bless him and grant him peace) was satisfied with that to prove Islam, and the Muslims agreed upon it, and because God Almighty said without interruption: (**God knows best their faith**) That is, take what is apparent, but what is hidden is for God alone, and according to verse 94 of Surah An-Nisa: (**And do not say to the one who greeted you**, "**You are not a believer**."). It is better that we do not say that to the one who uttered the two testimonies of faith.

(**If you know that they are believers**) That is, they recited the Shahada (**So do not return them to the disbelievers**, **for they are not lawful for them**, **nor are they lawful for them**.). Do not return to the polytheist husband - O Muslims - his wife who immigrated to you as a believer, because she is not permissible for him after the infallibility between them has been severed. And if a questioner asks: The Almighty's saying: (**No**, **there is a solution for them**) It goes without saying: (**Nor is it permissible for them**) What is the benefit of repetition? We said in his answer: It is possible for the repetition to be to indicate that there is no effect of the polytheist's belief that it is still infallible to him, and it is also permissible for it to be merely for confirmation. (**And give them what they spent**). But, O Muslims, return to the husbands the same amount of dowry they gave to the wives. This ruling pertains to the case of a truce between the Messenger and the polytheists, and does not apply to what comes after it, because the dowry is settled on the husband upon consummation, and is not forfeited by the annulment of the contract, whether she converts to Islam without him or he converts to Islam without her.

(**There is no blame on you to marry them if you give them their wages**.). .2 A Muslim has the right to marry a faithful immigrant after she has been forbidden to her husband, provided that the Muslim imposes a dowry on her, and that the

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marriage is completed after the expiry of the waiting period for the polytheist if he has consummated the marriage with her.

(**And do not cling to the infidels' ties**). If the spouses were polytheists, and he converted to Islam without her, she would be forbidden to him due to the cessation of infallibility between them, just as if she had converted to Islam instead of him. And likewise if they were both Muslims, and one of them apostatized from Islam. (**And they will be asked what you spent**, **and they will be asked what they spent**) If he converts to Islam without her, he has the full right to demand the dowry he gave her .3

The polytheist also has the right to demand the dowry of his faithful wife (**This is the judgment of God**. **He judges between you**, **and God is All–Knowing**, **All–Wise**.). This ruling is an obligation and it is not permissible to disobey it. God Almighty has legislated it for a reason that He knows best.

(**And if you neglect any of your wives to the disbelievers**, **then you will be punished**, **so go to those whose wives have gone**. – From you – **Like what they spent**). If a Muslim's wife flees to the infidels, apostasizing from her religion, and they do not return the dowry to her husband, then you, O Muslims, return the dowry to the husband from the spoils that you earn from the infidels. (**And fear God in whom you are believers**.). Fear God's prohibitions and obey His rulings if you are sincere in your faith.

When believing women come to you and sell to you, **verse 12–13**:

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(**O Prophet**, **when believing women come to you**, **pledging their pledge of allegiance to you that they will not associate anything with God**, **nor will they steal**, **nor commit adultery**, **nor will they kill their children**, **nor will they** (12) **O ye who Believe**, **do not be friends with a people upon whom God has become angry**. **They have despaired of the Hereafter**, **just as the disbelievers despaired of the dwellers of graves** (13))

the language :

They pledge allegiance to you, meaning they commit to obeying you. Between their hands and feet is a metaphor for their stomachs, and the explanation follows.

Parsing:

So pledge allegiance to them if an answer comes to you. And from the companions of the graves, on the deletion of the genitive, i.e. from the resurrection of the companions of the graves, and the genitive case is related to despair.

Meaning:

(**O Prophet**, **when believing women come to you**, **they pledge allegiance to you**.). When the Messenger of God (PBUH) conquered Mecca, he pledged allegiance to the men for obedience and jihad, then he pledged allegiance to the women:

(**Provided that they do not associate anything with God**). See Evidence of .1 Tawhid in Part 2, p. 344.

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(**And they do not steal**) From their husbands or from anyone else. In the books .2 of interpretation and hadith, Hind, the mother of Muawiyah, said to the Messenger of God upon this condition: Abu Sufyan is a stingy man, and she took part of his money, so the Prophet (may God bless him and grant him peace) agreed to it on the condition that it should not exceed her need and the need of her children.

(**And do not commit adultery**). See Part 5, pp. 42 and 397. .3

(**And they should not kill their children**). The people of the pre-Isra era used .4 to kill their children for fear of poverty, as indicated in verse 31 of Surah Al-Isra: (**And do not kill your children for fear of poverty**. **We will provide for them and for you**.).

(**And they do not bring any slander that they invent between their hands** .5 **and their feet**.). This is a metaphor for the stomach, because the place of the stomach is between the hands and the feet, and the meaning is that the woman should not lie about what she claims about pregnancy, purity, and menstruation, so she should not say: She is in purity while she is menstruating or vice versa, and she does not claim pregnancy when she is pregnant.. Some women deceive the husband, making him think that she is pregnant and then claim that she miscarried or bring forth a foundling whom she falsely and falsely attributes to the husband.

(**And he does not disobey you in what is right**) The Prophet (PBUH) only .6 enjoins what is right, and only forbids what is evil (**So he pledged allegiance to them**) To fulfill what was mentioned (**And ask God for forgiveness for them**) Their previous sins (**Indeed**, **God is Forgiving and Merciful**) He forgives the repentant men and women, and includes them with His mercy.

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(**O you who have believed**, **do not be friends with a people upon whom God has become angry**. **They have despaired of the Hereafter**.

Just as the infidels despaired of the people of the graves). God Almighty addressed the believers at the beginning of this Surah by saying: (**O you who have believed**, **do not take my enemy and your enemy as allies**.). The Almighty concluded it with such a speech, and the purpose is to warn the believers against the enemies of God and the truth, and not to trust them with any of the news of the Messenger (may God bless him and grant him peace) and the Muslims, and not to rely on their lies and machinations, because they do not hope to meet God, and resurrection to them is just like the return of the dead to the life of this world, and because of this God became angry with them and prepared for them a painful punishment.

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Surat Al-Saff

14 Medinan verses.

In the name of God, **the most gracious**, **the most merciful**

As if they were a solid building, **Verse 1-6**:

(**All that is in the heavens and all that is in the earth glorify God; He is the Mighty**, **the Wise**. (1) **O you who have believed**, **why do you say what you do not do?** (2) **How great is God's abhorrence to You say what you do not do** (3) **Indeed**, **God loves those who fight in His cause in array**, **as if they**

were a solid building (4) **And when Moses said to his people**, "**O my people**, **why You harm me while you know that I am the Messenger of God to you**. **But when they deviated**, **God made their hearts astray**. **And God does not guide the disobedient people**. (5) **And when Jesus**, **son of Mary**, **said**, **Children of Israel**, **I am the Messenger of God to you**, **confirming what was before me of the Torah and bringing good tidings of a Messenger who will come after me**, **and his name is Ahmad**. **So when he came to them with clear proofs They said**: **This is clear magic** (**6**))

the language :

Hate is the most intense hatred. Al-Marsoos is a metaphor for a solid building, as if it were built with lead. Deviation from the truth.

Parsing:

I hate discrimination. The source is that you say "Fā'il" is "big," meaning "he is big." This saying is abhorrent. As a description, it is an infinitive in the adverbial case from the subject: they fight, i.e., they are chosen. And confirming the situation from the Messenger of God. The sentence "His name is Ahmed" is replaced by the genitive adjective "messenger" in the genitive case with "ba."

Meaning:

(**Whatever is in the heavens and whatever is on earth glorifies God**, **and He is the Mighty**, **the Wise**.). Every being bears witness with the tongue of God Almighty with power and wisdom. It was presented with a single letter at the

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beginning of Surah Al-Hadid and the beginning of Surat Al-Hashr, and we spoke in detail about praising beings when interpreting verse 44 of Surat Al-Isra.

(**O you who have believed**, **why do you say what you do not do?**)!!. Many people deliberately lie and deceive, so they act in secret what they do not reveal openly... There is no doubt that these people are hypocrites in every sense of the word hypocrisy, and therefore it is not right for them to address me, O believers, even if they pretend to believe. There are people who say and promise with the intention of honesty and loyalty, but are faced with circumstances that they cannot accept, so they are unable to fulfill them despite their efforts, and this is excused. There is no doubt about that, and some of them say and promise with the intention of fulfillment, but when the time for action comes and the reasons are ready for him, he retreats and cancels his will out of laziness, cowardice, or miserliness. This is a believer, but he is a negligent believer, weak in his will, and in front of himself is the one who commands evil.

This type of people are those who are addressed by the Almighty's saying: (**O you who have believed**, **why?**

You say what you do not do. **It is most abhorrent to God to say what you do not do**.). And whoever seeks the wrath of God has fallen into the torment of the Blazing Fire. Many commentators said: A group of the Companions, before the reasons for the command to fight were prepared, wished that it would be imposed on them, but when the reasons for it were prepared and imposed on them, a group of them became burdened, and this verse was revealed about them. This is not far off, because the context refers to it, as God Almighty said without interruption:

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(**God loves those who fight in His cause in array**, **as if they were a solid building**.) That is, a firm, solid building, as if it was built with lead, and it was reported from archaeologists that they found ancient buildings built with lead, and God Almighty said a story about Dhul-Qarnayn: (**Come to me and I will pour some drops on him**) 96 The Cave and the Drop of Lead or Melted Copper... It goes without saying: God Almighty loves the cohesion of the group and its cooperation in everything that brings goodness and righteousness to it.

(**And when Moses said to his people**, "**O my people**, **why do you harm me when you know that I am the Messenger of God to you?**"). This question carries its answer because the children of Israel are the killers of the prophets according to the text of their holy book. It is stated in the Book of Nehemiah, chapter 9, verse 26, which literally states: "And they disobeyed and rebelled against you - that is, against God - and threw your law behind their backs and killed your prophets who bore witness against them to bring them back to you, and they committed a great insult." As for the Holy Qur'an, it recorded the killing of the prophets in more than one verse. If someone were to say: Nothing is more indicative of the prophecy of Moses than the children of Israel's abuse of him, and he was their savior and benefactor, and of the prophecy of Jesus than their feet on his crucifixion, if someone said this, his statement would have a valid reason.

As for the Children of Israel's abuse of Moses, it was in different ways. They said to him: Show us God openly. And they said to him: Go, you and your Lord, and fight. We are sitting here. And they said to him: Make for us a god as they have gods. They said to him: We will not be patient with one food...etc. (**When they deviated**, **God made their hearts deviated**). This verse explicitly states that God Almighty does not deviate anyone unless he deviates due to his own bad choice, and

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He does not humiliate a creature and destroy it unless he exposes himself to destruction and humiliation. There is no difference at all between the meaning of this verse and the meaning of the saying of the one who said: Whoever covets what is forbidden, God will humiliate him and disgrace him, and whoever is content with what is lawful, He will honor and enrich him. With this verse, we explain the verses that apparently attribute misguidance to God is like (**Who misleads?**

He wants) That is, God Almighty has willed and willed to lead astray those who follow the path of misguidance, and to destroy those who wish to perish for themselves. (**And God does not guide the rebellious people**) As long as they insist on immorality.

(**And when Jesus**, **son of Mary**, **said**, **O Children of Israel**, **I am the Messenger of God to you**, **confirming what came before me of the Torah and bringing good tidings of a Messenger whose name will come after me**. **Ahmed**) Meaning Muhammad (PBUH) and in a second verse: (**The unlettered prophet whom they find written in their possessions in the Torah and the Gospel**.) 157 Al-A'raf. And in a third: (**Those to whom We have given the Scripture know it as they know their own children**, **and indeed a group of them conceal the truth while they know it**.) - 146 Al-Baqarah The Qur'an announced and insisted that the Torah that was revealed to Moses and the Gospel that was revealed to Jesus heralded the prophecy of Muhammad, and he confronted the Jewish and Christian scholars with this fact and challenged them to lie. History did not mention that any of them lied or denied, but rather it proved that the fair ones among them confessed and converted to Islam, such as Abdullah bin Salam and

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others, knowing that they were setting up hostility to the Messenger of God, and were striving to search. For a mistake they condemn him for.

Distortion of the Torah and the Gospel:

She asks: How should a Muslim respond if a Jew or Christian says to him: Your Qur'an has stated that the Torah and the Gospel heralded the prophecy of Muhammad (PBUH), even though there is no trace of this good news in the copies of the Torah and the Gospel we have?

The answer: If a Jew or a Christian asks this question, the Muslim can say to him: This question of yours was answered by the Jewish and Christian scholars themselves, as they frankly admitted that the original Torah that was revealed to Moses was lost, and after many years, the one who claimed to know it by heart claimed, and wrote this claim, then he said to it, "Be the Torah of Moses," and it was.. The same thing happened to the original Gospel that was revealed to Jesus.. It is interesting that the Gospel of Jesus Christ (peace be upon him) He was born after losing dozens of Gospels, until their number exceeded fifty. In the year 325 AD, the Christian leaders met and approved 4 Gospels, even though only one Gospel was revealed to Jesus, by agreement of the Christians.

What made one four? If they had approved three Gospels, we would have said: For each hypostasis there is a Gospel. There is nothing that indicates that these Gospels are from the men of the church and not from Christ. They spoke about his crucifixion, burial, exit from the grave, ascension to heaven, and the conclusion of his life on earth. Did the revelation descend upon him after he was crucified and buried? If that is possible, is it possible, in terms of reason and reality, for the

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revelation that was recorded in the Gospel to come down to him after he ascended to heaven and concluded his life on earth?

A second question: Where do we find this recognition from Jewish and Christian scholars?

The answer: In many of their Arabic and foreign books. Among the Arabic books is the Dictionary of the Bible, which was compiled by 27 scholars. In the Josiah section of this book, it says verbatim: "There is no doubt that most of the Holy Scriptures were destroyed or lost in the era of apostasy from God and persecution." In the section on books: "There is an opinion that says: Those who gave the status of law to the books of the Old Testament were the writers of the books themselves... and another opinion says: They are the writers who were led - that is, supported - by the Holy Spirit, and with them were the religious leaders of the Jews and Christians who accepted these books under the guidance of the Holy Spirit as well." This is an unquestionable admission that the original books have been lost, and that a group of people wrote the books they wrote and gave them the quality of holiness on their own, according to one statement, and with the support of the Holy Spirit, according to another statement... Whether we take the first statement or the second, the result is the same, which is the categorical recognition that the books that exist now are not the original books of Moses and Jesus, because these have been lost, and were replaced by new books written by those who claimed holiness for themselves, or claimed by other people, all of whom support them. By the Holy Spirit... and the Holy Spirit according to them is the Spirit of God, the third hypostasis, and God is called Spirit because He is the Creator of life, and He is holy because one of His works is to sanctify the heart of the believer, as they put it.

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Islamic scholars have written dozens of books to prove the distortion of the Torah and the Gospel, including the book "Izhar al-Haqq" by Sheikh Rahmatullah al-Hindi, which contains one hundred witnesses to the distortion of the Torah and the Gospel in word and meaning. This book was referred to by the author of Tafsir al-Manar when

Interpretation of verse 46 of Surat An-Nisa. Among these books is The School Journey by Sheikh Jawad Al-Balaghi, the book "Muhammad is the Messenger of God in the glad tidings of the prophets" by Muhammad Abd al-Ghaffar, the book "Muhammad is a Messenger, Thus Were Told in the Gospels" by Bushri Zakhari Mikhail, and the last book I read on this subject is "The Good News and Comparisons" by Sheikh Muhammad al-Sadiqi al-Tahrani. Recently published, it is full of conclusive evidence from Jewish and Christian books on the distortion of the Torah and Gospels currently in circulation.

(**When he came to them** That is, Jesus came to the children of Israel **With clear proofs**, **they said**, "**This is clear magic**."). The Jews were not satisfied with what they said about Jesus Christ (peace be upon him): He is a magician, until they said: He is the son of a carpenter, as stated in the Gospel of Matthew, chapter 13, verse 55, and the Gospel of Mark, chapter 6, verse 3. The Gospel states that the Jews accused the Virgin Mary of adultery. However, we see many Christians allying themselves with Zionism, the enemy of religions and humanity, especially Christianity - many of them allied with the Zionists against Islam. And the people of the Qur'an which says: (**The Messiah**, **the son of Mary**, **is nothing but a messenger**. **Messengers have passed before him**, **and his mother is a truthful one**.) - 78 Al-Ma'idah... If this alliance indicates anything, it indicates that

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Christianity among Israel's supporters is merely a slogan for other goals, and that their religion and conscience are one of seizure and aggression, just like the Zionists.

And God will perfect His light. Verse 7–14:

(And who is more unjust than he who invents a lie against God while he is being called to Islam, and God does not guide an unjust people. (7) They seek to extinguish the light of God. With their mouths, and God will perfect His light, even if the disbelievers hate it. (8) It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even if he hates it. The polytheists (9) O you who have believed, shall I guide you to a trade that will save you from a painful punishment (10) Will you believe?

In the name of God and His Messenger, and you strive in the cause of God with your wealth and your souls. That is better for you, if you only knew. (11) He will forgive you your sins. And He will admit you to gardens under which rivers flow, and good dwellings in the Gardens of Eden. That is the great victory. (12) And others that you love are victory from God. And conquest is near, and give good tidings to the believers. (13) O you who have believed, be helpers of God, as Jesus, son of Mary, said to the disciples. Who are my helpers to God? The disciples said. We are the supporters of God, so a group of the Children of Israel believed and a group disbelieved, so we supported those who believed against their enemy and they became victorious (14))

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the language :

What is meant by Islam here is submission to God's command and submission to His commands and prohibitions. What is meant by the light of God is His religion and proofs. Their mouths are a metaphor for their lies and falsehoods. And it's perfect. And his man's dialogues. And they appear to be victorious.

Parsing:

He is called to Islam altogether. The object of "they want" is deleted, and the source of "to extinguish" is the object for his sake, with the mention of the L, meaning they want to slander in order to extinguish the light of God. I swear to God, He has perfected His light on the sentence. And He forgives in the affirmative as an answer so that you will believe, because He commanded in the form of the predicate, i.e. believe, He will forgive you. And He brings you compassion to forgive. And kindness dwellings

On Janat. Another is a subject and the predicate is deleted, meaning there is another for you, and a sentence that you like is an adjective for another. One victory instead of another.

Meaning:

(**And who is more unjust than he who invents a lie against God while he is being called to Islam?**)!. The Messenger of God (may God bless him and grant him peace) called on his people to renounce polytheism and believe in God alone, so they were fed up with him, turned against him, and raised doubts and slanders around him... Thus, the stubborn invalid resorts to fabricating lies and fabricating

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falsehoods whenever he is called to the truth, whether the one calling him is a prophet or not. (**And God does not guide the unjust people**) Those who invent lies against God, such as: (**Do not invent a lie about God**, **lest He anoint you with a torment**, **and indeed he who invents a lie will be disappointed**.) 61 Taha, vol. 5, p. 226. (**They want to extinguish the light of God with their mouths**, **and God will perfect His light**, **even if the disbelievers dislike it**.). They tried to eliminate Islam with machinations and lies, and they were just like one who disputes God over His authority, and God has control over His affairs, but most people do not know.

(**It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions**, **even if the polytheists hate it**.). What is meant by the Messenger here is Muhammad, by guidance is the Qur'an, and by the true religion is Islam. This verse and the one before it were mentioned in the same letter in Surat Al-Tawbah, verses 32 and 33, part 4, page 33 and the following. (**O you who have believed**, **shall I guide you to a trade that will save you from a painful punishment?**). In reality, the world is a store for all people without exception... There is never a person in this life except that his actions and actions are imprinted with the intention of interest and profit, but the benefit of it is hideous and ugly, like the one who works just for the sake of it. Fame and accumulating wealth in every way, including a good and good interest, such as one who works to satisfy his needs and the needs of others... And because profit is the primary motivation for work, God Almighty has offered His servants a trade by which they may gain salvation from His wrath and torment, and attain His pleasure and reward. There is no profit like security and paradise, and God Almighty has determined the price of this profit by saying:

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(**You believe in God and His Messenger and struggle in God's cause with your wealth and your lives**.). This is the price: faith without doubt, self-sacrifice, and selflessness with money. When this is achieved, the deal with God is completed, and who is more faithful to His covenant than the Almighty? In Nahj al-Balagha: Your souls have no price except Paradise, so do not sell them for anything other than it (**That is better for you**, **if you knew**.) Being saved from God's punishment and winning His reward is better than lives, money, and children.

(**He will forgive you your sins and admit you to gardens under which rivers flow and good dwellings in the Gardens of Eden**.). This is a statement and detail of the profit they get from this trade. The first of this profit is forgiveness of sins, and no one is free with God except those who are freed from their sins and misdeeds. The second profit is an established kingdom and eternal bliss. (**That is a great victory**) There is no greater victory than this (**And others that you love**: **victory from God and a near conquest**. **Give good news to the believers**.). What is meant by victory and the imminent conquest is the conquest of Mecca, as comes to mind.. The Companions were eager for this victory due to the invincible number of polytheists of the people of Mecca, so God Almighty commanded His noble Prophet to give them good tidings of this victory and its nearness after the good news of forgiveness and paradise.

(**O you who have believed**, **be helpers of God**, **as Jesus**, **son of Mary**, **said to the disciples**: "**Who are my supporters of God?**" **The disciples said**, "**We are God's supporters**."). The speech in O You Who Have Believed is given to the Companions in which God commands them to be with His Great Messenger just as

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the disciples were with Jesus in word and deed. A similar example was presented in verse 52 of Surat Al Imran, Part 2, Page 67.

In the Bible Dictionary: "He is called Jesus of Nazareth – that is, Jesus – and the name goes back to the city of Nazareth. The meaning of Jesus is "Jehovah is the Savior," which is his personal name. As for Christ, it is his title. He is said to be the Messiah because he was dedicated to service and redemption. The believers were called Christians in the year 42 or 43 AD. It is likely that this title was initially an insult. There are more than 1200 years between Jesus and Moses and less than 1491, because historians have statements on this matter, the most being 1490 and the least being 1211.

(**A group believed** –With Jesus– **Of the Children of Israel**, **a group disbelieved**, **so We supported those who believed against their enemy**, **so they became victorious**.). What is meant by apparent ones are those who prevail by argument and proof.

The meaning is that the children of Israel disagreed about Jesus, and he was one of them. Some of them said: He is the servant of God and His Messenger, and others said: He is a god. The Jews said: He is a sorcerer and the son of adultery, so God Almighty supported with evidence and proof those who said he was the Messenger of God over the deniers and the imitators. In John's letters, the Antichrist is the one who denied the incarnation and the union of Christ's divinity with his humanity. As for the Qur'an, it says: The enemies of Christ are those who exaggerate about him and criticize him.

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Surah Friday

11 Medinan verses.

In the name of God, the most gracious, the most merciful

Discussion of the illiterate Messenger 1–4:

(**Whatever is in the heavens and whatever is on earth glorifies God, the King, the Holy, the Mighty, the Wise**. (1) **It is He who sent among the unlettered people a messenger from among themselves, reciting to them His verses. And He purifies them and teaches them the Book and the Wisdom, even though before they had been in clear error** (2) **and others of them when they overtake them, and He is the Mighty. The Wise** (3) **That is the grace of God. He gives it to whom He wills, and God is the Possessor of great bounty** (4))

the language :

What is meant by illiterate people here is the Arabs, because the vast majority of them could not read or write, and it was said that they meant the people of Mecca, in reference to Umm al-Qura. He purifies them and purifies them from the impurities of polytheism and sins.

Parsing:

Among them is related to the omission of an attribute of the Messenger. A sentence followed by a second adjective. Others were kind to the illiterate. And why not?

Meaning:

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(**Whatever is in the heavens and whatever is on earth praises God**, **the King**, **the Holy**, **the Mighty**, **the Wise**.). Everything in the universe indicates the oneness and power of God, and this is of course praise and glorification, the Sovereign King, the Holy One who is above what is not appropriate, the Mighty and Invincible, and the Wise in all his actions. A similar example is presented at the beginning of Surat Al-Hadid, Al-Hashr and Al-Saff.

(**It is He who sent among the unlettered people a messenger from among them**.). What is meant by the Messenger Muhammad (PBUH) and the illiterate Arabs, and God Almighty described them as illiterate people because most of them at that time could not read or write. Some have argued that what is meant by illiterate people here is the people of Mecca, because "Umm al-Qura" is one of its names. This statement is refuted first: that what comes to the understanding of this word is the lack of reading and writing. Second: God Almighty says: (**And among them are illiterate people who do not know the Scripture**.) 78 Al-Baqarah and the Qur'an explain each other. Third: The saying of the Greatest Messenger (PBUH): "We are an illiterate nation who neither write nor calculate." Some of the People of the Book said: The Almighty's saying: (**He sent among the unlettered people a messenger from among them**.) It indicates that Muhammad is the Prophet of the Arabs in particular. We answered this in detail when interpreting verse 92 of Surat Al-An'am, vol. 3, p. 225, and when interpreting verse 40 of Surat Al-Ahzab, vol. 6, p. 225, in the paragraph: "When the prophethood was sealed with Muhammad. Then God Almighty defined the meaning of the message of His Noble Prophet as follows:

(**He recites to them His verses**). He conveys to them the messages of his Lord .1 that lead them on the path of life and salvation.

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(**And He purifies them**) He purifies their souls from polytheism, their minds .2 from ignorance, and their deeds from abominations and sins.

(**And he teaches them the Book**). He transports them from the darkness of .3 blindness and ignorance to the light of knowledge and guidance with his teachings that glorify science, reject superstitions, and are based on reason and human nature.

(**And wisdom**). Everything that guides to goodness in belief and behavior is .4 wisdom. Ibn Arabi said: "Wisdom is a quality that is judged by but not judged over," meaning that it is superior to and not superior to.

In conclusion, the message of Muhammad (PBUH) is a general humanitarian message that addresses people with the discourse of reason, and holds them accountable to it. The important characteristic that distinguishes Islam from all other religions is that it welcomes every objective and fair study of any of its principles and rulings without exception. (**Even if they were before in clear error**.) Of polytheism, ignorance, injustice, hatred, and other ugliness and vices.

(**And others of them when they catch up with them**). What is meant by "others" is everyone who entered Islam after Muhammad (PBUH) until the Day of Resurrection, whether Arab or non-Arab, and the meaning is that Muhammad is the Prophet of Mercy for all generations: and his call is general to all people, and the Arabs believed in it during his reign, and successive generations of all nations believe in it until the Day of Resurrection. (**And He is the Mighty**, **the Wise**). By his glory and ability, he strengthened Islam and spread it in the east and west of the earth, and by his Almighty wisdom, he chose Muhammad for his general, comprehensive message. (**That is the bounty of God**. **He gives it to whom He**

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wills, and God is the Possessor of great bounty.). This is an indication that Muhammad is a favor from God and a mercy to all of humanity. Examples of this are: (**And We have not sent you except as a mercy to the worlds**.) - 107 Prophets.

Like a donkey carrying books, verse 5–8:

(**The example of those who were given the Torah and then did not carry it is like the example of a donkey carrying books. Miserable is the example of the people who denied the signs of God, and God does not guide the people. The wrongdoers** (5) **Say, "O you who are guided, if you claim that you are friends of God without**

people, then wish for death, if you are truthful (6) **And they will never wish for it because of what their hands have put forward. And God is All-Knowing of the wrongdoers.** (7) **Say, "Indeed, the death that If you flee from him, he will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and he will inform you of what you used to do** (8))

the language :

They carried the Torah and were commanded to implement it. They did not carry it, they did not work with it. Travel is the plural of travel, which is the book. The unseen is that whose knowledge is absent from creation, and the knowledgeable of the witnessed is that which they know and witness.

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Parsing:

Like a bad doer. And those who lied are a description of the people, and the specific word for condemnation is omitted, meaning as miserable as the people who lied like them. In short, I will meet you with news of death.

Meaning:

(**The example of those who received the Torah and then did not carry it is like a donkey carrying books**.). The Jews said: We are the people of the Torah, and it is our holy book, and yet they deny Muhammad, who was mentioned in the Torah. Their situation in this matter was exactly like the situation of a donkey carrying books of knowledge on its back, without understanding what is in it and benefiting from any of it! .. The Jews distorted the Torah of Moses and other sacred books according to them, and there is no doubt about that. See the interpretation of verse 6 of Surat Al-Saff, the paragraph, "The distortion of the Torah and the Gospel." Then they did what they distorted and falsified. We mention by way of example but not limited to the book that they attributed to the Prophet Ezekiel. In chapter 9 of this book came what it says literally: "Let not your eyes pity, nor

Forgive the old and the young, the maiden and the child and the women; kill them to perdition." And this is Israel - after it had the opportunity - implementing this principle in letter and spirit... and killing the old, the young, the virgin, the child, and women for nothing but destruction and annihilation.

You ask: Most Muslims do not follow the Qur'an, so their likeness should be like a donkey carrying books?

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The answer: The Muslims did not distort the Qur'an and delete from it the verses that acknowledge Moses, Jesus, and the authentic and authentic Torah and Gospel, just as the Jews distorted the Torah and the Christians: (**Say**, "**We believe in God and in what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses and Jesus and what was given to the prophets**." **Their Lord**, **we make no distinction between any of them**, **and to Him we submit**.) 136 Al-Baqarah. So, there is no basis for refutation or analogy. (**Miserable is the example of the people who deny the signs of God**.). Everyone who denies the truth has given himself an example of his disbelief and corruption, and it is permissible for every person to say to him: You are ugly and miserable. (**And God does not guide the unjust people**) How can they be guided when error has entered their hearts?

(**Say**, **O you who are Jews**, **if you claim that you are loyal to God rather than people**, **then wish for death if you are truthful**, **but never wish for it with what Their hands are forward**, **and God is All-Knowing of the wrongdoers**.). The Jews claimed that they were God's special people, that they were God's friends and loved ones, and that Paradise was exclusive to them alone. Then God Almighty responded to them that they were liars in this claim... And if they were true in what they said, they would wish to meet God, because what He has is better and more lasting than what they are in of shame and humiliation... No, they hate death, and fear it because of their many sins... And what is strange is that they persist and persist in these sins. And the sins for which they hate to die. A similar example was presented in verse 94 of Surat Al-Baqarah, Part 1, p. 154.

(**Say**, "**Indeed**, **the death from which you are fleeing will meet you**. **Then you will be returned to the World of the Unseen and the Witnessed**."). There

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is no escape for you from death, resurrection, reckoning, and recompense with a Just One, All-Knowing of what you conceal and what you declare (**Then He will inform you of what you used to do**.) in this world from distorting the Book and other corruptions and crimes, and He will reward you with the painful torment of Hell.

Friday prayer verse 9–11:

(**O you who have believed, when the call to prayer is called on the day of Friday, then strive to the remembrance of God and give up trade. That is better for you, if you only knew**. (9) **So when the prayer has been completed, disperse throughout the land and seek God's bounty, and remember God often that you may succeed**. (10) **And when they engage in commerce or amusement, They dispersed to it and left you standing. Say, "What is with God is better than amusement and commerce, and God is the Best of Providers**." (11))

the language :

What is meant by the call to prayer is the call to prayer. And I spent it.

Parsing:

Ibn Hisham said in the book Al-Mughni: It comes from a synonym for fi, and he cited the Almighty's saying: From the day of Friday, that is, on the day of Friday.

Meaning:

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(**O you who have believed**, **when the call to prayer is called on Friday**, **strive to the remembrance of God**.). Friday prayer is obligatory in the Book, Sunnah, and consensus. It is two rak'ahs with two sermons before it, and it is sufficient for the noon prayer. It is specific to men and not women. There is no disagreement about any of that among Muslims. Rather, the disagreement among them is: Is Friday prayer absolutely obligatory without condition, or is it obligatory if the Sultan or someone deputizing for it is present?

The Hanafis and Imamis said: The presence of the sultan or his representative is a condition, but the Imamis stipulated that the sultan be fair, otherwise his presence would be the same as his nonexistence. The Hanafis were satisfied with the presence of the sultan, even if he was not just.

The Shafi'is, Malikis, and Hanbalis said: It is absolutely obligatory, whether the ruler exists or not. Many of the Imami jurists said: If there is no just sultan or his representative, and there is a just jurist, he will choose between it and noon. The details are in our book, The Jurisprudence of Imam Jaafar al-Sadiq, Part 1.

(**And they abandoned the sale**). What is meant by selling is every transaction that prevents one from performing Friday prayers, whether it is a sale or something else, but God Almighty mentioned the sale specifically because it is lost - in most cases - by the expiration of its time, or because the soul is more inclined to it than to industry, agriculture, and so on. The jurists differed regarding the sale that is concluded at the time of the call for Friday prayer: Is it considered valid and must be fulfilled, or invalid and has no effect, but both the seller and the buyer are sinful? In our view, this sale is valid and must be fulfilled because prohibiting the transaction

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does not indicate corruption, contrary to the author of Majma' al-Bayan (**That is better for you**, **if you knew**.) Sites of good and evil, what harms you and what benefits you.

(**So when the prayer is completed**, **disperse throughout the land and seek God's bounty**, **and remember God often**, **that you may succeed**.). After God Almighty commanded prayer, He commanded us to strive through the land in search of sustenance and to live by selling and other things, while relying on God in all circumstances. Through this balance, success is achieved in this world and the hereafter. Likewise, the Almighty says: (**And seek**, **through what God has given you**, **the home of the Hereafter**, **and do not forget your share of this world**.) - 77 stories. In a word, there is no difference in the sight of God between one who abandons work for his hereafter, and one who abandons work for his worldly life.

(**And if they see a trade or amusement**, **they disperse to it and leave you standing**.). It was stated in the books of interpretation and hadith: One day the Prophet (PBUH) was giving a sermon while standing for the Friday prayer, and a car entered Medina carrying food, so the Companions went out to it, and only twelve men remained around the Prophet (PBUH), so this verse was revealed... and its appearance is completely consistent with this narration except for the exception of the twelve men, but it was narrated in multiple ways, and it was recorded in the authentic books because one of its narrators was Abdullah bin Jabir Al-Ansari. He is one of the people of honesty and justice, and therefore the narration is an explanation and clarification of the verse.

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On this occasion, we point out that material interest has a profound impact on people's lives because the economy is the foundation of life, there is no doubt about that, so God Almighty said: (**Then when the prayer is completed**, **spread out throughout the land and seek the bounty of God**.) It is not true that the economy is the only motivation for every position a person takes and every movement he makes... No, there are other aspects that inspire movement and work, and there is no connection between them and the economy and material interest. Many of those around the Messenger disbanded to trade and left him standing as the verse stated, but others remained around him and did not leave him alone as the narration said.

(**Say**, "**What is with God is better than amusement or commerce**, **and God is the Best of Providers**."). With God Almighty is the sustenance of this world and the sustenance of the Hereafter... and there is no objection between them. Neither does work for the Hereafter detract from the provision of this world, nor does work for this world detract from the reward of the Hereafter. Rather, every work that satisfies a need in life is work in the Hereafter as well... And I am not far from the truth if I say: Every work that God has made lawful in this life is a means of travel to the Hereafter, and how many things God has made lawful for His servants... Imam Ali (peace be upon him) said: What God has made lawful for you is more than what He has forbidden to you, so leave behind what is small for what is large, and what is narrow for what is spacious.

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Surat Al-Munafiqun

11 Medinan verses.

In the name of God, the most gracious, the most merciful

They are the enemy, so beware of them, verse 1–6:

(When the hypocrites come to you, they say, "We bear witness that you are the Messenger of God, and God knows that you are His Messenger, and God bears witness that the hypocrites are liars." (1) They took their oaths. Paradise, so they turned away from the path of God. Indeed, evil was what they used to do. (2) That is because they believed, then they disbelieved, so their hearts were sealed, so they do not understand. (3) And when You have seen them. Their bodies please you, and if they say, you listen to their words. It is as if they were supported pieces of wood. They consider every shout against them to be the enemy. So beware of them, God will fight them. How will they be saved? (4) And when it is said to them, "Come, and the Messenger of God will ask forgiveness for you," they turned their heads and you saw them turning away while they were Arrogant (5) It is the same to them whether you ask forgiveness for them or do not ask forgiveness for them. God will not forgive them. Indeed, God does not guide the transgressing people. (6))

the language :

Prevention paradise. And they turn away. They twisted their heads, tilted them, or moved them. They repel, they expose.

Parsing:

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The hamza "Indeed knows and bears witness" was broken because the "lam" entered its predicate, and had it not been for it, it would have been open. And they were not doing "what" in the infinitive case, and the infinitive case is the subject of "sada" meaning "their work was bad." The lam was added to "they say" because "to hear" includes the meaning of "to listen." The sentence "as if they were" is a resume or a predicate of a deleted subject, i.e. "they are as if." They have to do with a deleted second object so that they can be counted. Its position is in the accusative case if it means how, and in the absolute object if it means which, and in the adverbial case if it means where. Whether it is a subject and on them is related to it, because whether is in a level meaning, and its origin is "I ask for forgiveness," and the hamza is for leveling, not for questioning, and therefore it is correct for it to occur as a predicate for the subject. It was said: Whether the predicate is presented and the verb is interpreted with a delayed subject. We do not see a basis for this interpretation as there is no source device, and the meaning is valid without interpretation.

Meaning:

The Qur'an praised the Companions and their jihad for the sake of Islam, and noted their positions and destinies. It also spoke in many of its surahs about the hypocrites, their colorfulness, and their insistence on plotting against Islam and its Prophet. There is no end to talking about hypocrites, because their lies and twisted ways have no limit or end. There is no need to talk about them repeatedly, and for God Almighty to single them out with a surah in His Book, in which He describes them with the ugliest qualities, including:

(**When the hypocrites come to you and say**, "**We bear witness that you are the Messenger of God**," **and God knows that you are His Messenger**.).

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Contain disbelief in God and hostility toward His noble Prophet, and show love and faith in him and his message.

(**And God bears witness that the hypocrites are liars**.). What is meant by the testimony of God Almighty's knowledge, and the meaning is that the hypocrites say with their tongues what is not in their hearts, and God knows what they conceal and what they declare, and He is on the lookout for them. Also, the Prophet knows their truth, but he is commanded to deal with them outwardly, not in reality. He said: "I have been commanded to fight the people until they say: There is no god but God. If they say it, their blood and their wealth will be protected from me, except by right, and their reckoning is with God." The most eloquent thing I have read about the difference between a believer and a hypocrite is the saying of Imam Ali (peace be upon him): "The tongue of the believer is behind his heart, and the heart of the hypocrite is behind his tongue." That is, the believer's tongue is subordinate to his heart, so he only says what he believes, while the hypocrite's heart is subordinate to his tongue, and his tongue revolves around his desires and purposes. The result of this is that the hypocrite has no heart except his desires and purposes.

(**They took their oaths as a shield and turned away from the path of God**.). The intentions and plots of the hypocrites against the Messenger (PBUH) and the Muslims were often revealed, and whenever something like that happened, they used their faith as a protection to avoid the wrath of the Prophet (PBUH) and cover up with it what they were plotting against the Messenger of God, and what prevented them from believing in him and his message. (**What they were doing was bad**) Of color, deception and treachery.

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(**That is because they believed**, **then disbelieved**, **and their hearts were sealed**, **so they do not understand**.). What is meant by "they believed" is that they were known among the people for their faith.. Otherwise, the hypocrites did not believe in God for the blink of an eye, and His Almighty said, "Then they disbelieved," that is, then people recognized them as showing faith and harboring disbelief. As for His saying: "He was imprinted on their hearts," it means that they are not guided to righteousness and goodness after being blinded by desire and error. A similar example was presented in verse 137 of Surah An-Nisa', Part 2, p. 462.

(**And if you see them**, **you like their bodies**.). Beauty in appearance, ugliness in reality, and in the expression of Imam Ali (peace be upon him), their hearts are sick - meaning sick - and their souls are pure. (**And if they say**, **you listen to what they say**.) Because they speak the words of the sincere, and they speak about the world and its things the words of the ascetics (**As if they were supported by wood**) ..a wooden statue, but it eats and drinks, and whoever is blind to guidance is dead of the living.

(**They consider every shout against them to be the enemy**, **so beware of them**.). Here the spirit comes into them

But the spirit of cowardice and panic from tearing down curtains and revealing secrets, they do not hear a sound except that they think it is a cry of torment, it takes them from where they do not feel... This cowardice and panic has increased their meanness and hatred towards you, O sincere ones, so beware of their guile and treachery, and prevent them from the opportunity with everything you can. (**God killed them**, **how can they be saved?**). This is a condemnation in the form of

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supplication and exclamation, and the meaning is that they are cursed because they turned away from the truth and turned away from it in rebellion and stubbornness.

Everything that was described as hypocrites during the era of the Messenger (PBUH) is an exact image of today's agents who conspire with the enemies of God and the nation to plot and betray their nation. There is no greater crime than betraying the nation, and nothing is more terrible than a person's deception of his fellow man.

(**And when it was said to them**, "**Come**, **and ask the Messenger of God to ask forgiveness for you**," **they turned their heads and you saw them turning away**, **while they were arrogant**.). If a counselor advises them and says to them: Repent of what you are in, may God and His Messenger forgive you, they persist in falsehood and turn away from the truth, and they shake their heads in mockery and arrogance, because they are more noble and greater than those who need the Messenger and his satisfaction, as they claim. (**It is the same for them whether you ask forgiveness for them or not**, **God will not forgive them**.). There is no point in making amends for them - therefore - there is no point in asking for forgiveness for them... God is Forgiving and Merciful, there is no doubt about that, and God's mercy extends to all things except those who refuse it and are arrogant over it... And there is no mercy in anything to have mercy on someone who does not see himself in need of your mercy. (**God does not guide the rebellious people**) As long as they insist on immorality. A similar example was presented in verse 80 of Surat Al-Tawbah, Part 4, pg. 75.

The more honorable will bring out from it the meaner. **Verse 7-11**:

(**They are the ones who say**, "**Do not spend on those with the Messenger of God until they are dispersed**. **And to God belong the treasures of the**

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heavens and the earth," but the hypocrites do not understand. (7) **They say If we return to Medina, they will surely expel from it the more powerful the weaker, and honor belongs to Allah and to His Messenger and to the believers, but the hypocrites do not know**. (8) **O O you who have believed, do not be distracted**

Your wealth nor your children abstains from the remembrance of God, and whoever does that – it is they who are the losers. (9) **And spend from what We have provided for you before it comes. One of you will die, and he will say, "My Lord, if you had not delayed me for a near term, then I might give charity and be among the righteous**." (10) **And God will not delay a soul when its time has come. By God Aware of what you do** (11))

Parsing:

The most honorable is the subject to "kharjaun," the humble is the object, and the "nun" is "kharjuru" for emphasis. Oh my Lord, that is, my Lord. Even if not, welcome. And I used to say "I believe" and "I believe" and its place is in the accusative case, as it is implied after the "fa" in the answer, "If not." And if you delay me, I will be.

Meaning:

(**They are the ones who say**: **Do not spend on those with the Messenger of God until they disperse**.). The pronoun "they" refers to the hypocrites, and what is meant by those with the Messenger of God are the poor immigrants, and the rich Ansar helped these poor people and spent on them, so the hypocrites said to the rich:

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Do not spend your money on any of the immigrants, perhaps they will despair of the Prophet and disperse from him. God Almighty responded to them by saying: (**To Allah belongs the treasures of the heavens and the earth**, **but the hypocrites do not understand**.). Do you command people to be stingy and not spend on those who believe in God and strive in His cause, when God is the Creator of creation, its owner, its provider, and its heir, and He is able to enrich the believers from His bounty? But you do not understand this truth, you hypocrites.

(**They say**, "**If we return to Medina**, **they will expel from it the more honorable and the meaner**."). The commentators said: This verse has a story related to the leader of hypocrisy, Abdullah bin Ubayy, and the invasion of Banu al-Mustaliq, who were a branch of the Khuza'ah and lived close to Mecca. It was important to them that Islam should have an influence in the Arabian Peninsula, so they prepared for the war of the Prophet (may God bless him and grant him peace) under the leadership of their leader Al-Harith.

Ibn Abi Dirar, and when the Prophet learned, he rushed to them with his army before they marched to Medina, and Ibn Abi went out with the Muslim army desiring the spoils, so God granted his Prophet victory over his enemies, and he took much of their wealth, and he decided to give favor to the poor immigrants in order to lift them out of poverty, and to bridge the differences between the rich and the poor, so Abdullah bin Abi was filled with anger, and he began to incite some of the Ansar, and he said what he said: (**If we return to Medina**, **they will expel from it the more honorable and the meaner**.). He meant by honoring himself, and by humiliating the Prophet (may God bless him and grant him peace). So this verse was revealed, and Ibn Ubayy became weak and did not find anything to justify it. Many

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commentators said: He uttered this word of disbelief due to a dispute that occurred between one of his followers and an employee of Omar ibn al-Khattab.

Abdullah bin Abi had a righteous son, also named Abdullah. When he learned about his father's matter, he went to the Messenger of God (may God's prayers and peace be upon him) and said to him: It was my father's matter as you have learned. If you want to kill him, then order me to kill him, because I fear that you will order someone else to kill him. Do not let me look at the killer of my father, so I kill a believer with an infidel and enter the Fire. The Messenger replied: Rather, we will be kind to your father and keep company with him as long as he remains with us.

(**Glory belongs to God**, **to His Messenger**, **and to the believers**). This is a response to Ibn Abi, who described himself as the most honorable. The glory of God Almighty is that He is the All-Conqueror over His servants, and the glory of the Messenger in showing his religion above all religions and abandoning his enemies and opponents. As for the glory of the believers, it is in supporting the truth and its people. (**But the hypocrites do not know**) Glory comes from faith and piety.

(**O you who have believed**, **let neither your wealth nor your children distract you from the remembrance of God**. **And whoever does that – those are the losers**.). Whoever reflects on this verse and the one before it will see that what is meant by remembrance of God here is jihad, because God Almighty first mentioned that glory belongs to Him and to His Messenger and to the believers. Then He forbade the believers and warned them against heedlessness and preoccupation with mentioning God with the world and its ruins, and He made the result of this preoccupation with loss, that is, disgrace and humiliation in this world and the hereafter. There is no doubt that shame and humiliation are an inevitable result of

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the love of life and the fear of jihad and martyrdom. ..There is nothing truer and more indicative of this truth than the lives of Muslims and Arabs in this era.

(**And spend from what We have provided for you before death approaches one of you and says**, "**My Lord**, **if only You had not delayed me for a near term**, **so that I might give alms and be among those who The righteous**). What is meant by the coming of death is the appearance of its signs

And its introduction, and the meaning: Hasten the opportunity to spend from what God has given you of His bounty, and whoever neglects until his last day comes, he will bite the hand of regret, and pray to God to give him some time... but it is unlikely that he will return what he missed. A similar example was presented in verse 44 of Surah Ibrahim, Part 4, p. 456 (**God will not delay a soul when its time has come**, **and God is Aware of what you do**.). The deadline is inevitable and there is no sooner or later, and whoever misses the opportunity will have nothing but regret and depression. A similar example is presented in verse 145 of Surat Al Imran, Part 2, p. 171, the paragraph "The term is inevitable," and verse 34 of Surat Al-A'raf.

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Surat Al-Taghabun

18 Medinan verses. It was said that it was Meccan.

In the name of God, **the most gracious**, **the most merciful**

Some of you are unbelievers and some of you are believers. **Verse 1-6**:

(**Whatever is in the heavens and whatever is on earth glorifies God. To Him belongs the dominion and to Him is praise, and He has power over all things.** (1) **It is He who created you. So among you is an unbeliever and among you is a believer. By God He sees what you do.** (2) **He created the heavens and the earth with truth, and formed you and made your forms beautiful, and to Him is the return.** (3) **He knows what is in the heavens and the earth, and He knows what You conceal what you declare, and God is All-Knowing of what is in the breasts.** (4) **Has there not come to you the news of those who disbelieved before, and they tasted the evil of their affair, and for them is a painful punishment?** (5) **That** (6) **Their messengers used to come to them with clear proofs, and they said, "Please give us good news. They will guide us." But they disbelieved and turned away, but God has sought sufficiency, and God is All-Sufficient, Praiseworthy.** (6))

the language :

With breasts, secrets and pronouns. The consequence of their affairs is the affliction of their affairs, and the origin of the affliction is heaviness.

Parsing:

The pronoun "that" refers to the matter. The phrase "news comes to them in advance" and "their messengers" would have been its name. Humans are a subject and a sentence that guide us to a predicate, and it is permissible to begin with an indefinite noun in the place of a question.

Meaning:

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(**Whatever is in the heavens and whatever is on earth glorifies God**). Some beings praise the word in the language of the article, and some in the language of adverb and connotation. A similar example is presented at the beginning of Surat Al-Jumu'ah (**His is the kingdom**) He gives it to whomever He wants and takes it away from whomever He wants (**To Him is praise**) For His great benevolence and His luminous proof (**And He has power over all things**) Without a device or a thought, but with the word "be."

(**It is He who created you, so some of you is an unbeliever and some of you is a believer, and God is All-Seeing of what you do**.). Man - in the eyes of Islam - has his freedom and his will, and there is no humanity without freedom. He has the right to choose faith even if his parents are unbelievers, and he can choose disbelief even if his parents are believers, and he should not be forced to do one without the other. There is never any coercion in religion, otherwise the obligation, the reckoning and the reward will be nullified. And after God Almighty gave his servant the freedom that allows him to be a human, he commanded him to believe and do good, and forbade him from disbelief and doing evil. He established for him evidence of the goodness of what he commanded and the evil of what he forbade - from his mind and nature, so some people believed and others disbelieved, and God is All-Knowing of the faith of those who believe and the disbelief of those who disbelieve, and each has reward and punishment according to his faith and deeds.

(**He created the heavens and the earth with truth**) That is, for great wisdom, and nothing in this universe exists in vain... There is no difference between saying charity and saying that a thing, even a system, creates itself by itself. A similar example is presented in verse 4 of Surat An-Nahl, vol. 4, p. 496 (**And He shaped you and made you beautiful**). The artist may depict a being and achieve beauty

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and perfect the image to the fullest extent, but there is nothing for him except decoration and shaping, just like a builder placing stone upon stone. As for the material of construction and depiction, it comes from the one who says to the thing: "Be" and it is.. And God Almighty created the material of man with the word "Be" and depicted him in the best way.

A calendar that distinguishes him from all other creatures. A similar example was presented in verse 14 of Surah Al-Mu'minun, Part 5, p. 361 (**And to Him is the final destination**) Then He will inform you of what you used to do, and whoever moves away from the Fire... has won (**He knows what is in the heavens and the earth**, **and He knows what you conceal and what you declare**, **and God is All-Knowing of what is within the breasts**.). The meaning is clear, and has been presented many times, and is summed up that God is All-Knowing of everything.

(**Has there not come to you the news of those who disbelieved before? Then they tasted the evil of their affair**, **and for them is a painful punishment**.). The question is to rebuke, and the address is to the polytheists who disbelieved in Muhammad (PBUH) and declared war on him and his call. God Almighty reminded them of the nations that passed away before them, such as the people of Noah, Ad, and Thamud. They denied the messengers, so destruction and destruction befall them in this world, and the torment of the Hereafter is more severe and disgraceful.

(**That is because their messengers used to come to them with clear proofs**, **and they said**, "**Can we guide us?**" **But they disbelieved and turned away**.). This is a reference to the torment that befell the nations of the past because they denied the messengers, and they brought them conclusive evidence of their

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prophethood, yet they insisted on disbelief for no other reason than because the messengers were human beings of their kind, so how could they be guided by them? .. And they were ignorant that guidance comes through knowledge, whatever its source.. And the strange thing about them is that they said to those who called them to monotheism: Do you give good tidings that they will guide us? They did not say this to the one who called them to worship stones, but rather they listened to him and obeyed him without discussion or argument... and it is not strange, for this is the nature of ignorance... and no matter how much I doubt, I do not doubt that if the people of insight were given a choice between blindness with knowledge, and ignorance with sight, they would choose blindness because it does not bring the far closer, nor does the far go near, and black does not portray whiteness and whiteness as blackness. As for ignorance, it portrays guidance as error. Misguidance is guidance, truth is falsehood and falsehood is truth.

(**And God is sufficient**, **and God is All–Sufficient**, **Praiseworthy**). Every being bears witness, verbally, to the effect that God is independent of creation and their obedience, and Praiseworthy in all His attributes and actions.

That is the Day of Defeat, **verse 7–13**:

(**Those who disbelieved claimed that they would not be resurrected**. **Say**, "**Yes**, **by my Lord**, **you will certainly be resurrected**, **then you will be prophesied**."

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Because of what you have done, **that is easy for God**. (7) **So believe in God and His Messenger and the light which We have sent down**. **And God is Aware of what you do**. (8) **The Day He will gather you together**. **For the**

Day of Assembly, that is the Day of Defeat. And whoever believes in God and does righteousness, He will pardon for him his sins and admit him into Gardens beneath which flow. Rivers, to abide therein forever. That is the great victory. (9) And those who disbelieve and deny Our signs – such are the companions of the Fire, to abide therein. And wretched is the destination. (10) That which befalls them. There is no calamity except by the permission of God. And whoever believes in God, His heart will be guided. And God is All-Knowing. (11) And obey God and obey the Messenger, even if you turn back. For only upon Our Messenger is the clear conveyance (12) Allah, there is no god but Him, and in Allah let the believers put their trust (13))

the language :

The claim is most often used in false claims. What is meant by light here is the Qur'an. The Day of Resurrection is the Day of Resurrection when God will gather the first and the last. Many commentators said: The injustice here is a form of injustice, as on the Day of Resurrection the people of truth will wrong the people of falsehood, and what we understand is that what is meant by it is profit and loss, where the righteous win, and the wrongdoers lose. Whatever it is, the result is the same, and the one who disbelieves will be forgiven.

Parsing:

That is softened from the heavy one, and its name is deleted, meaning they will not be resurrected, and the infinitive is sādād masdād, with the two verbs claiming. If "yes" occurs after the negation, it invalidates it, and what comes after it becomes affirmative.

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"The day you will be gathered together" is an adverb related to "they prophesy," and it may be the object of a predetermined verb, i.e., "remember the day that will gather you." And righteous is an attribute of someone who is destined to do good deeds. And they will live forever. And never a certain circumstance for immortals and related to it. What a miserable fate, which is specifically censured, is deleted, i.e., their fate. Whatever calamity befell "what" is negated and "who" is superfluous.

Meaning:

(**Those who disbelieved claimed that they would not be resurrected**. **Say**, "**Yes**, **yes**, **by my Lord**. **You will certainly be resurrected**, **and then you will be told about what you have done**." **And that is easy for God**.). We explained the Qur'an's method regarding the possibility of resurrection, and rejected the doubts of those who deny that whoever created creation from nothing would find it easy for him to gather its parts after they were dispersed. We expanded the discussion into various methods when interpreting the verses of resurrection, including verse 4 of Surat Yunus, vol. 4, p. 132, the paragraph "Reckoning and recompense is certain."

You ask: The Messenger of God (may God's prayers and peace be upon him) called for belief in the resurrection, and the idol worshipers disputed with him about it.. It is obvious that the proof is on the one who claims, and the oath is on the one who denies, and this principle is divine and human as all the laws approved it, and accordingly the evidence is on the Messenger (may the peace and blessings of God be upon him). So what is the basis for the Messenger's oath, even though he is supposed

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to confront deniers with conclusive evidence, not with an oath? Then is the resurrection proven by merely swearing an oath?

The answer: First, God Almighty said about the deniers that they asked the Prophet about the resurrection as inquirers, not as debaters in this situation, and they did not say: Who revives the bones when they are rotten, as stated in Surat Yasin, or they say: If we die and are dust and bones, will we surely be resurrected, as in Surah As-Saffat, and since the deniers were satisfied with merely asking, God and His Messenger were content with merely answering with confirmation by oath.. And when they said in another situation: Who will revive the bones when they are rotten, He said to them: He who created them the first time will revive them and He is All-Knowing of all creation, so that the answer would be according to the question in each of the two situations.

Secondly: Those who disbelieved, and with them the hypocrites, believed that the Prophet (PBUH) did not want good and reform for them, but rather wanted his call to show superiority and favor over them, just as

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The disbelievers believed that Noah was the son of God: (**Then the leaders of his people who disbelieved said**, "**This is nothing but a human being like you who wants to bestow favor upon you**.") - 24 believers. The Prophet swore that his call was the call of truth, and this meant that he only wanted the truth. A similar example is what Shuaib said to his people when they thought badly of him: (**I only want reconciliation as much as I can**, **and my success is only with God**.) 88 Hood.

(**So believe in God and His Messenger and the light which We have sent down**). As long as the resurrection is a reality, and the reckoning and reward are a reality, then every human being must believe in God, His Messenger, and the light, that is, the Qur'an. Rather, Almighty God described it as light because it brings people out of the darkness of ignorance and disbelief into the light of knowledge and faith, and guides them to the path of peace: (**Light has come to you from God and a clear Book by which God guides those who follow His pleasure to the paths of peace and brings them out of darkness into light by His permission and guides them**. **To a straight path**) - 16 the table. (**And God is aware of what you do on the day He will gather you for the day of gathering**. **That is the day of absence**.). God Almighty takes stock of His servants' words, actions, goals, and objectives in this worldly life, and He will deal with them on the Day of Resurrection according to them, if good, then good, and if evil, then evil. The other day is called the Day of Gathering, where God gathers the creatures for reckoning and recompense, and also the Day of Defeat, where the rightful person gains his soul, and the wrongdoer loses it.

(**And whoever believes in God and does righteousness**, **He will pardon him for his sins and admit him into Gardens beneath which rivers flow**, **to abide therein forever**. **The great victory**. **And those who disbelieve and deny Our signs – these are the inmates of the Fire**, **to abide therein**, **and wretched is the destination**.). After God Almighty mentioned that He will bring people together for a day about which there is no doubt, He said: There are two types of people on this day: the first believes in God, His Messengers, and His Books, and good deeds from this world provide for the hereafter, and this type of people wins tomorrow with God's forgiveness and satisfaction, and with endless bliss. And its duration does not decrease. The second type is the one whose desire is this world,

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seeking it no matter what it is, and not caring about religion or conscience, or what is permissible or forbidden, and this type is among the losers in the Hereafter, and his abode is Hell, and what a miserable destination.

(**No calamity befalls except by God's permission**.). The apparent meaning of the verse indicates that every evil in this world is due to God's decree and destiny. This contradicts the Almighty's saying: (**And whatever calamity befalls you**, **it is because of what your hands have earned**.) - 30 Shura. We answered this in detail when explaining

Verse 78 of Surat An-Nisa, and the answer can be summed up that any disaster that has its source in nature, such as an earthquake and drought, is attributed directly to nature, and to God Almighty through His creation of nature, and this is what is meant by the Almighty's saying: (**No calamity befalls except by God's permission**.) Any calamity whose source is negligence and corrupt conditions is attributed to the bad choices of the negligent and corrupt person, and this is what God Almighty meant when He said: (**And whatever calamity befalls you**, **it is because of what your hands have earned**.).

(**And whoever believes in God**, **He will guide his heart**). God Almighty treats mankind according to what he chooses for himself. If he chooses guidance and goodness for it, and follows His right path, God will take him by the hand and include him in His care, and with Him is the reward of the guided. But if he chooses misguidance and follows his path, God will abandon him or take him all to himself, and then return him to the torment of the Blazing Fire. (**And God is All-Knowing**). He knows who has mercy on his soul and will have mercy on him, and

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whoever exposes it to destruction intentionally will destroy him (**And obey God and obey the Messenger**, **for if you turn back**, **then the responsibility of Our Messenger is only the clear conveyance**.). It is upon the Messenger to deliver the message, and upon us is to hear and obey. The same is presented in many verses, including verse 92 of Surat Al-Ma'idah, vol. 3, p. 123. (**God**, **there is no god but Him**, **and in God let the believers put their trust**). He is the Sufficient One for those who trust in Him, and the Protector of those who are loyal to Him.

Enmity against spouses and children, **verses 14–18**:

(**O you who have believed**, **indeed among your wives and children are enemies to you**, **so beware of them**, **but if you pardon and pardon and forgive**, **then surely God is Forgiving and Merciful** (14) **Indeed**, **your wealth and your children are a test**, **and God has a great reward**. (15) **So fear God as much as you are able**, **and listen and obey**, **and spend well**. **For yourselves**, **and whoever is saved from his own stinginess – those are the ones who will be successful**. (16) **If you lend to God a good loan**, **He will multiply it for you and forgive you**. **And God Grateful**, **Forbearing** (17) **Knower of the unseen and the witnessed**, **the Mighty**, **the Wise** (18))

the language :

A temptation is an ordeal that leads to disaster. You did your best. And who protects and guards himself? And whether you lend, that is, whether you spend. Thankful means He rewards the obedient and the thankful.

Parsing:

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Of your wives and children "from" for extermination. As long as you were able, "what" is an adverbial noun, meaning how long you were able. And good is the predicate of being able, meaning they spent, spending is good, or an adjective of a deleted infinitive, meaning spending is good.

Meaning:

(**O you who have believed**, **indeed among your wives and children are enemies to you**, **so beware of them**.). It was mentioned in the books of interpretation and hadith that a people from Mecca converted to Islam and wanted to emigrate to the Messenger of God (may God bless him and grant him peace), but their wives and children prevented them, so this verse was revealed warning the believers against obeying some of their wives and children. We said more than once: The reason for the revelation does not specify a general meaning, but rather is an individual one of its individuals. Accordingly, every wife who does not cooperate with her husband in what is in the interests of both parties, religiously and in the world, is his enemy, and he is also an enemy to her if he refrains from this cooperation with her. The same thing is said regarding the father and the child, and even the mother and the brother, and whoever does what the enemy does is an enemy, whoever he may be.

On this occasion, we note that a person's transition from celibacy to married life is similar to his transition from this world to the afterlife, either to heaven or to hell, and in most cases to hell, not to bliss. Life in the present era, with many wives and children, is torment and hell. The son is not satisfied with his father except through submission and obedience, and the wife is not satisfied with her husband unless she is the man, and he is the woman.

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(**And if you pardon and pardon and forgive**, **then surely God is Forgiving and Merciful**.). There is no difference between pardon, pardon, and forgiveness except verbally, and the intention of combining them is merely confirmation and encouragement.

After God Almighty warned against some spouses and children because they do what the enemy does, He said: If you pardon them out of mercy for them and out of hope for their reform, God Almighty will treat you in the same way, because He has mercy on whom He has mercy, and He forgives those who forgive, since mercy and forgiveness are undoubtedly good. Otherwise, some sins are not permissible to be ignored under any circumstances. The verse indicates that the life of a family cannot be stable except with patience and forgiveness of many, and that if each of its children held the other accountable for a word he said or a movement he made, conflict and disagreement would prevail among them and they would live in hell.

(**Your wealth and your children are a test**, **and with God is a great reward**.). Everything that you are passionate about and that is against you and what you are responsible for in this world and the hereafter is temptation, whether it be it, a child, a wife, prestige, art, and so on. Rather, God Almighty singled out money and children because they are greater temptation than anything else, and no matter how great the pleasures of this world are, what is with God is better and more lasting. A similar example is presented literally in verse 28 of Surat Al-Anfal, Part 3, pg. 469.

And in the interpretation of Al-Tabari and others: The Messenger of God (PBUH) was giving a sermon, and Al-Hassan and Al-Hussein came, wearing red shirts, stumbling and getting up, so the Messenger came down and took them and raised

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them in his lap, then he said: God Almighty has spoken the truth: Your wealth and your children are a test. I saw these two and could not be patient until I stopped speaking and raised them. Then he started preaching.

(**So fear God as much as you are able**). Make every effort to protect yourselves from temptation and stay away from what God has forbidden, and do not commit any of them out of concern for money or in preference to your children. Some have said that the Almighty says: (**Fear God as He should be feared**) 102 Al-Imran contains emphasis, and his saying: (**So fear God as much as you are able**) There is a mitigation in it, then he followed that by saying: (**As much as you can**) Abrogating his statement: (**He fulfilled his duty**) As for us, we do not see any difference between the two verses, because a person must fear the wrath of God as much as he can, and there is no blame on him for what he cannot. See Part 2, p. 122.

(**And listen**, **obey**, **and spend**). Listen to the call of God and His Messenger, heed it with obedience and piety, and spend what is best from your wealth for the sake of God so that it may be. (**Better for your souls**) any (**If you do good**, **you do good for yourselves**, **and if you do evil**, **then it is yours**.) - 7 Al-Isra. (**And whoever is saved from his own miserliness**, **those are the successful ones**.). Spending money and self is a path to prosperity and success.

Scarcity is a means of disappointment and loss, because greed and greed are among the strongest incentives to indulge in abominations and crimes. A similar example is presented literally in verse 9 of Surat Al-Hashr.

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(**If you lend God a good loan**, **He will multiply it for you and forgive you**, **and God is Ever-Grateful**, **Forbearing**.). Glory be to Him, He grants loans to His servants, and with Him are the treasures of the heavens and the earth. He doubles the reward for the obedient, out of His grace. He forgives the repentant out of mercy for them. He gives thanks to the doers of good by giving much in exchange for little, and grants respite to the disobedient, to the point that it is as if He had forgiven them. A similar example is presented in verse 245 of Surah Al-Baqarah 2, 12 of Surah Al-Ma'idah, and 11 of Surah Al-Hadid. (**The world of the unseen and the witnessed**) Nothing is hidden from him (**dear**) Invincible (**The wise man**) In what He created and planned.

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Surah Al-Tariq

12 Medinan verses.

In the name of God, **the most gracious**, **the most merciful**

So they divorced them due to their waiting period, **verse 1-5**:

(**O Prophet**, **when you divorce women**, **divorce them according to their waiting period**, **and count the waiting period**, **and fear God your Lord**. **Do not expel them from their homes**, **nor should they go out except That they commit a clear indecency**, **and those are the limits of God**, **and whoever transgresses the limits of God has wronged himself**. **You do not know**, **perhaps God will create something after that**. (1) **So if They have fulfilled their term**, **then retain them with kindness**, **or separate from them with kindness**, **and call upon those of justice from among you as witnesses**, **and**

establish the testimony for God. This is taught to whoever is He believes in God and the Last Day. And whoever fears God, He will make for him a way out (2) and provide for him from where he does not expect. And whoever trusts in God, He will It is sufficient for him. Indeed, God is the ultimate in His command. God has assigned to everything a measure. (3) And those of your women who have given up on menstruation, if you are in doubt, then their number is three. (4) That is the command of God. (4) That is the command of God. He revealed it to you, and whoever fears God, He will remit his sins and give him a great reward. (5))

the language :

If you divorce, that is, if you want a divorce. The waiting period is when the eye is broken, and what is meant here is the time during which the woman waits following the divorce. A clear indecency is a clear sin, such as adultery proven by four witnesses. They have reached their term and are about to complete the waiting period. It is enough for him. He was extremely concerned and did not miss what he wanted. Any appreciation. And the first chordate loads. Their deadline is the end of their waiting period.

Parsing:

For their waiting period is an added deletion, meaning for the time of their waiting period, which means that the divorce is restricted to a specific time and the details will come, and accordingly the lam is for the timing like I wrote for the five nights remaining in such and such a month and the preposition is related to their divorce. The source of their coming is related to the chapter of preordained causation, i.e.

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because of the immoral act. For those who give up a first initiation, their waiting period is a second initiation and three months of experience, and the sentence is the first experience. If you are confused, object. And those who did not embrace a beginner and the news is deleted, that is, their waiting period is like that. And those who are burdened are like those who despair. The reward is an object that is magnified with a meaning that gives him a great reward.

Meaning:

In these verses, God Almighty mentioned a number of rulings on divorce, which are:

1. (**O Prophet**, **if you divorce women**, **divorce them according to their waiting period**.). The speech is for the Prophet (PBUH), and what is meant is all those who are responsible, because the legislation includes everyone, and the meaning is that if a Muslim wants to divorce his wife, he must wait for the appropriate time to enter into the waiting period, so that the time in which she divorces is part of the waiting period. The Islamic schools of thought have unanimously agreed on that, but the Sunnah said: This prohibition does not invalidate a divorce that does not meet these conditions, rather it is valid, but the divorced person is sinful. The Imami Shiites said: Rather, it is essentially idle talk.

Because prohibiting it is prohibiting the arrangement of effects on it, just like prohibiting the sale of alcohol, the intention is not to have any effect on this sale, not to prohibit uttering its wording.

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The Imamis cited evidence for this as stated in the Sahihs of Al-Bukhari and Muslim: Ibn Umar divorced his wife while she was menstruating, so Umar asked the Messenger (may God bless him and grant him peace) about that. So he said to him: Let him take her back, then leave her until she becomes pure, then she menstruates, then becomes pure, then if he wants, he can keep her after that, and if he wants, he can divorce her before he has intercourse, and that is the waiting period that God Almighty commanded that he divorce her.

His (may God bless him and grant him peace) saying: If he wishes, he may retain it, and if he wishes, he may divorce it before touching it, is an interpretation and explanation of his saying: "Let him take it back." What is meant by it is that the woman is still in his power, and he must keep her in any case, and he has no choice between keeping it and divorce unless he divorces with the condition. This is the meaning of let him take it back, and it is not true that he commanded retracting the divorce as the jurists of other sects said, because retracting the divorce is holding back the wife, which the Messenger made it. As a result of his saying: "Let him take it back" and it is obvious that the thing is not a result of itself... This is, to the point that retracting the divorce does not remove the previous sin for the Prophet (PBUH) to command it.

The schools of thought unanimously agreed that a wife with whom he has not consummated the marriage should be divorced in every case, even if she is menstruating, because God Almighty said: "For their waiting period," and the woman with whom he has not consummated the marriage does not have an waiting period, according to the Almighty's saying: (**O you who have believed**, **when you marry believing women and then divorce them before you have touched**

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them, **then you do not have a waiting period that you should transgress**.) 49 Al-Ahzab, vol. 6, p. 229.

(**And they counted the number**). Know the beginning and end of the waiting .2 period, because it has special provisions, such as maintenance for the woman in waiting period, the right to withdraw from divorce for the divorced person if it is revocable, her right to withdraw from compensation if it is divorced, and its prohibition on spouses until they have finished the waiting period, and so on, which the jurists mentioned in their books. (**And fear God your Lord**) Regarding the provisions imposed on you regarding the waiting period.

(**Do not expel them from their homes**, **nor do they go out**.). What is meant .3 by their homes are dwelling houses, not king's homes, exactly like the Almighty's saying: And stay in your homes, and His saying: And remember the verses of God that are recited in your homes - 34 Al-Ahzab... The jurists agreed that a divorced woman

The revocable woman is entitled to maintenance, including housing, as long as she is in the waiting period. They differed regarding the maintenance of the woman observing the waiting period in the case of an irrevocable divorce. The Hanafis said: She is entitled to maintenance, whether she is pregnant or pregnant. The Malikis said: If she is pregnant, then she does not get any maintenance except housing, and if she is pregnant, then she gets all the maintenance. The Shafi'is, Imamis, and Hanbalis said: She is not entitled to maintenance if she is pregnant, but she is entitled to maintenance if she is pregnant.

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It is obligatory for the woman in waiting period to provide all kinds of maintenance, obligating her to remain in the house of the husband in which she was divorced until the end of her waiting period, and it is forbidden for her to leave it just as it is forbidden for him to take her out, according to the Almighty's saying: (**Do not expel them**... **nor will they expel them** (**unless they commit a clear indecency**.) That is, the immorality against her is legally proven, and they agreed that adultery is an obscenity that requires her to be removed from the house, and they disagreed regarding other matters. What we see is that what is meant by indecency here is adultery only because it is the only thing that comes to mind from the word indecency when it is attributed to women. (**These are God's limits**). This is a reference to the conditions for divorce and the waiting period, which are God's rulings and limits that He stated in His Book and on the tongue of His Prophet (**And whoever transgresses the limits of God has wronged himself**.) Because it exposes her to God's wrath and torment, and in a second verse: (**And whoever disobeys God and His Messenger and transgresses His limits**, **He will admit him to Hell to abide therein**, **and he will have a humiliating torment**.) - 14 women.

(**You don't know**, **perhaps God will do something after that**.). What makes you know, O absolute one, that God will reconcile the two hearts after their discord, and the waters will return to their courses? It indicates that hearts have periods and times, and that a person should not say about anything: I will do that tomorrow unless God wills. Hence, Imam Ali (peace be upon him) said: "I came to know God by the annulment of resolves," meaning that this annulment is clear evidence that beyond man's plan there is a stronger and greater plan.

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4. (**Then when they have reached their term, retain them with kindness, or separate from them with kindness**.). If the waiting period is in doubt about its completion, the divorced person has the option, if he wishes, to reverse his intention and return the divorced woman to his marriage, or if he wishes, he will remain in the ruling of separation, so the marriage between him and her will be cut off. In both cases, he must not harm her in anything and fulfill her rights in full, and this is what is meant by holding on to what is fair and parting with what is fair. A similar example was presented in verse 231 of Surah Al-Baqarah, vol. 1, p. 351... Then the divorced woman must be destitute, pregnant, or

Ha'il, and we will talk about the first two. As for the waiting period for Hail, it is three periods of purity, including the period during which she was divorced. This is according to the Imamis, Malikis, and Shafi'is, but according to the Hanafi and Hanbali schools, its waiting period is three menstrual cycles. See the interpretation of verse 228 of Surat Al-Baqarah, Part 1, p. 340.

5. (**And bear witness to those of justice among you**). The jurists of the sects agreed that the testimony of two just people should be considered in accordance with this verse, but they differed regarding what this testimony should be considered. Is it considered in retracting a divorce, or in effecting a divorce? Sunni jurists said: It is considered in retracting a divorce, but some of them made this testimony obligatory upon taking it back, like the Shafi'is, and some of them said: It is recommended, like the Hanafis.

The Imami Shiites said: It is not obligatory to bear witness to a return, but a divorce is obligatory. Dr. Muhammad Youssef Musa, professor and head of the Islamic

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Sharia Department at the Faculty of Law, Ain Shams University in Cairo, said in his book "Personal Status," p. 271, 1958 edition, he said:

"The Imami Shiites believe that one of the most important conditions for divorce is the presence of two just witnesses, as God Almighty says: (**And bear witness to those of justice among you**) .. Concerning this, one of their scholars says: This is the most beneficial means of achieving harmony between spouses, because righteous people have an influence on souls and restore the waters of serenity to their courses, and if their advice does not succeed, then nothing less than mitigating and reducing the divorce due to the requirement of two people being just.

Dr. Muhammad Youssef Musa, commenting on this, said: "This is a point of view that must not be overlooked, as adopting this point of view truly paves the way for reconciliation in many cases."

(**And bear witness to God**). The address is to the witnesses, and its meaning is: Do not change any part of the testimony, and perform it as it is, with the intention of achieving the truth, not seeking to please the one being witnessed, nor to spite the one being witnessed. A similar example was presented in verse 283 of Surat Al-Baqarah, Part 1, p. 451.

(**This is what is preached to whoever believes in God and the Last Day**.). Only the truly pious benefit from God's statement and His rulings are implemented. As for those who believe only in themselves and their interests, they are like cattle, their stomachs worry, and Hell is their abode. (**And whoever fears God**, **He will make for him a way out**.) from

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From what God has forbidden to what He has made lawful, and from disobedience to Him, to obedience to Him, and with His grace He enriches us more than anyone else. (**And He provides for him from where he does not expect**). What we understand from this verse is that sustenance has no precise control or precise measurement. It may come without calculation, and it may also go without calculation. How many happy events a person is surprised by without anticipating it. And how many bad and painful accidents he suffers from that would not have occurred to him. There is no doubt that some of them are the result of his neglect and complacency, and some of them are from the plan of the Master of Beings.

(**And whoever relies on God**, **He is sufficient for him**) That is, it is sufficient, and trusting in God means adopting His Sunnah in work and striving after the reasons: (**So walk in its paths and eat of His provision**.) - 15 The King. And in the hadith: "Make sense of it and put your trust in it." (**Indeed**, **God is great in His command**) Whatever he wanted, it happened, and what he did not want, it did not happen (**God has set a destiny for everything**) There is no tampering, no chaos, and no coincidence. And in a second verse: (**And He created everything and determined it with a precise determination**.) - 2 Al-Furqan. And in a third: (**Everything has a measure with Him**) - 8 Al-Raadj 4, p. 384.

(**And those of your women who have given up menstruation**, **if you are** .6 **in doubt**, **then their waiting period is three months**, **and those who have not menstruated**.). Sunni jurists differed regarding the age of the aisa to the point of confusion and confusion, with some saying: It is fifty. And he said fifty-five. A third said: Sixty. And sixty-two fourth. A fifth made a difference between Arab and non-Arab women, and said: Arab women are stronger in nature. A sixth said: Every woman follows the customs of her clan. Many of them remained silent and did not

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specify the age of the Aysah at all. They also differed about the meaning of the Almighty's saying: (**If you are confused**) Some of them said: What is meant by this is if you doubt the ruling on the waiting period, not the condition of the woman and her reaching menopause. Others said: Rather, what is meant is doubt about the woman's condition and her despair.

As for the Imami Shiites, they said: The age of the Qurayshi is sixty, and others are fifty, basing this on narrations from the Ahl al-Bayt. The Shiites also said: The minimum age for a female to menstruate is nine years. This is consistent with what was stated in Al-Mughni's book by Ibn Qudamah - from the Sunnah -: "The minimum age for a woman to menstruate is nine years, because the reference in that is to existence, and there have been people who menstruate for nine, and it was narrated on the authority of Al-Shafi'i that he saw a woman who had children, and she was twenty-one years old."

I read in some newspapers that a girl in this era became pregnant before she was nine years old. Moreover, the Sunnis and Shiites differed in the interpretation of this verse. Sunni jurists said: What is meant by "the one who has given up menstruation" is one whose menstruation has stopped due to her old age, and what is meant by "the one who has not embraced menstruation" is one who has not yet seen menstrual blood due to her young age, and for both of these her waiting period is three months if she is divorced after consummation.

This agrees with the sayings of some of the major Imami jurists, such as Sayyid al-Murtada, Ibn Zahra, Ibn Sama'ah, and Ibn Shahr Ashub. Most of the Imamis are of the opinion that what is meant by "one who has despaired of menstruation" is a woman whose menstruation is doubtful after her bleeding has stopped, and it is not

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known whether it has stopped due to her reaching menopause or due to some other reason? They interpreted the Almighty's saying: (**If you are confused**) Doubting her condition, and whether she has reached menopause? As for those who have not menstruated among them, they are young women who are known to have passed the age of childhood and have not reached the age of menopause, but their menstruation has stopped for a reason other than menopause and childhood. The waiting period for each of these is three months, and they based this on narrations from the Ahl al-Bayt, and based on this, the verse does not address the waiting period for either positive or negative matters.

(**And pregnant women**, **their term is to give birth to their burden**.). Sunni . 7 and Shiite jurists agreed that the waiting period for a pregnant divorced woman is the delivery of the pregnancy, but they differed regarding the waiting period for a pregnant woman whose husband has died. The Sunnah said: It is exactly the same as the divorced woman, each of whom must observe the waiting period after giving birth to the pregnancy. The Shiites said: Rather, a pregnant woman whose husband has died should observe the waiting period for the furthest of the two terms from giving birth, which are four months and ten days, combining this verse with the Almighty's saying: (**And those of you who die and leave behind wives shall wait for themselves for four months and ten days**.) 234 Al-Baqarah. We have simplified the discussion of these two verses and combined them in Part 1, page 362.

(**And whoever fears God**, **He will make his affairs easy for him**.). This is like what God Almighty says in verse 2 and verse 3 of this Surah: (**And whoever fears God**, **He will make for him a way out**.). (**And whoever relies on God**, **He is sufficient for him**) We do not know any purpose for this repetition except to further encourage and encourage piety... However, the encouragement there came

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after the command to establish martyrdom in its face, and here it came after explaining the number of verses and the beginnings of the burdens. (**That is the command of God which He has sent down to you**)

So that you may do it sincerely, and attain happiness in this world and the hereafter.. And once again, God Almighty continues to urge piety and says, Glory be to Him, who said: (**And whoever fears God**, **He will pardon for him his sins and increase for him a reward**.). There are countless benefits and benefits of piety, including, for example, what God Almighty mentioned in these verses: a way out of distress in this world and the hereafter, provision without expectation, help and competence from God, facilitating matters, expiating bad deeds, and above all of that, increasing and doubling the reward, but: (**Will you make the deaf hear or guide the blind and whoever is in clear error?**) 40 Decorations.

Let him spend his abundance. Verse 6–7:

(**Accommodate them wherever you have resided while you are**, **and do not harass them to make it difficult for them**. **But if they are pregnant**, **then spend on them until they give birth**. **So if they breastfeed for you**, **give them their wages**, **and agree among yourselves with kindness**, **but if you disagree**, **then another woman will breastfeed for him**. (6) **So that he who has means may spend from his means**. **And whoever is destined for his provision**, **let him spend from what God has given him**. **God does not burden a soul except what He has given it**. **God will bring ease after hardship** (7))

the language :

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Ecstasy with the addition of the waw and the sukun of the jim is power in money. Do not harm them, do not harm them. And they took counsel. You disagreed and disagreed. It is said: The two sellers disagreed if they did not agree. And whoever is decreed to add the qāf and the kasra of the dal is one who has difficulty in livelihood.

Parsing:

Who found you instead of where. And to narrow the accusative case with implicit after the lam. And let the blame be spent on the matter.

Meaning:

(**Make them live where you have lived since you found them**.). God Almighty said at the beginning of this Surah: (**Do not expel them from their homes**). We said in explaining this: God Almighty made it obligatory for the divorced woman to reside in the waiting period, and we referred to the sayings of the schools of thought that differentiated between the revocable waiting period and the irrevocable one.. The verse we are considering is related to the Almighty's saying: (**Do not expel them from their homes**) Because it determines the house in which the divorced woman must live as long as she is in the waiting period. She determines it according to the husband's ability and energy, so he may live in her the same way he lives. If it is spacious, it will be spacious, and if it is narrow, it will be narrow. (**And do not harass them to make them difficult**). Do not intentionally harm them by making it difficult for them to provide for them or their housing, to force them to leave it and move out of it. Harming others is one of the greatest sins, especially harming one's wife and neighbor.

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(**And if they are pregnant**, **then spend on them until they give birth**.). If he divorces her while she is pregnant, she is obligated to provide maintenance, including housing, until the waiting period ends with the birth of the child, whether the divorce is revocable or irrevocable. The difference in the obligation of maintenance for the waiting period or not is only between the revocable woman and the irrevocable woman who is not pregnant, as it is obligatory for the former and not for the latter.

A group of jurists said: When God, Glory be to Him, said: "Make them rest," He was free and not restricted to pregnancy, and when He said: (**So they spent on them**) A restriction on pregnancy, and they concluded from this that housing is obligatory for every divorced woman, whether pregnant or barren, whether revocable or irrevocable, while alimony is obligatory for the pregnant woman even if she is irrevocable.

We say in the answer: If we take this conclusion, the maintenance of the waiting period must be limited to the pregnant woman only, which is the subject of consensus. As for the non-pregnant woman, she is not entitled to maintenance, even if it is revocable... and there is no one who says so at all, as the consensus of the schools of thought has been established that it is obligatory.

Alimony is for the woman who is in the waiting period, and the source is the Sunnah of the Prophet, which is a clarification and interpretation of the Book of God, especially regarding what is permissible and forbidden by God, and nothing in the Sunnah indicates that the irrevocable woman must live, even if there is a barrier.

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(**If they breastfeed for you**, **give them their wages**.). The Imamiyya said: The mother is not forced to breastfeed her child unless the breastfeeding is limited to her, and if she breastfeeds him in this or any other case, she has the right to demand the breastfeeding fee, whether it is under the husband's protection or not. If the child has money, she pays it from his money, otherwise from the money of the father who is well-off, no matter how high, and if he is insolvent, she must breastfeed him for free. This is very close to what Ibn Qudamah reported in Al-Mughni's book about the four schools of thought except Malik said: The wife is forced to breastfeed if people like her usually breastfeed their children, but if her status is higher than that, then she is not forced.

(**And agree among yourselves with kindness**). The speech is for fathers and mothers, and the meaning is: Consult among yourselves and consider sincerely and thoughtfully about what the child's interests require and the fees for breastfeeding, and be lenient and tolerant if one of you has in your soul any compassion for the child and a desire for his interest towards the other, for it is God's trust with you. (**And if you struggle**, **another woman will breastfeed him**.). If the father and mother disagree about the fee for breastfeeding and the mother demands more than others, then the father has the right to take the child from her and give him to a foreign woman to breastfeed him. The same applies if she finds someone to breastfeed him for free, and the mother refuses anything but the fee. However, if the mother is satisfied with what others are satisfied with, then she is better off with it because she is more righteous and more merciful.

(**Let someone of means spend from his means**, **and let him whose sustenance is limited let him spend from what God has given him**.). This verse clearly indicates that the financial situation of the husband is a basic condition

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in estimating the wife's maintenance. The wealthy person is required to support the wealthy person, and the poor person is required to support the insolvent person, from each according to his ability. This ruling does not accept modification because God Almighty has explained it with the intuition of reason and common sense, which is the Almighty's saying: (**God does not burden a soul with anything other than what He has given it**) Explaining the legal ruling with innate reason makes it final and definitive and does not accept interpretation, specification, or abrogation. We have previously talked about the wife breastfeeding her child and estimating her expenses

When interpreting verse 233 of Surat Al-Baqarah, Part 1, p. 356 (**God will bring ease after hardship**). Nothing lasts in one state except His noble face. How many hardships have been followed by relief, and when the hardship ends there is prosperity. God Almighty has spoken the truth. (**For with hardship comes ease**. **With hardship comes ease**.) Even if hardship takes hold.

And as for Qaryath, **verse 8–12**:

(**And there is a town that has rebelled against the command of its Lord and His messengers**. **So We held it to account with a severe reckoning and punished it with a terrible punishment**. (8) **So it tasted the evil of its affair**, **and such was the outcome of its affair**. (9) **God has prepared for them a severe punishment**, **so fear God**, **O people of understanding who have believed**. **God has sent down to you a reminder** (10) **A Messenger who recites to you the clear signs of God**. **That He may bring those who believe and do righteous deeds out of darkness into light**, **and whoever believes in**

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God and does righteousness, He will admit him into Gardens beneath which flow Rivers, to abide therein forever. God has bestowed good provision for him. (11) It is God who created seven heavens and from the earth the like of them. The matter will come down between them so that you may know. Indeed, God has power over all things and that God encompasses all things in knowledge (12))

the language :

I showed arrogance. And he strongly denounced it. And the outcome of her affairs is bad. What is meant by mentioning the Qur'an and the Messenger Muhammad (PBUH).

Parsing:

"Kayin" means "how much information" and "a lot" is useful. Those who believe are a characteristic of those of understanding. And a messenger is the object of a decreed verb, meaning he sent a messenger. Khaledin is a case of "ha" that he enters because it goes back to "from" which means the group. It is better here to include the meaning of "gave". "Rizqa" is the effect of the best, meaning he gave him good provision. Like them is the object of a deleted verb, i.e. He was created from the earth like them.

And the science of discrimination.

Meaning:

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The content of these verses is presented again and again, so we explain them briefly (**And there is a town that has deviated from the command of its Lord and His messengers**.). God Almighty sent His messengers to many of the nations of the past, enjoining them to do good and forbidding them from evil, but they turned away from stubbornness and arrogance. (**So We held her to account with a severe reckoning and punished her with a terrible punishment**.). God punished them with a terrible torment after excusing them with clear arguments and clear evidence (**Then she tasted the evil of her affair**, **and the outcome of her affair was loss**.). Trouble and consequence have the same meaning, and for this reason it may be imagined that the second sentence means the first. Upon contemplation, it becomes clear that this is like the saying of the one who says: "For the one who has received the reward of evil, he has been rewarded with evil, because the one who does evil will not be rewarded without it." (**God prepared a severe punishment for them**). This torment will be in the afterlife, and the word (prepare) indicates it. That reckoning and torment was in this world, and is indicated by the word "We tortured her." The meaning of the two verses is summed up by His saying, Glory be to Him, who said: (**For them in this world is disgrace**, **and for them in the Hereafter is a great punishment**.) 114 Al-Baqarah.

(**So fear Allah**, **O people of understanding who have believed**.). If you truly understand the meaning of faith and claim that you are among its people, then match words with action and knowledge with action, otherwise you are not believers. (**God has sent down to you a Messenger**, **reciting to you clear verses of God**, **in order to bring those who believe and do righteous deeds out of darkness into light**.). He sent His Messenger Muhammad with the Qur'an to recite it to the people and to guide people of reason and bring them out of the darkness of disbelief

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and sins into the light of truth and faith. (**And whoever believes in God and does righteousness**, **He will admit him to Gardens beneath which rivers flow**.

They will abide therein forever. **God has bestowed provision for him**.). The righteous believers have a great reward and a generous provision with their Lord. This meaning is repeated in general and detail in many verses, and the intention is to encourage good deeds and good deeds.

Seven heavens and the like of the earth:

(**God is the one who created seven heavens and of the earth the like of them**). There are many sayings about the seven heavens and the seven earths, the most plausible of which are the following:

The first statement: We must believe – in general – in the existence of seven heavens and seven earths. We leave the details to God's knowledge.

The second statement: The greater universe includes seven universes, and each universe has planets whose number is innumerable, including an terrestrial planet, and between each universe and the last there are millions upon millions of light years. The Almighty has expressed these seven universes as the seven heavens, as for His Almighty's saying: (**And from the earth there is something like them**) It indicates that in each of the seven universes there is an earthly planet. We referred to this statement when interpreting verse 17 of Surah Al-Mu'minun, vol. 5, p. 362.

The third statement: Mentioning the seven does not mean limiting them to them. Rather, the revelation specifically mentioned them because those who were addressed by the Qur'an at that time were hearing about the seven spheres and their

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planets and not anything else. Historians said: The Chaldeans were famous for their knowledge of appearance, and they achieved knowledge of the seven moving planets, and the nations passed on this knowledge from the Chaldeans, generation after generation, until the time of the Arabs, in whose tongue the Qur'an was revealed, and it spoke to them from the heavens in what they were accustomed to speaking to each other. We referred to this saying when interpreting verse 29 of Surat Al-Baqarah, Part 1, p. 78. It appears to us now that this is the most likely of the sayings, as we have informed us - and we We delve into the sources to explain the verse we are dealing with - based on a prophetic hadith and a statement by Ibn Abbas that suggest that mentioning the seven is not intended to be limited. As for the hadith, Sheikh Al-Maraghi reported it on the authority of the companion Ibn Masoud, which is, "The seven heavens and what is in them and what is between them, and the seven earths and what is in them and what is between them are nothing but like a ring thrown into a desert land."

Modern science has proven this fact, see the interpretation of verse 47 of Surat Al-Dhariyat... From where did Muhammad, who grew up in an illiterate nation that did not write or count, get this knowledge? He also said: Did he take it from the monk's lake or from the monks of other monasteries? Did Muhammad slander God when he called for a book that said in a clear and eloquent language: (**And who is more unjust than he who invents a lie about God or says**, "**It was revealed to me**," **but nothing was revealed to him**.) 93 Al-An'am and says: (**He who slanders has been disappointed**) 61 Taha?

In Al-Tabari's interpretation, Ibn Abbas, a student of Imam Ali, was asked about the Almighty's saying: (**seven heavens and of the earth the like of them**)?. He said:

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"If I had told you about its interpretation, you would have disbelieved by denying it," because their minds cannot bear it, and they doubt the truthfulness of the Qur'an.

(**The matter comes down to them**) He governs the heavens and the earth and what is in them and between them with His wisdom, holds them with His power, and perfects them with His knowledge. (**So that you may know that God has power over all things and that God has complete knowledge of all things**.). One of the great wisdoms in the creation of the heavens and the earth is that you know that God is capable of everything, even resurrection after death, and that He knows everything, even your intentions and actions, so you should obey Him and fear His wrath and torment.

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Surat Al-Tahrim

12 Medinan verses

In the name of God, the most gracious, the most merciful

You have not prohibited what God has made lawful for you, verse 1-5:

(**O Prophet, why do you prohibit what God has made lawful for you, seeking the pleasure of your wives? And God is Forgiving, Merciful. And He is the All-Knowing, the All-Wise** (2) **And when the Prophet confided a story to some of his wives, and when she informed of it and God made it apparent to him, he recognized part of it and turned away from it. Some, and when he told her about it, she said, "Who told you this?" He said, "The**

All-Knowing, All-Aware has informed me." (3) **If you repent to God, then your hearts have been willing**. **But if you both agree to it, then God is his master, and Gabriel, and the righteous of the believers, and the angels after that are victorious**. (4) **Perhaps his Lord, if he divorces you, will replace him with wives better than you**. **Submissive, believing women, devout, repentant, worshiping women, whether married or virgin** (5))

the language :

Forbidden abstain from. Imposing a law. May God reveal it to him and show him it. Know some of them, tell them

Some of it. He turned away from some and did not inform others. And I formulated Malt. Pretending to cooperate, and the appointed back. And fasting tourists or meditating women who learn the sermons of God Almighty, which are taken from tourism with the mind and heart.

Parsing:

Tahla is a source like Tikrma. The author of Al-Bahr Al-Muhit said: He only combined it in his saying: "your hearts" even though they are two hearts in order to escape from combining the two dual pronouns in one word, and it is correct to say: your two hearts. His master is a subject and a predicate, and the sentence is a predicate that. Gabriel is a subject, and what comes after it is a conjunction of it, and dahir is a predicate for all, and the verbal form is a fa'il that applies to the one and the plural, and after that it is in the accusative case with dahir. And good is an attribute of pairs, as well as what comes after it.

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Story summary:

The commentators and narrators differed about the reason for the revelation of these verses, and we confirm here what was stated in the Sahihs of Al-Bukhari and Muslim on the authority of Aisha, who said: The Messenger of God (may God bless him and grant him peace) loved sweets and honey, and one day he drank honey with his wife Zainab bint Jahsh, so Hafsa and I colluded that if the Messenger entered upon one of us, she would say to him: I smell the scent of Maghafir from you. (1). And so it was. The Messenger said: No, I drank honey with Zainab and I will not return. I have sworn not to tell anyone about it.

In the interpretation of Sheikh Al-Maraghi, the one whom the Prophet (PBUH) entered upon and forbade honey to himself in front of her was Hafsa, so she told Aisha about that even though the Prophet (PBUH) kept the news from her. Sheikh Al-Maraghi said: Aisha and Hafsa were pure and superior to all the other wives of the Prophet (PBUH).

Whatever is said about the reason for the revelation, the apparent meaning of the verses clearly indicates that the Prophet (PBUH) was

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(1). Gum that dissolved in it gave off an unpleasant smell, and the Messenger hated having an unpleasant odor.

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He had abstained from something that God had made lawful for him for some reason, and he had confided that to some of his wives, and ordered them to keep it secret, but she disobeyed and disclosed it, so God Almighty blamed His noble

Prophet for abstaining from what God had made lawful for him, and threatened his wives who would not listen to his command.

Meaning:

(**O Prophet**, **why do you prohibit what God has made lawful for you**, **seeking the pleasure of your wives?**). The speech is to the Messenger of God, and what is meant by prohibition here is merely abstinence and a commitment to abstaining in order to please the mind of those who have good relations with him, just as if you committed yourself to giving up smoking to please your wife who is harmed by it... What is meant by prohibition here is not legal prohibition... it is impossible... how, and the Book of God that came down to the heart of Muhammad (PBUH) says: (**O you who have believed**, **do not forbid the good things that God has made lawful for you**.) - 90 Table. He also says: (**Say**, "**Have you seen what God has sent down to you of provision**, **and you made of it unlawful and lawful?**" **Say**, "**Have you given permission to you? Or is it against God that you invent?**) 58 Yunus.

It was said: The thing that the Prophet (PBUH) forbade himself was honey and that he intended to please his wife Hafsa, as it displeased her that the Prophet (PBUH) drank honey with his wife Zainab bint Jahsh, so Hafsa's heart was pleased by abstaining from drinking honey. (**And God is Forgiving and Merciful**). Forgiveness and forgiveness from God Almighty does not necessitate the presence of sin, as it is often an expression of His reward and mercy. The prophets used to ask God for pardon and forgiveness, such as: (**May God forgive you for not giving them permission**) - 43 Repentance.

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(**God has made it obligatory for you to loosen your oaths**.). It was said: The Prophet (PBUH) had sworn to abstain from something that God had made lawful for him, so God Almighty commanded him to abandon his oath and disbelieve... In our opinion - and God knows best - the Prophet (PBUH) did not swear, but he promised to abstain, and the promise of the infallible must be fulfilled in any case, whether the one promised was recommended or permissible, because his promise is stronger and greater than the oath of others, and therefore it is valid to apply the oath to his promise. (**And God is your Master**, **and He is the All-Knowing**, **the All-Wise**). God takes care of the affairs of the Prophet and the believers, and gives them victory over the conspirators, and He knows best the wisdom and interest on the basis of which He legislates the rulings on oaths and other matters.

(**And when the Prophet confided a story to some of his wives**,). This indicates that the Prophet (may God bless him and grant him peace) was a human being who was pleased with his wives just as people were pleased with their wives, and that he was not distinguished from them except by the revelation that was revealed to him, and his inviolability from God's forbidden things and all that is shameful. See Part 5, p. 213, paragraph "The Truth of Prophecy" (**When she was informed of it and God made it clear to him**, **he made some of it known and turned away from some of it**.). The pronoun "with him" and he revealed it, and some of it refers to the hadith that the Prophet (PBUH) confided to some of his wives, and the hidden pronoun in "an-nabāt" refers to Hafsa, and the pronoun in "arf" refers to the Prophet (PBUH), and the meaning is that Hafsa revealed the Prophet's secret despite his commandment to her to keep it secret, and when she revealed and divulged it, God informed his honorable Prophet of her news, so the Prophet (PBUH) informed

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her of some of what she revealed, and turned away from some of it out of kindness to her. ..And it indicates that she has exceeded the limit in disclosing (**When he told her about it**, **she said**, "**Who told you this?**"). She asked him who told him about her news (**He said**: **The All-Knowing**, **the All-Aware informed me**) Who knows the deceitfulness of the eyes and what the breasts hide.

(**If you repent to God**, **then your hearts have become pure**. That is, she leaned towards the truth **And if they contend against him**, **then surely God is his master**, **and Gabriel**, **and the benefactor of the believers**, **and the angels after that are victors**.). The pronoun "on him" goes back to the Messenger of God, and the pronoun "repent and manifest your hearts" goes to Aisha and Hafsa, as in the books of interpretation and hadith, and we choose four from them: two from the interpretation and two from the hadith, as in Al-Tabari's interpretation it was stated: "The Almighty said: (**Even if they protest against him**) God Almighty says His mention of the one to whom the Prophet (PBUH) confided his hadith, and to whom he revealed his hadith, namely, Hafsa and Aisha, and in the same way as we said, the people of interpretation said. Al-Razi also said the following: "To repent to God is a letter to Aisha and Hafsa." Al-Bukhari said in the sixth part of his Sahih, entitled "Surat Al-Tahrim": "Ibn Abbas asked Omar bin Al-Khattab: Who of his wives was one of the two women who protested against the Prophet (PBUH)? He said: "That is Hafsa and Aisha." A similar example is in the second section of the first part of Sahih Muslim, entitled "Chapter on Ilaa' and the Retirement of Women." There is also another question about repentance. Muslim said in the aforementioned chapter:

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“Ibn Abbas asked Omar: Who are the two women from the wives of the Prophet (may God bless him and grant him peace) to whom he told you to repent, for your hearts have been willing? Omar said: She is Hafsa and Aisha.

Accordingly, the meaning of the verse is that Aisha and Hafsa cooperated against the Prophet (PBUH) and abused him by revealing his secret despite his commandment to keep it secret, and that God Almighty had commanded them.

By repenting and acting on behalf of this sin, if they repent and amend, then their hearts have inclined to the command of God and loyalty to His Messenger, and if they insist on cooperating against the Messenger, then God is his guardian and supporter, and Gabriel and all the angels and righteous believers also help and support him.

You ask: Why all this threat and intimidation? What is the matter of Aisha and Hafsa until the power of God and the power of Gabriel, along with all the angels and the righteous of the believers, are gathered upon them?

The answer: Aisha and Hafsa were not specifically intended by this threat. Rather, what was intended was first to highlight the greatness and status of the Messenger, then to make everyone understand, including Hafsa and Aisha, the hypocrites, the unbelievers, and everyone who harbored or harbored evil towards the Greatest Messenger (PBUH). To make everyone understand that the Prophet (PBUH) is in a fortified fortress from the power of God, His angels, and His saints.

(**Perhaps his Lord**, **if he divorces you**, **will replace him with wives better than you**: **Muslim**, **faithful**, **obedient**, **faithful**, **repentant**, **worshippers**,

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women who walk, **whether married or virgin**.). What tempted you, wives of the Prophet, to demonstrate against him and disobey him? Have you been deceived by your beauty or by your religion and obedience to God and His Messenger, or by what? And each one of you should know that if the Great Messenger (may God bless him and grant him peace) divorced you in full, God would replace him with someone better than you in beauty, perfection, religion, and sincerity in marriage, if He wished, and if He wished, a virgin or both of them.

Its fuel is people and stones, **verse 6–9**:

(**O you who have believed**, **protect yourselves and your families from a fire whose fuel is people and stones**, **over which are harsh and severe angels**. **They do not disobey God in what He has commanded them**, **but they do what They will be commanded** (6) **O you who have disbelieved**, **do not make excuses today**. **You will only be recompensed for what you used to do**. (7) **O you who have believed**, **repent to God in sincere repentance**, **perhaps Your Lord will atone for you your evil deeds and admit you to Gardens under which rivers flow on the Day of Resurrection**.

God will disgrace the Prophet and those who believed with him. **Their light spreads between their hands and their oaths**. **They say**, "**Our Lord**, **perfect for us our light and forgive us**. **You are over all things**." **Powerful** (8) **O Prophet**, **fight against the disbelievers and hypocrites and be harsh with them**, **and their abode is Hell**, **and wretched is the destination** (9))

the language :

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Strengthen yourselves, preserve and preserve them. The fuel for opening the waw is firewood, and sincere repentance.

Parsing:

And your families are kind to yourselves. And a fire was set by removing the fire, that is, protect yourselves and your families from the fire. What is their command? "What" is in the infinitive case, and the infinitive case is in the accusative case in the accusative case, meaning that they do not disobey God in His command. Nasuh is a source in which he described repentance for exaggeration. And a day when the accusative "day" will not be disgraced will enter you.

Meaning:

(**O you who have believed**, **protect yourselves and your families from a fire whose fuel is people and stones**.). What is meant by stones here are idols, as God Almighty says: (**Indeed**, **you and what you worship besides God are the number of Hell; there you will return**.) - 98 Prophets. The meaning is that if the believer feels responsible before God for what he says and does, and fears His wrath and torment, then he must know that he is also responsible before God for his family and children, and that it is his duty to extend his hand to work on their reform and correction, and if the father does a lot for his son out of concern for him and his future.

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In this mortal life, it is better for him to work for his happiness in the life that remains, and to protect him from what is worse and greater than the treachery and

blows of time.. But.. what does the believing father do with this new generation that wants the fathers to submit to his command and submit to his opinion?

(**Over it are harsh and severe angels**) On the greedy people who transgressed and transgressed against the servants of God and His dependents in this worldly life (**They do not disobey** That is, the harsh angels **God has not commanded them**, **and they do what they are commanded**.). They rush to obey God without delay, and He says to them, referring to every sinful thug: (**Take him and exaggerate him**, **then throw him into hell**) 31 Al-Haqqa. (**O you who disbelieve**, **do not apologize today**. **You will only be rewarded for what you used to do**.). This day is a day of reckoning and recompense for deeds, not a day of repentance and apology. How can those whose factories run day and night to produce death and destruction apologize?

(**O you who have believed**, **repent to God with sincere repentance**. **Perhaps your Lord will atone for you your sins and admit you to Gardens beneath which flow The rivers**). Perhaps from God it means obligation, and sincere repentance is sincere in abandoning it purely for the sake of God alone, and it is happy for everyone who has sinned and done wrong, and it is also a great good deed that replaces the bad deeds that came before it, and necessitates God's reward and paradise. (**The day God will not disgrace the Prophet**). This is an insult to the enemies of the Prophet, and they are disgraced in this world and the hereafter. Otherwise, who can imagine that God will disgrace Muhammad on the Day of Resurrection, when his life in this world was a mercy for all people?

(**And those who believe with him**, **their light runs before them and through their oaths**, **they say**, "**Our Lord**, **perfect for us our light and forgive us**. **Indeed**, **You are capable of all things**."). A similar example is presented in verse

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12 of Surat Al-Hadid (**O Prophet, fight against the infidels and hypocrites, and be harsh with them, and their abode is Hell, and wretched is the destination**.). Never.. There is no mercy or complacency with the mean tyrants.. They have nothing in the eyes of truth and justice except the sword. And what law or law is merciful and lenient with those who disdain people's lives, spread terror and panic in hearts, and say: Whoever is not with us and our slave is against us and our enemy.. And what do we have with us except infernal weapons? Therefore, mercy and compassion are the elimination of aggression and its people.. And God Almighty is Merciful in His Hellfire just as He is Merciful in His Paradise.

Noah's wife and Lot's wife, verses 10–12:

(**God set an example for those who disbelieved: Noah's wife and Lot's wife. They were under two of Our righteous servants, but they betrayed them, so they were of no avail to God at all. And it was said Enter the Fire with those who will enter**. (10) **And God set forth as an example for those who believed Pharaoh's wife when she said, "My Lord, build for me a house with you in Paradise and save me from Pharaoh." And His work, and save me from the wrongdoing people** (11) **And Maryam, the daughter of Imran, who guarded her chastity, so We breathed into her of Our Spirit, and she believed in the words of her Lord and His Scriptures. And she was of the obedient ones** (12))

the language :

Under two slaves, that is, two wives of two great prophets. So they betrayed them, that is, with disbelief and hypocrisy, not with adultery and immorality. And a chaste

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horse. The vulva is the slit of a shirt pocket, and every slit is a vulva. What is meant by blowing is creation. And in the spirit is life, and He, Glory be to Him, added it to Him because He is its source and creator.

Parsing:

It was hit in the sense of making, and Noah's wife is a delayed first object, and for example, it is an advanced second object. And righteous is a characteristic of two servants. And something is an absolute object to sing. Maryam was sympathetic to Pharaoh's wife. Qanatin is a plural of males and females, giving preference to masculinity over femininity.

Meaning:

(**God set an example for those who disbelieved**: **Noah's wife and Lot's wife**, **who were under two of Our servants**.

They were righteous, **but they betrayed them**, **and it availed them nothing before God**, **and it was said**, "**Enter the Fire with those who will enter**."). There is no difference between a man and a woman in origin, nature, and responsibility, and each is a complementary part of the other, and neither is indispensable to the other, and in good and bad men, and in good and bad women... The verse is far from comparing between men and women, and God only gave an example of it without the man, in deference to some of the Mothers of the Believers who demonstrated against the Greatest Messenger (PBUH), as stated in verse 4 of this Surah. Glory be to Him, after mentioning that some of the Prophet's wives had They protested against him, and he threatened them - It was mentioned here that

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the one who is close to God Almighty is the one who is closest to God Almighty and the most pious of the pious, even if he is the closest person to the most wretched of the wretched, and the one who is farthest from God Almighty is the one who is farthest away from evil deeds and sins, even if he is the closest person to the most pious of the pious... Never, no favoritism or kinship... Absolutely nothing will work on the Day of Resurrection except piety and sincerity.

God Almighty gave an example of this with the wife of Noah and the wife of Lot. The former used to harm her husband and say, "He is crazy," and spread his secrets among the polytheists. The latter used to help tyrants against her husband and show them hospitality to him. For this reason, God Almighty described them as betrayal, which is against trustworthiness, not in the sense of adultery. Muslims believe that no woman of a prophet ever committed adultery.

In conclusion, God Almighty admitted Noah's wife and Lot's wife to Hell for their disbelief and hypocrisy, even though they were the wives of two great prophets. Likewise, God Almighty will admit to Hell the wives of the greatest Messenger (may God bless him and grant him peace) who rebelled against him if they did not repent to God and to Him.

(**And God set forth as an example for those who believed the wife of Pharaoh when she said**, "**My Lord**, **build for me a house with you in Paradise, and save me from Pharaoh and his work**, **and save me from the people**." **The oppressors**). After God Almighty gave an example of the wife of Noah and the wife of Lot, that the closeness of the evil to the good does not benefit him at all – He gave an example of the wife of Pharaoh, that the connection of the good with the bad does not harm him in the least. Asiya bint Muzahim believed in God, His books, and His messengers, and disbelieved in her husband, Pharaoh. He

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threatened her with death, so she preferred God's pleasure and blessings to the kingship and authority of Pharaoh, and disavowed him and his work. She asked God Almighty to include her with His mercy and bestow His grace upon her. In Al-Tabari's interpretation: Pharaoh sent his men to it, and said to them: Look for the greatest rock you can find. If it remains,

On faith in God, they threw the rock at her, and if she returned, she would be my wife. When they brought her, she raised her sight to heaven and saw her home in Paradise. So she went ahead with what she said, so God took her soul, and the rock was thrown at a body that had no soul. In some interpretations, her request from God to build her a house with him comes under the heading of the neighbor before the house.

(**And Maryam**, **the daughter of Imran**, **who guarded her chastity**, **and We breathed into her of Our Spirit**, **and she believed in the words of her Lord and His books**, **and she was of the obedient**.). She protected her private parts as a symbol of her purity from what the Jews accused her of prostitution and immorality, and what is meant by the breathing of the Almighty's spirit is that he gave life to her son, Jesus Christ, just as he gave life to Adam: (**So**, **if I straighten it and breathe into it from my spirit**,) - 29 stone. The meaning is that God Almighty set an example for believing women in the chaste Lady Mary, who believed in God, His Messengers, and His Books, so He chose her over the women of her time and protected her from filth by His grace. She conceived her child with his word. The same is presented in more than one verse. See the interpretation of verse 171 of Surah An-Nisa, vol. 2, p. 500.

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Part twenty–nine

Surah Al–Mulk

30 Meccan verses.

In the name of God, the most gracious, the most merciful

Blessed is He in whose hand is the dominion, verse 1–11:

(Blessed is He in whose hand is the dominion, and He has power over all things. (1) He who created death and life that He might test you as to which of you is best in deeds, and He is the Mighty, the Forgiving. (2) He who created seven heavens in layers. You cannot see any dissimilarity in the creation of the Most Gracious, so return your sight. Do you see any differences? (3) Then return your sight two times, turning over. To you is the sight in disgrace, yet it is bereft. (4) And We have certainly adorned the lowest heaven with lamps and made it a stinging area for the devils, and We have prepared for them the torment of the blazing fire. (5) And for those They disbelieved in their Lord. The torment of Hell, and wretched is the destination. (6) When they are thrown into it, they hear its gasping as it bubbles up. (7) It almost comes out from the rage whenever a wave is thrown into it. Its keepers asked them: Has there not come to you a warner?

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(8) **They said**, "**Yes**, **a warner has come to us**." **But we denied and said**, "**Allah has not sent down anything**. **You are only in great error**." (9) **And they said**, "**If we had only heard or reasoned**, **we would not have been among the inmates of the burning fire**." (10) **So they confessed their sin**, **so shame on the inmates of the burning fire**. (11))

the language :

Blessed be God Almighty for what is not appropriate. In his hand is the king and he has absolute control. To test you: to show your deeds in the exam. And in accordance, that is, they resemble each other in perfection, as you say: This is identical to that. The difference is the difference, meaning you do not see a difference in the mastery of workmanship. What is meant by breakfast here is defect and deficiency. And two balls twice, what is meant here more than once and again and again. And he turns back. And miserable and humiliated. And Hasir is weak. And stoning. Distinction disperses and is cut off by its wrath. And screw it. Distance and doom.

Parsing:

Blessed is a past tense verb, and they said it was not pronounced in the present tense. The source of liblakum is related to creation. Which of you is a beginner and has the best knowledge and work of discernment? Accordingly, it is an adjective for the heavens, and it is a noun in the meaning of the active participle, i.e. matching. Two balls stand in the place of the absolute object, meaning two returns, like hitting it twice. And a miserable state of sight. And those who disbelieve are news of advance,

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and the torment of Hell is a delayed beginning. And crushed is a confirmed source, meaning God crushed them completely.

Meaning:

(**Blessed is He in whose hand is the dominion**, **and He has power over all things**.). Glory be to Him, by His power over everything, He dominates everything, and nothing is impossible for Him.. One of the effects of this greatness is that (**He who created death and life to test you as to which of you is best in deeds**, **and He is the Mighty**, **the Forgiving**.). Where did life come from? How did you go? There is no explanation for this except the existence of the living that does not die. See Part 3, p. 231, paragraph: "Where did life come from?" As for the wisdom behind life in this world, then death, and then resurrection, it is that a person's deeds are made apparent in his world, and he is rewarded or punished for them in his hereafter. In the hadith, when the Messenger of God (PBUH) recited this verse, he explained it by saying: "Which of you has the best mind, the most devout of God's forbidden acts, and the quickest to obey Him?"

Also, one of the effects of His greatness is that (**He who created seven heavens in succession**. **You do not see any dissimilarity in the creation of the Most Gracious, so return your sight**. **Do you see anything? If you break the fast**, **then return your sight two times**, **it will turn back to you**. **Sight is weak and he is miserable**) Mentioning the seven heavens is not useful in enumerating it. See the end of Surat Al-Talaq, the paragraph: "Seven heavens and of the earth like them." And according to each other, that is, they match each other in the precision of workmanship, and the meaning has been investigated, examined, and

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contemplated carefully, and revisited again and again the creation of beings, for you will see and will not see anything but wisdom and accuracy, and nothing but order, harmony, proportionality, and consistency in everything.. There is never a discrepancy in the mastery of workmanship, nor a flaw, nor a deficiency in anything from the smallest of small to the largest of great.. Ask the minds together: Who gave everything His creation and determined His destiny? Did coincidence bring about all these secrets and wonders? Is it a rule that is rejected in everything and a principle that nothing can contradict? When did coincidence dazzle and confuse people? There is no answer for sound, knowledgeable minds except by returning to a force that lies behind nature and acknowledging the inability to comprehend its reality and the essence of its greatness.

Here lies the secret of the history of belief in God, which was found in the existence of man, and indeed in the existence of every being that senses and feels, and we know with certainty that if the ungrateful person thought and contemplated the creation of the heavens and the earth, he would believe in God from where he wanted or not. Lord Kelvin, a prominent naturalist, said: "If you think deeply, science will force you to believe in the existence of God. This is what the Qur'an declared: (**Only those of His servants who fear God are scholars**.) 28 Fatir.

(**And We have certainly adorned the lowest heaven with lamps, and made them a pit for the devils, and We have prepared for them the torment of the blazing fire**.). The world here is the feminine of the lowest, and it is an attribute of the sky, meaning that God Almighty adorned with lamps the sky that is closer to us than the rest of the heavens, and what is meant by lamps is the stars. As for stoning, it may be with meteors that burn - often - in space before they reach the earth, or it may be with stones falling from the stars - meteorites - and every rebellious person is

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a devil. The Almighty said: (**And when they are alone with their devils**, **they say**, "**We are with you**.") - 14 Al-Baqarah and we prepared, meaning we prepared. A similar example was presented with an explanation in verse 6 of Surat Al-Saffat, vol. 6, p. 330, and verse 12 of Surat Fussilat, p. 480 of the aforementioned volume.

Some said in the interpretation of this verse: The charlatans pretend that they know the unseen by looking at the stars, and that God Almighty will stone them on the Day of Resurrection with sparks of the fire of Hell because they used to say stoning for the unseen! .. This interpretation is also divination.

(**And for those who disbelieve in their Lord is the torment of Hell**, **and wretched is the destination**. **When they are thrown into it**, **they hear its gasping as it bubbles**, **almost distinguishable from the rage**.). The owner of the shadows said: You may think that this is a metaphorical expression...but Hell is a living creature that suppresses its rage, and involves hatred and hatred! .. Most commentators say that what is meant is that Hell is a great pit and a fury, and whoever sees it almost thinks that it is My wrath upon the unbelievers, to the point that its limbs are about to be severed from anger at them. This interpretation is closer to understanding and belief than the interpretation of the owner of the shadows, which is similar to the interpretation of the people of al-Zahir.

(**Whenever a group is thrown into it**, **its keepers ask**: **Has there not come to you a warner?**). What is meant by the keepers of Hell are those entrusted with it, and the intention of asking the keepers is to rebuke the criminals and make them suffer, just as you would say to someone who has committed a crime: This is what your hands have committed.

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(**They said**, "**Yes**, **a warner has come to us**." **We denied and said**, "**Allah has not sent down anything**. **You are only in great error**."). The prophets are in great error! .. And why, because they call for monotheism and justice.. As for the cruel tyrants who worship rubbish and idols, they have insight into their affairs.. This is the logic of the people of misguidance and corruption in every time and place. (**And they said**, "**If we had only listened or reasoned**, **we would not have been among the inmates of the blazing fire**." **So they confessed their sin**, **so shame on the inmates of the burning fire**.). The messengers came to them with clear proofs from God, but they lied out of arrogance and arrogance, and said to them: You are misguided and misguided, inventing lies against God. And when the torment surrounded them, they humiliated and regretted it and confessed that they were the ones who had strayed from guidance and denied the truth. But this came after it was too late, so their punishment was death and burning. A similar example was presented in verse 130 of Surat Al-An'am, vol. 3, p. 265, and verse 71 of Surat Al-Zumar, vol. 6, p. 433.

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So walk in its shoes, **verse 12–19**:

(**Indeed**, **those who fear their Lord in the unseen will have forgiveness and a great reward**. (12) **And keep your word secretly or speak it out loud**. **Indeed**, **He is All-Knowing of what is in the hearts**. (13) **Does He not know Who He created? And He is the Gentle**, **the All-Aware**. (14) **It is He who made the earth for you humiliated**, **so walk in its paths and eat of His provision**, **and to Him is the resurrection**. (15) **Have you believed that He who is in heaven will not cause the earth to sink for you and**, **behold**, **it is rotting?** (16) **Or**

have you believed that He who is in heaven will send against you a reaper? You will know how. A warner (17) And those before them had denied those before them, so how could he be a warner? (18) Have they not seen the birds above them, clear and seizing whatever they catch except The Most Gracious. Indeed, He is All-Seeing of all things (19))

the language :

Breastfeeding pronouns. Latif here comes from kindness meaning gentleness. And humiliation comes from humiliation by breaking the dhaal, which is soft versus difficult, and humiliation by including the small and humiliated dhaal. And the paths of the earth are its roads and its outskirts. And the resurrection post. Dates are shaking and disturbed. And he is the one who hits a man if he throws gravel at him, that is, pebbles. We magnify God's punishment. They are pure and spread out their wings. And they hold it tight.

Parsing:

In the unseen is related to the deleted adverb of the subject they fear, and appreciation is based on the unseen

Meaning: absent from people's eyes. Doesn't he know who created the hamza for questioning or for negation, and in "know" is a hidden pronoun that refers back to their Lord, and who is an object, and the meaning is: God knows His creatures. The source of "to be eclipsed" instead of the inclusion of "whoever is in the sky" and the like is to send, and if, to the surprise, and the sentence is dates from the earth. A

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warning is a delayed subject and how is an advanced predicate. Nakir is a name and how did he tell it? The origin of Nakir is Nakiri.

Meaning:

(**Indeed**, **those who fear their Lord in the unseen will have forgiveness and a great reward**.). After God Almighty mentioned the punishment prepared for the criminals, He mentioned the reward prepared for the righteous, based on the principle of combining encouragement and intimidation. The righteous are the ones who refrain from what God has forbidden in all cases. It makes no difference to them whether people know their condition or not, because they only do it for His noble sake, and He knows the secret and what is hidden. (**And conceal your word or speak it out loud**. **Indeed**, **He is All-Knowing of the essence of the breasts**.). Whoever knows pronouns, it is better for him to know the secret than the words. This verse was presented in Surat Hud, vol. 4, p. 205, while the one before it was presented in Surat Al-Anbiya, vol. 5, p. 282.

(**Does He not know Who created Him**, **and He is the Gentle**, **the All-Aware?**). God knows everything because He is the Creator of everything, and the attribute of kindness indicates that the Almighty does not hasten the punishment of the wrongdoer out of kindness and mercy towards him, in the hope that he will come to his senses and give up his sin.

(**It is He who made the earth subservient to you**, **so walk in its paths and eat of His provision**.). God Almighty is Merciful to His servants, Knowing what they need in this life. Therefore, He created the earth for them, and provided for sustenance and sustenance in it, and made it subject to their will, responding to their needs and interests. In the words of Sheikh Abdul Qadir al-Maghribi: "The earth is

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for us a blessing for trained mounts and tested horses." But God Almighty entrusted this to effort and work, for His wisdom wanted to link the causes to their causes, and the results. With its introduction, whoever deviates from this Sunnah has rebelled against the Sunnah of God and His will (**And to Him is the resurrection**). This is a threat and a threat to those who seek sustenance other than hard work and legitimate pursuit (**So walk in its paths and eat of His provision**.). Ezz said

I believe: (**We created man in a liver**) - 4 Al-Balad means a hard worker who strives and suffers, as many commentators have said.

(**Do you believe that He who is in the sky will not swallow the earth for you when it is passing, or do you believe that He who is in the sky will send against you a reaper?**). What is meant by the one in the sky is the Creator of the sky, but He, Glory be to Him, singled it out for mention even though He is the Creator of everything - because people express His management, the Almighty, through the management of the sky. After God Almighty reminded of the blessings of the earth and its bounties, He warned of the consequences of transgression and corruption in it. This blessing turns into evil and a calamity for the criminals and corruptors, because the One who made it "submissive" for the servants is able to make it eclipse them with earthquakes and shaking, so that it swallows them and what they possess. Or He sends against them a strong wind that throws pebbles at them, annihilating them to the last. A similar example was presented in verse 68 of Surah Al-Isra, Part 5, Page 65.

(**Then you will know what a warner we are**). God has warned you and warned you of an evil consequence, but you lied about the warning and mocked the

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warning, and soon the torment that you used to lie about and of which you mocked will befall you. (**Those before them had denied it**, **so how could he be ungrateful?**) That is, my denial, and the Almighty's denial of His punishment, and the meaning is that you have heard the news of those whom God seized for their sins, and you know how the punishment was inflicted on them.. Aren't you afraid that what befell them will happen to you? A similar example is presented in many verses, including verse 69 of Surat Al-Tawbah and verse 45 of Surat Saba.

(**Have they not seen the birds above them**, **clear and seizing whatever catches them except the Most Merciful? Indeed**, **He is All-Seeing of all things**.). This verse calls on the ungrateful to think about the creation and power of God Almighty, and one of the effects of this power is the creation of the bird and its flight in the sky. Who created it in the form that qualified it to fly, and guided it to spread its wings most of the time, and join them from time to time, just as a swimmer does? Is it chance, blind nature, or the law of survival of the fittest? (**And there is not a living creature on the earth**, **nor a bird that flies with its wings**, **except nations like you**.) 38 Cattle feel as you feel, and they walk according to natural laws just as you walk. A bird flies with its wings, a human walks on its legs, and travels in a car, plane, or in a water or space ship. All of these causes and more are created by God Almighty. He created them as a means to goals and objectives. A similar example was presented in verse 79 of Surah An-Nahl, Part 4, p. 536.

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He walks prostrate on his face, **verse 20-30**:

(**Is this the one who is a soldier for you**, **who supports you besides the Most Gracious? Indeed**, **the disbelievers are only in delusion**. (**20**) **Is this the one**

who provides for you if he withholds his provision? Rather, they sought refuge in hostility and aversion. (21) **Is he who walks with his face bowed down more guided, or is he who walks together on a straight path?** (22) **Say, "It is He who created you and made Yours is the hearing, the sight, and the hearts. Little are you grateful**. (23) **Say, "It is He who created you on the earth, and to Him you will be gathered**." (24) **And they say, "When will this be?" The promise, if you are truthful**. (25) **Say, "Knowledge is only with Allah, and indeed, I am only a clear warner**." (26) **But when they saw it standing near, the faces of those who disbelieved were evil, and it was said: This is what you used to call upon**. (27) **Say, "Have you considered, if God destroys me and those with me, or has mercy on us, then who will rescue the disbelievers from a painful punishment? (28) Say, 'He is'. The Most Gracious. We believe in Him and in Him we put our trust. Then you will know who it is in clear error**. (29) **Say, "Have you considered that if your water becomes a sinking place, then who will bring you water? appointed (30))**

the language :

What is meant by the soldier here is the appointed one. They went too far and exceeded the limit. And rebelliousness. He is lying on his face, meaning he walks with his face to the ground. He is moderate and upright. He created you, and He created you. What is meant by hearts here is perceptions and minds. And Zalfa and Zulfi are approaching,

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It is said: He flattered someone, meaning he approached. She became ugly when the trace of sadness was reflected in her. You call for the strengthening of the dal from supplication and request, not from claim and claim. And ghura is a noun meaning the active participle, i.e. sunk in the ground. The source is the abundant or flowing water on the surface of the earth that is visible to the eye.

Parsing:

Or in the sense of yes. This includes a subject and a predicate, and this sentence feels contemptuous and belittling. Which is the conjunction of Bayan, Makaba is a condition of the subject walking and something like it together. A little is an adjective for something destined, and "what" is redundant, meaning you give thanks a little. And a conscience they saw returning to the Day of Resurrection. And Zalfa is the case, i.e. soon, because the vision here is visual. Or our womb "or" is for the thumb.

Meaning:

(**Is this the one who is a soldier for you who will help you apart from the Most Gracious?**). This is related to the Almighty's saying in the previous verse: Or were you secure from the sky, etc.. After God Almighty had frightened them of the earth's eclipse and sent the Aspirant against them, He asked them, His wisdom exalted, with the intention of rebuking and rebuking: What will you do if the torment descends upon you? Do you flee from it, and no one fleeing from God escapes, or do you resort to your idols, when they have nothing for themselves? The answer is the Almighty's saying: (**Indeed**, **the disbelievers are only in delusion**) They falsely believe that they are in peace and safe from God's wrath and torment.

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(**Is this one who provides for you secure if he withholds his provision?**). This is a second question from God Almighty, and its meaning is: If God withholds from you the means of sustenance such as rain, then who will send the rain rain upon you? Is it your idols that you worship or your ignorance and arrogance? And the answer: (**Rather**, **they resorted to hostility and hostility**). No, they know that God is the Provider, yet they are stubborn against the truth and insist on falsehood because their lives are based on it and on fighting the truth and its people.

(**Is he who walks with his face bowed down more guided**, **or is he who walks straight on a straight path?**).

This is a representation in the form of the question, a representation of the difference between the misguided who have resorted to hostility and aversion, and the guided ones who hear what is said and follow the best of it. The misguided are like the one who walks with his face to the ground, stumbling frequently in what no discerning person stumbles in; As for those who are guided, they are like those who walk on the clear path with a moderate body and sound eyesight. This meaning is repeated in many verses, including the Almighty's saying: (**The example of two groups**, **like the blind and the deaf and the seeing and the hearing**. **Are they equal? Do you not remember?**) - 24 Hodge 4 p. 222.

(**Say**: **It is He who created you and gave you hearing and sight and hearts**.). God has created for you ears, so learn from what you hear, and He has given you eyes, so consider the signs and miracles you see, and He has given you minds, so why do you not understand? An ancient commentator said: "God Almighty gave priority to hearing because its benefits are stronger than the benefits of sight. Hearing is for

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speech, sight is for vision, and the rank of speech is more senior." A contemporary writer said: "No word comes before another word in the Qur'an except for a reason, and no word comes after another except for a reason. As a simple example, we find that the Qur'an gives priority to hearing over sight in remembrance in many verses, and it is an issue whose secret is known to anatomists, as they realize that the hearing system is more refined, more complex, more precise, and more delicate than the sight system. A mother's hearing does not get lost from the sound of her son's crying and distinguishes it from among thousands of sounds, and his mother's eyes get lost from it in the crowd.

(**Little do you give thanks**) Because God created hearing, sight, and hearts for good and righteousness, and you use them for evil and corruption (**Say**, "**It is He who created you on earth**."). The meaning of your offspring is not only the creation of you, but it also has the meaning of multiplying offspring so that they may compete in the course of life, its construction, and the accumulation of its bounties. This is what the commentators said, and if they were in this era, they would have commented on this interpretation by saying: But the major countries are competing today in the field of armaments, and depriving the hungry of the earth's bounties and blessings in order to be a stop on the factories of death owned by monopolizing tyrants. Statistics show that the countries of the world together spend more on weapons than they spend on education and health combined. (**And to Him you will be gathered**) Then he takes charge of the corruptors on earth because of their crimes and crimes.

(**And they say**, "**When will this promise be fulfilled**, **if you are truthful?**"). This question was repeated by the deniers in many verses, and it is strange and strange, because there is no rational person who does not use as evidence what...

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It was possible to find what is similar and similar to it (**Say**, "**Knowledge is only with God**, **and I am only a clear warner**."). This is like the Almighty saying: (**They ask you about the Hour when it will anchor**. **Say**, "**The knowledge of it is only with my Lord**. **None will bring it to light at its time except Him**.") - 187 Al-A'raf, vol. 3, p. 431 (**Then when they saw him approaching**, **the faces of those who disbelieved became sad**, **and it was said**, "**This is what you used to call upon**."). The Prophet frightened them about the Day of Resurrection, so they said to him sarcastically: Bring to us what you promised us, if you are of the truthful. And when they were sent on the Day of Resurrection and it was said to them: This is what you were hasty with - they said: Oh, woe to us! We were heedless of this, indeed we were unjust. This is the case of every ignorant, reckless person who keeps his head up, and does not care what he does or what is said to him.

(**Say**, "**Have you considered**: **If God destroys me and those with me**, **or has mercy on us**, **who will protect the disbelievers from a painful punishment?**"). Whoever follows the verse of the Wise Qur'an will see that the dispute between the prophets and the polytheists was mostly about polytheism and resurrection, and that most or many of the verses relate to these two principles in a direct or indirect way. The polytheists used to invoke polytheism and the worship of idols in the manner of their fathers and grandfathers, and to deny resurrection, that whoever turns to dust will not return to life again. God Almighty taught His honorable Prophet the argument for responding to them, and warned them of urgent punishment. And the future, and this was preceded in dozens of verses, so the polytheists are unable to answer and resort to stubbornness, mockery, and rioting, and sometimes they pray

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for destruction against the Greatest Messenger (may God bless him and grant him peace), as verse 30 of Surat Al-Tur indicates: (**Or do they say**, "**A poet whom we await in doubt?**").

The previous verses included the discourse with the polytheists about resurrection and the threat of the torment of eclipse and calamity in this world, and the torment of Hell and a wretched destination in the hereafter. Then the discourse moved to their supplication upon the Messenger and the answer to him, as God Almighty commanded the Prophet (may God bless him and grant him peace) to say to them: Are you waiting for me and for those with me with suspicion of fate, and wishing for me and for them to perish? Tell me, what will you benefit if your wish comes true? Will my destruction and the destruction of those with me save you from torment, while you are immersed in error and error? No, nothing will benefit you except repentance and repentance, whether you died before me or I died before you.

(**Say**: **He is the Most Merciful**. **We believe in Him and in Him we put our trust**.). This is the path to salvation: belief in God and that He has mercy and forgives those who repent of their sins, and trust in Him in all matters.

(**Then you will know who is in clear error**.). After the Greatest Messenger (PBUH) said to the polytheists: May God destroy us or have mercy on us - he said to them: No, you will perish because you are misguided and led astray. As for us, we are in God's mercy and care, and we will have victory over you in this world and the hereafter, and you will know that with certainty. (**Say**, "**What do you think**, **if your water becomes a sinkhole**, **who will bring you a source of water?**"). It is better for you, O polytheists, to repent to God and thank Him for His countless

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blessings, including this water of yours, which is the source of your life. If God Almighty had willed, He would have sunk into the depths of the earth, and there would be no retaliation for His will, so you would die of hunger and thirst. Some commentators said that God wanted by this to win over their hearts and pull down their robes, with the hope that they would return to maturity... and this is not far off. The methods of preaching are not far off. There are types and colors in the Qur'an.

Surat Al-Qalam

52 Meccan verses, and it was said: some of them are Medinan.

In the name of God, the most gracious, the most merciful

You are not crazy. Verse 1-16:

(By the pen and what they write (1) You are not, by the grace of your Lord, mad (2) Indeed, for you is a reward beyond hope (3) Indeed, you are of great character (4) Then you will see and they will see (5) Which of you is the one who has been tried (6) Indeed, your Lord knows best who has strayed from His path, and He knows best those who are guided (7) So do not obey. Deniers (8) They wish that if you anoint themselves, they will anoint themselves (9) And do not obey every dishonorable oath (10) A slanderer who walks with slander (11) A detractor of goodness, a transgressor and a sinner (12) After that, he will be taken as a slave (13) If he has wealth and children (14) When Our verses are recited to him, he will say, "Legends of the ancients" (15) We will poison him with the hose (16))

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the language :

And what they write and what they write. Not grateful, meaning the reward is not granted to you, or is not definite, or both. So you will see, that is, you will know. The intrigued person is the one who is afflicted with corrupt opinions like a madman. And flattery is politeness in what is not appropriate. The swearer often swears right and wrong. And insulting

despicable. And the slanderer who attacks people's honor. He is a gossiper who slanders and seeks to spread gossip and corruption among people. He who is immune to doing good does not do good and prevents people from doing it. And an unjust aggressor. He is sinful and has many sins and transgressions. He is rude and has a thick heart and understanding. Waznim was invited. We will name him and make a sign for him. And the nose hose.

Parsing:

"N" on the deletion of the genitive, meaning this is Surat "N". The pen waw is for the oath and its answer is a sentence, "You are not, by the grace of your Lord, insane," and "ma" is a negative, and you are a subject, and its predicate is crazy, and the "ba" has an inflected addition, and by the grace of your Lord you are related to an insane person like you, by the grace of God, of good conduct. Which of you is a subject, the ba is superfluous, and the fatwa is a predicate. Even if you apply "if" to make a wish. And the sentence "they paint" is a predicate of a deleted subject, i.e. "they paint." Even if "that" is lightened from the heavy one, and its noun is the subject pronoun, it is deleted, that is, because it was etc. and the infinitive is attached without obedience.

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Meaning:

(N) This is like the other letters with which the surah opens, and we talked about it at the beginning of Surat Al-Baqarah. Someone said: It is the whale. Second: the inkwell. And third: ink. A fourth said: It is the Noon of the Most Gracious. A group of Sufis believed that it is the soul. All of these statements lack evidence. They differed as to what is meant by the pen. Some said: It is the pen with which he wrote on the preserved tablet. Others said: What is meant by it is every pen without exception, because the alif and lam in it are for the gender, and they indicate comprehensiveness and generality. This is what appears to be the case that the pen is not intended for itself, but rather a means of writing, as the Almighty's saying indicates: (**And what they write**) That is, they write, and therefore the pen is a metaphor for writing tools, whatever their type, that have already existed, or will exist in the near or distant future. We have pointed out some of the benefits of the statement when interpreting (**He taught him the statement**) At the beginning of Surat Al-Rahman... However, talking about the benefits of clarity is just like talking about the benefits of water and light.

(**By the grace of your Lord**, **you are not crazy**.). The speech is by Muhammad (PBUH)... No one thinks that Muhammad is mad except a madman.. And those who described him in this way meant that he had a jinn who inspired him, just as they claimed that every poet had a jinn who taught him poetry, and this is indicated by the Almighty's saying, a story about them: (**And they say**, "**We have come to abandon our gods**," **to a mad poet**.) - 36 Safat. (**Indeed**, **for you is an infinite reward**) That is, permanent and uninterrupted.. It is obvious that the reward is measured by the results of deeds and their effects, and the effects of Muhammad, his

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call and his greatness continue to this day in the east and west of the earth, and will remain until the last day, so there are no innovations if he gains from his Lord permanent reward and eternal dignity.

(**Indeed**, **you are of great character**). God Almighty did not describe any of His messengers with this description except Muhammad, and its meaning is summed up in the saying of the Greatest Messenger (PBUH): "My Lord disciplined me and disciplined me well," meaning that God directed the morals of Muhammad (PBUH) to the same goal for which God created them. Also, God does not swear on the life of a human being except on the life of Muhammad (PBUH), and that is where the Almighty says of someone who said: (**By your age**, **they are blind in their drunkenness**.) - 72 stone. As for the description of Muhammad (PBUH) as the Seal of the Prophets, it means that Muhammad has attained the highest qualities of perfection that a human being can reach... and it is impossible for someone better than him to come after him, or to bring a better law than his. Indeed, no creature of the first and the last can compete with him. And his (PBUH) saying: "I am the master of people and I do not boast" indicates this, and for this reason the prophecies were sealed with him and with his law, the laws. What does it mean, Ibn Arabi said in Al-Futuhaat. : God created people into types, and made good people out of each type, and among the good people are the elite, who are the prophets, and among the prophets are the pure ones, and they are the ones with resolve, and among the pure ones are the ones who are determined, and that is Muhammad, who does not multiply or resist.

(**Then you will see and they will see which of you is the one who has been mesmerized**.). This is a threat and a threat; What it means is that soon it will become clear to you and your enemies, O Muhammad, that they are the most

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deserving of people to be described as ignorance, misguidance, and madness, and that you are the highest intellect, the greatest of people, and the most honorable of people in the sight of God. (**Indeed**, **your Lord knows best who has strayed from His path**, **and He knows best those who are guided**.). God knows, O Muhammad, your place of greatness and guidance. Your opponents are in the place of misguidance and temptation, and before them is judgment and punishment. A similar example is presented in one letter in verse 17 of Surat Al-An'am, vol. 3, p. 253 (**No**

You obey the deniers). The polytheists tried in every way to dissuade the Great Messenger (may God bless him and grant him peace) from his call. They tempted him with prestige and money, but he refused. They wished for their Maker to do something of what they wanted, so God forbade him from that. The intent of the prohibition is for them to despair and to know that there is no complacency or compromise in obedience to God and His command. This prohibition is similar to saying to someone who bargains with you about your religion: God has forbidden me from that, and you want him to despair of you.

(**They wish you could anoint and they would be anointed**). The polytheists wished that the Messenger (may God bless him and grant him peace) would give up some of what he called them to, and in turn respond to some of what he forbade them from, even if it was out of flattery and politeness, so that the battle between the two parties would end and reconciliation would be reached with fair solutions. The context indicates that the one who suggested flattery is characterized by the characteristics that the Almighty referred to when He said: (**And do not obey every alliance**) He professes excessive oaths without a valid reason (humiliating),

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despicable (hammaz), frequently criticizes people's honor. (**Gossiping**) He goes about gossiping and slandering, and the gossip is the one who beats people against each other by transmitting hadiths (**A source of goodness**) He does not do it and prevents people from doing it. (Aggressor) against the rights of others. (Sinful) who commits many sins and misdeeds. (Corrupt) is rude and cruel (after that). And above these descriptions, he is (Zanim), a so called person whose lineage is not known. These vices are the most extreme that the mind can imagine.

Many commentators have stated that what is meant by these cursed qualities is Al-Walid ibn Al-Mughirah, who was one of the tyrants of the Quraysh and had plenty of money and many children, as God Almighty said: (**If he has wealth and children**, **when Our verses are recited to him**, **he says**, "**Legends of the ancients**."). The commentators said: This verse is an explanation for the prohibition on obeying this accursed person... and what is closest to the truth and the context is that it is an explanation for the liar being described with these cursed qualities, and what dared him to do so and to say that the Qur'an are myths and falsehoods is his pride in his wealth and children, as God Almighty said: (**No**, **a person is deceived if he sees himself becoming wealthy**.) 6 - Leeches, so what if wealth comes with strength in money and family?

(**We will poison him on the hose**) The mark is the mark, and the hose is the nose, and the Arabs use it as a metaphor for pride and humiliation as well, so they say about the mighty: He has a smelly nose, and about the humble: His nose is in the dirt, meaning that God Almighty will disgrace this tyrant who was taken by pride.

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With his money and his children, and humiliates him for eternity, and curses him on every tongue for what he recorded in his book, and exposes him in the afterlife in front of witnesses with a black face and other signs that reflect his sins and disgraces.

So it became like a sarim, verse 17–33:

(Indeed, We tested them just as We tested the inhabitants of Paradise, when they swore to consume it in the morning (17) and make no exceptions. (18) Then a party from your Lord passed over it, and they were They were sleeping (19) Then it became like a sorghum (20) So they called out in the morning (21) To go to your tillage in the morning if you are resolute (22) So they departed while they were afraid. (23) That no poor person should enter it today upon you. (24) And in the morning they were able to destroy it. (25) But when they saw it, they said, "Indeed, we are astray." (26) Rather, we are deprived. (27) The middle of them said, "Did I not tell you, 'If you do not glorify God?' (28) They said, 'Glory be to our Lord! Indeed, we have been wrongdoers.' (29) Then some of them turned to each other, blaming each other. (30) They said O woe to us! We have been tyrants (31) Perhaps our Lord will give us something better than it. Indeed, to our Lord we are willing. (32) Such is the punishment, and the punishment of the Hereafter is greater, if they only knew. (33))

the language :

We colored them and tested them. And paradise is the garden. To harvest it to harvest its fruits. They entered in the morning. They do not make an exception and do not say: God willing. Take away from your Lord, that is, torment

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From your Lord. Like a sarim, that is, like a garden whose trees or fruits have been cut down, and it was said: like one whose trees were burned and became as black as a dark night. The night is called a sarim, and so is the day. So they called each other. They left early in the morning. Plowing and sowing. And strict fruit cutters. And they fear and leave. What is meant by abhorrence here is prevention and deprivation. The middle of them has the best opinion. They blame each other. Oh, woe to us, praying for their own destruction.

Parsing:

We also used "kaf" to mean something like an adjective for a deleted absolute object, and "ma" is an infinitive case, meaning an affliction like the affliction of the people of Paradise. When is an adverb meaning when, and the agent in it is colored. The answer to the oath is saraamn from it, and the original is lirasmun, and the waw was deleted in place of the emphasis nun. And masbahin is an adverb of the subject to be stressed, and it is the deleted group waw. And if "that" becomes interpreted in the sense of "any," and it begins to include the meaning of "accept," and therefore it is crossed with "a." And if "an" does not enter it, it is interpreted to mean "any" or "negative" and "ha" refers to Paradise. And they went on their way. "They went" here is a perfect verb meaning they went in the morning, and on their own it is related to those who are able, and are able to do so. Lola, hello. O woe to us, that is, come, woe. Likewise, there is an advance predicate, and torment is a delayed precursor.

Meaning:

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(**Indeed**, **We tested them as We tested the inhabitants of Paradise**.). The conscience of their color goes back to the polytheists of Quraysh who denied the Messenger of God (may God bless him and grant him peace)... God Almighty referred to them in verse 8 of this Surah by saying: (**So do not obey the deniers**). Among them is the sinful transgressor who was tyrannical and transgressed out of pride in his abundance of money. We quoted from the commentators in the previous section that he is Al-Walid bin Al-Mughirah, and he is one of the tyrants of the Quraysh. He speaks in the language of the liars among them, and expresses their arrogance and rebellion against the truth. The verses we are considering give an example to him and to them of a people who owned an orchard that yielded fruits and good things, but they were stingy with the poor and the needy.

When the fruits were ripe and it was time to harvest them, they conspired among themselves and swore to reap the fruits of the orchard early in the morning without the poor people unawares, and without making reaping the fruits dependent on the will and will of God. They continued to be stingy and deprive the needy of what God had given them and bestowed upon them, neglectful of God's provision and appreciation. On the same night in which they wanted to harvest the fruits in the morning, God imposed a scourge on the orchard. A heavenly symbol that spoiled the fruits to the last, or uprooted the orchard from its roots.

And when they woke up from their sleep and went to the orchard to harvest at the promised time, they were astonished by the destruction that had befallen them, and they began to blame each other, and each said to his friend: You are the reason.. And among them was a wise man who had warned them of an evil outcome before, but they did not listen to him, and after the warning had taken place, he said to them: I

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advised you, but you do not like advisers, so repent now to your Lord that you may succeed, so they repented to Him. God Almighty, and they asked Him for forgiveness for what had happened before, and they sincerely prayed to Him to have mercy on them and bestow upon them goodness from their garden.

The intention of this proverb is for everyone to whom God has bestowed something of His bounty, especially the people of Mecca, and among them the sinful and reprehensible one, otherwise a cycle of evil will engulf them just as happened to the people of the garden. The narrators say: God Almighty afflicted the people of Mecca with hunger and drought because they lied to Muhammad (PBUH). So he prayed against them and God answered his prayer, and the drought lasted for seven years until they ate bones and carrion. The narrators also said that God Almighty destroyed the wealth of Al-Zanim Al-Walid bin Al-Mughirah, who had wealth and children.

This is the intended meaning of all the verses and what they aim to achieve. Below is the explanation and revelation of the meaning emerging from each verse:

(**When they swore to fasten it in the morning**). Ha refers to Paradise, and in the language it is the garden. Then it was used so much in the Garden of Eternity that it became a sign of frequent use. What is meant here is the garden, and the meaning is that the owners of the garden swore to reap its fruits early in the morning without the poor people unawares. (**And they are no exception**) That is, they did not say: We will reap the fruits in the morning, God willing. Some said: The meaning is without excluding from the fruit of the garden something for the poor.. Both meanings are permissible, and it is also valid to want both of them together.

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(**Then a party from your Lord came upon it while they were sleeping**, **and it became like a ram**.). The owners of the orchard slept in peace, assured that they would reap its fruits in the morning. And that very night, God placed a pest on the orchard or on its fruits, so it became like a sorghum. And the sorghum has meanings, one of which is masrum, meaning its fruits were cut off. Accordingly, the meaning is that the orchard has become like the one whose fruits were cut off and nothing of it remains. Another of the meanings of the sorghum is blackness, and therefore the meaning is that the orchard was burned and became as black as a dark night. (**Then call out in the morning**, "**Go in the morning to your tillage**, **if you are resolute**."). When the morning time came, they called out to each other: Let us pick the fruits while the poor are unaware, as long as you remain determined.

(**So they departed**, **fearing that they would not enter it today**. **You are poor**.). They hurried away as they walked away joyfully: No deprived person will taste the fruits of our orchard today. There is no doubt that this is arrogance and cruelty, but it is within the limits of scarcity and greed. The orchard is their orchard, and the fruits are theirs. They were not stolen or plundered. Despite this, God was angry with them and prepared for them shame and torment. So what if they go beyond attacking people's lives and livelihoods by killing, displacing, plundering and plundering, as the leaders of neo-colonialism are doing now in the East of the Earth? And its west! .. (**And they became able to fight**). They went to their garden, determined to deprive the poor of its fruit. They imagined that the garden and its fruit were in their hands, but they did not know that God's hand was above their hands.

(**When they saw it**, **they said**, "**Indeed**, **we are lost**." **Rather**, **we are deprived**.). When they arrived at the garden, they were horrified by what they saw

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and confessed their error, and said: We are the ones deprived of God's grace and reward, and deserving of His wrath and torment, not the poor and the needy.. Among them was a wise man who enjoined them to do good and forbid them to do evil, but they did not listen to his advice, and when he saw what had happened to them (**The middle of them said**, "**Did I not tell you**, **'If you do not glorify God'?**)? That is, you thank God in word and deed by giving and giving.. He said this to them with tenderness and compassion for them, then he commanded them to repent and repent. (**They said**: **Glory be to our Lord**! **Indeed**, **we have been wrongdoers**) ourselves by disobeying God (**So they turned to each other**, **blaming each other**.) Everyone shirks the responsibility and places it on the person who committed it, as is the case with accomplices in the crime when they are held accountable for what their hands have earned.

(**They said**: **Woe to us**! **We have been tyrants**). Then they returned to their minds and stopped blaming.

They acknowledged that they were both in dependence and tyranny, and they prayed for death and destruction for themselves, and they asked God for pardon and forgiveness, and they said: (**Perhaps our Lord will give us something better than it**. **Indeed**, **to our Lord we desire**.). This is a supplication and a hope on their part to God Almighty to forgive what has gone before, and to compensate them with something better than what has passed. And God accepts repentance from His servants, pardons many, and answers the call of the supplicant if he calls upon him sincerely and sincerely. (**Such is the torment**). This is what God does in this world to disobedience and tyranny. He bestows calamities and calamities upon them and their wealth whenever He wishes. So let those who turn away from God's

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command beware lest what befallen the owners of the garden happen to them while they were asleep. (**And the torment of the Hereafter is greater, if they only knew**.). Al-Razi said: This is clear and does not require explanation, and Sheikh Al-Maraghi refused except to explain it by saying: "That is, the torment of the Hereafter is more severe and more painful than the torment of this world."

Shall we make Muslims like criminals? Verse 34-43:

(**Indeed, for the righteous with their Lord are gardens of bliss** (34) **Shall We then make the Muslims like criminals?** (35) **What is the matter with you, how you judge?** (36) **Or do you have a book in which you study?** (37) **Indeed, therein is yours as long as you have chosen**. (38) **Or do you have oaths over us that extend until the Day of Resurrection? Indeed, it is yours as you decide**. (39) **Ask them, which of them is a leader in that?** (40) **Or do they have partners? So let them bring their partners if they are truthful**. (41) **On the day when a leg will be uncovered and they will be called to prostrate, but they will not be able** (42) **Submissively Their eyes are exhausted by humiliation, and they were called to prostrate while they were safe**. (43))

the language:

Extremely intense and emphatic. And a reliable leader. The Arabs find exposing the leg extremely terrifying. And their exhaustion catches up with them.

Parsing:

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For the righteous, it is attached to what is destined for news, because, with their Lord, it is attached to what is attached to Him for the righteous. What do you have for starters and news? It means anything that happened to you. And how in the place of the absolute effect on the meaning of any ruling you judge. And you have the kasra of a hamza because the lam is included in its predicate, and had it not been for it, it would have been open because it is in the object of study. And you choose, that is, you choose. The hamza was broken, "You have no right to judge," because the sentence is in response to the oath, which is, "You have faith over us." And "day" is in the accusative case, "let them come." The state of the doer they call upon is humbled, and their eyes are humbled doer.

Meaning:

(**Indeed**, **for the righteous**, **with their Lord**, **are gardens of bliss**.). In the previous verse, God Almighty threatens criminals with the greatest torment, and in this verse He promises the righteous a permanent kingdom and eternal bliss. Thus, God Almighty associates the punishment of the criminal with the punishment of the one who fears fear and encouragement. (**Shall we make the Muslims like criminals? What is the matter with you? How do you judge?**). What is meant by Muslims here is not everyone who says: There is no god but God and Muhammad is the Messenger of God.. Rather, what is meant by them are the righteous, because talking about them and what they have with their Lord is one of the gardens of bliss.

She asks: We do not think that anyone judges with equality between the pious and the criminals, even those who do not believe in God and the Last Day - then - what is the justification for God Almighty's saying: What is the matter with you, how do you judge?

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The answer: Yes, no one equates the pious with the criminal in rule and status, but many criminals see themselves as pious, and that they have the same reward as the pious.

And the reward, so God Almighty denied them this and said to them: How do you place yourselves among the righteous and between you and them after the two Easts? Which indicates that this meaning is intended by the following speeches:

(**Or do you have a book in which you study? Indeed**, **in it you have what you choose**.). Do you have a book from heaven or earth in which you read that in this world you have what you love, and in the Hereafter with God what you desire? This description applies to Jews and Christians: (**The Jews and Christians said**, "**We are the children of God and His beloved ones**.") - 19 Al-Ma'idah, except that what is meant by the verse that we are interpreting is the tyrants of the Quraysh, knowing that they did not claim the existence of this book, but the intention of the speech is to expose them and that there is no evidence or similar to evidence that they are with the righteous and that they have what they choose. A similar example is presented in verse 40 of Surat Fatir and verse 21 of Surat Al-Zukhruf.

(**Or do you have oaths that extend to us until the Day of Resurrection? Indeed**, **you will have what you judge**.). Did God swear strong oaths to you and give you firm covenants that He would admit you to Paradise with the righteous, provided that these oaths and covenants will not be changed or modified until the Day of Resurrection? (**Ask them**, **who of them is a leader?**)?. The speech is for the Messenger (PBUH) and the responsible leader, and the meaning is: Ask, O Muhammad, the polytheists: who pledged to them to implement this, assuming they

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claim it? (**Or do they have partners? Let them bring their partners if they are truthful**.). What is meant by partners here is idols, as in verse 27 of Surat Saba: (**Say**, "**Show me those with whom you have joined partners**.") The meaning is, let the polytheists bring their gods that they worship to testify for them that they are in Paradise with the righteous.

The intent of these speeches that God Almighty addressed to the polytheists is that nothing indicates or indicates from near or far that the polytheists are up to anything. This type of argument is one of the most effective means of defeating the opponent, and at the same time it benefits knowledge and assertiveness.

(**The day when a leg will be uncovered and they will be called to prostrate**, **but they will not be able**). The Arabs express relief from distress and terror by exposing the shin, and hence the Day of Resurrection is called the Day of Exposing the Leg, and no one is called on this day to prostrate or to perform any other act of worship.

Because it is a day of reckoning and recompense, not a day of obligation and work. Accordingly, asking criminals to prostrate on the Day of Resurrection is a request for rebuke and reprimand, not a request for legislation and obligation. What is meant by "they cannot" is that prostration on that day will not benefit them because it is a day of retribution, not a day of work, as we said. The meaning is that those who were negligent or negligent in this world where they could work will be rebuked and tortured on the Day of Resurrection, during which they will have no trick or means to bring them closer to God.

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(**Their eyes are humbled**). Humility is an attribute of the heart, not of the eyes, but God Almighty is a metaphor for their humiliation and humiliation that appeared in their eyes, and God Almighty says: (**Humiliation exhausts them**) Explanation and explanation of his statement: (**Their eyes are humbled**). (**And they were**) In the world (**They are called to prostrate**) They display arrogance and arrogance (**And they are safe**) There is nothing stopping them from doing so. After they saw the torment, they wanted to prostrate, but it was too late.

So tell me who would deny verses 44–52:

(**So leave me and whoever disbelieves in this hadith. We will drive them back from where they do not know**. (44) **And I will dictate to them**, "**Indeed**, **my plot is solid**." (45) **Or will you ask them? They are burdened with debt**. (46) **Or is it that with them is the unseen, so they write it down?** (47) **So be patient for the judgment of your Lord**, **and be not like the companion of the fish when He called**. (48) **If a blessing from his Lord had not come to him**, **he would have been thrown out into the countryside while he was blameworthy**. (49) **So his Lord chose him and made him among the righteous**. (50) **And indeed**, **those who disbelieve would almost make you slip with their eyes when they heard the reminder**, **and they would say**, "**Indeed**, **he is crazy**." (51) **And it is only a reminder to the worlds**. (52))

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the language :

With this hadith, that is, with this Qur'an. We will lure them and move them gradually from one state to another. And my hope is longer. The one who is in love

is obligated to do what he hates. And they are burdened with a heavy burden. What is meant by the owner of the whale is the Prophet Yunus. And depressed, meaning full of rage, and it was said: imprisoned. And open space. What is meant by reprehensible and blameworthy. Slippery is used to refer to a man slipping, and what is meant here is looking with anger and rage until the foot of the person being seen almost slips and slips. When they heard the dhikr, i.e. the Qur'an. Otherwise, there is no reminder.

Parsing:

And whoever lies is a conjunction on the yaa in dharnī or an object with it. The source is that its completion is a subject, and the predicate is omitted, that is, if the blessing is not realized, it is achieved. And from his Lord is attached to a blessing or to the deletion of an attribute of a blessing, and God Almighty said: He remedied it with a blessing and did not say: He remedied it, because the feminization here is not real, and He separated the verb from the subject as a pronoun for the object, which is a distraction in its remediation. The "that" is almost lenient, and it is neglected and not active, and the "lam" comes after it for the difference between it and the negated "that".

Meaning:

(**So leave me and whoever denies this hadith**). "Who" here is a name connected to the group, and they are the Arab polytheists who denied the Messenger and the Qur'an, and the word "throw me" signals the declaration of war against them from God, and that the Almighty will personally take revenge on them, and relieve the Prophet and those who believed with him - from them and from their evil... Then God Almighty explained: How and in what way will He take revenge on them, as

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He said, Glory be to Him who said it? (**We will lure them from where they do not know**, **and I hope for them that my plot is solid**.). God Almighty grants them respite and does not treat them with punishment. He also provides them with wealth and children, and moves them from good to better in the apparent life of this world, but in reality they are moved from bad to worse... even if they become dependent on this world.

And they thought that they were in a strong fortress against the blows of time and its cycles. God seized them with the power of the Mighty and Powerful, so that this would be worse and more painful for their hearts.. And God Almighty called this delay and enticement a plot because it resembles a plot in its appearance.. Otherwise, God is far removed from plot and deception.. How can only the helpless resort to it, and God says to the thing: Be and it is.. This, until the purpose of mentioning the plot is not to deceive. If a person approaches the world and smiles at him, he should be wary of hidden things and surprises. A similar example is presented in verse 180 of Surat Al-A'raf.

(**Or do you ask them for a reward**, **so they are burdened with debt? Or do you have with them the unseen**, **so they write down**). What made them deny your message, O Muhammad? Did you charge them for guidance with money that was difficult for them to bear and pay, or did they gain insight into the knowledge of the unseen and copy from it evidence that proves their claims and claims? A similar example is presented literally in verse 40 of Surat Al-Tur (**So be patient for the judgment of your Lord and do not be like the owner of the whale when he called out while he was distressed**.). The owner of the whale is the Prophet Yunus, who was fed up with his people, so he left them in anger. The reference to

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him and his story with his people is mentioned in verse 98 of Surah Yunus, verse 87 of Surat Yunus, verse 87 of Surat Al-Anbiya, and verse 140 and the following of Surat Al-Saffat. The Almighty commanded his noble Prophet Muhammad (PBUH) to be patient with the harm of his people, and not to hasten on them as Yunus did, who The whale bit him and called out while he was in his stomach: (**There is no god but You**, **Glory be to You**. **Indeed**, **I have been of the wrongdoers**) 87 Prophets.

(**If it were not for a blessing from his Lord to befall him**, **he would have been cast out in the open and he would be blameworthy**.). Yunus called upon his Lord while he was in the belly of the whale, and his supplication was answered as a mercy to him, and the whale threw him out of its belly into space, and he is neither blameworthy nor blameworthy before God. If it were not for his supplication and God's mercy, he would have been blameworthy and blameworthy, and would even have remained in the belly of the whale until the day they are resurrected. It should be noted that the blame here is for abandoning what is best, not for sinning in the place of infallibility (**Then his Lord chose him and made him among the righteous**.). Among God's blessings upon Jonah is that He, the Almighty, took him out of the belly of the whale, and He was pleased with him, and returned him to his people as a prophet as he had been before, so they benefited from him and his preaching. If he had remained in the belly of the whale until the day they are resurrected, his prophecy would not have had any effect. And the Almighty's saying: "So He made him among the righteous" means that God, Glory be to Him, will gather him tomorrow with the prophets and in their group.

(**Indeed**, **those who disbelieve will almost make you slip with their eyes when they hear the remembrance**.). The speech

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To the Messenger of God (may God's prayers and peace be upon him), and the meaning is that when the polytheists hear the Qur'an from Muhammad (may God bless him and grant him peace), they look at it with disgust with eyes of hostility and hatred, and the foot of the greatest Messenger (may God bless him and grant him peace) almost slips and slides from their gaze because it is sharp as arrows. Al-Razi said: The Arabs say: He looked at me with a look that almost struck me, and almost ate me. The poet said:

Because he slips the footholds — They fight each other if they meet in a habitat

(**And they say he is crazy**). They looked at the Messenger (may God bless him and grant him peace) with looks like arrows, and they also attacked him with mourning tongues, as they said: He is crazy. And the Almighty responded to them at the beginning of this Surah by saying: (**By the grace of your Lord**, **you are not crazy**.)(**And it is nothing but a reminder to the worlds**). A pronoun for the Qur'an: What is meant by remembrance is a reminder of goodness and guidance to its path. The meaning is that the Qur'an is a revelation from God that He sent down to the heart of Muhammad (PBUH) in order to guide all people in every time and place.

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Surah Al-Haqqa

52 Meccan verses.

In the name of God, the most gracious, the most merciful

Al-Haqqa, what is Al-Haqqa? Verse 1-18:

(Al-Haqqa (1) What is Al-Haqqa (2) And how do you know what Al-Haqqa is (3) Thamud and Aad lied about the battle (4) As for Thamud, they were destroyed by the tyrant (5) And as for Aad So they were destroyed by a strong roaring wind (6) which He imposed upon them for seven nights and eight decisive days, and you will see the people therein lying as if they were the trunks of palm trees. Empty (7) So do you see that they have anything remaining? (8) And came Pharaoh and those before him and the women who tried to make a mistake (9) So they disobeyed the Messenger of their Lord. (10) Indeed, when the water overcame, We carried you in the vessel (11) That We might make it a reminder for you, and an all-knowing ear would perceive it. (12) So when it is blown In the pictures there was one blast (13) and the earth and the mountains were lifted up and crushed with one blow (14) and on that day the event occurred (15) and the sky was split open and it On that day it will be weak (16) and the kingdom will be on its sides, and the throne of your Lord will be carried above them on that day eight (17) That day you will be exposed, not hidden from you. hidden (18))

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the language :

Al-Haqqa is feminine. Al-Haqqa is from a right that is entitled by breaking the H if it is obligatory and proven. Al-Haqqa is originally an attribute of every fixed

incident. Then it went out of description and became a sign on the Day of Resurrection. The same is true of the incident and the Qara'ah, that is, it knocks on hearts with horrors. How do you know what I teach you? What is meant by the tyrant here is the cry of torment, as God Almighty says: (**And those who had wronged took the cry and became crouched in their homes**.) 67 Hood. What is meant by them is Thamud, a righteous people. With the smell of a cockroach, that is, a deadly cold. Extremely violent storm. Hassoma means that the eight days continued without interruption and continued until they were eradicated. The miracles of palm trees are their roots. And empty empty. Of the rest of the rest. And Al-Mutafaqat Al-Manqilabat, which are the villages of the people of Lot. By wrongdoing, that is, by wrong deeds. and supernumerary intercostal. What is meant by the vessel here is the ship. And a sermon reminder. She understands it and preserves it. She is aware, understanding, and careful. The earth was lifted up and the mountains were moved from their places. Your father is hammering and demolishing. Flimsy and dilapidated. And the surrounding areas.

Parsing:

The suffix is a first subject and "what" is an interrogative second subject. The suffix is a predicate of the second subject and the sentence is a predicate of the first, and the link is repeating the subject with its word. How do you know that "what" is a subject and what is the meaning of a past tense verb with a hidden subject that refers to "what" and the sentence is a verb and the subject is a predicate. What is the truth also a subject and a predicate. And decisively is an adjective for days because the meaning is decisive, i.e. consecutive. Some people fell ill because the vision here is visual. The remaining "from" is redundant and the remaining object is see. On that day, the incident occurred, and if it was blown and "day" was related, it occurred.

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That day is weak. "Day" is related to weak. On that day, eight "days" related to pregnancy. On that day you will be exposed. "Day" is related to "you will be exposed," and it was said instead of "on that day" that it occurred.

Meaning:

(**Al-Haqqa is what Al-Haqqa is**). What is meant by the truth is the Resurrection, and it is called that because it is obligatory to happen.

As for asking about it while repeating the word, the intention is to scare away its hardships and horrors, and that it is beyond what the ears hear, the eyes see, and the minds imagine. For this reason, Almighty God repeated the question and said: (**How do you know what truth is?**). What can I tell you, O human? Is there anyone who knows what it is so he can tell you about it? .. And all we know about the circumstances of the Resurrection is that for the righteous there is a Paradise in which the souls desire and what the eyes delight, and for the criminals there is (**The fire of Hell will not destroy them so that they will die**, **and its torment will not be lightened for them**.) 36 Fatir.

(**Thamud and Aad lied about the battle**). Thamud is the people of Salih and Ad is the people of Hud, and Al-Qara'ah is one of the names of the Resurrection, like Al-Haqqa (**As for Thamud**, **they were destroyed by the tyrant**.) It is the cry of torment, and its tyranny is a metaphor for its sheep, like the turbulence of water and the raging sea (**As for Aad**, **they were destroyed by a strong roaring wind**.). Cold, deadly, extremely violent (**He made it subject to them for seven nights and eight days**.). This period lasted without interruption or lethargy (**Then you will see that the people are suffering from epilepsy**) They are thrown to the

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ground (**As if they were empty palm trees**). Every dead person is an inanimate object, empty and terrifying, even if it is on flowers and silk (**Do you think they will remain?**) No, not Naia. The discussion of Ad and Thamud has been discussed in detail. See the interpretation of verses 5-79 of Surat Al-A'raf, vol. 3, p. 346 and following, and verses 0-68 of Surat Hud, vol. 4, p. 237, and verse 23-159, vol. 5, p. 507.

(**And Pharaoh and those before him and the rebels came with a sin and they disobeyed the Messenger of their Lord**, **so He seized them with a violent assault**.). What is meant by the Mutifakat is the villages of the people of Lot, and the meaning is summarized that Pharaoh and his people and those like them from the ancients, including the people of Lot - denied God's prophets and messengers, and did wrong deeds, so God punished them for their sins with a punishment whose horror and severity exceeded the limit of imagination. There are many surahs and verses that spoke about Pharaoh and his people, including verse 03-137 of Surat Al-A'raf, vol. 3, p. 370. Also, we have previously talked about Lot and his people more than once, including verse 0-84 of Surat Al-A'raf, vol. 3, p. 352.

(**Indeed**, **when the water rose**, **We carried you on the ship**.). We forced you to delete an addition, i.e. we forced you to delete an addition

Your believing fathers are in Noah's Ark. Also, Noah and his ark were mentioned several times, including in verse 9-64 of Surah Al-A'raf, vol. 3, p. 344. (**Let us make it a reminder for you**). Ha goes back to the story of Noah and his ark, and God Almighty repeated it in his book to be a sermon and a lesson. Also, let every human being know that if it were not for Noah's Ark, the children of Adam and Eve

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would not have had an eye or a trace after the Flood. Abu Al-Ala was dismissed when he called on our mother Eve to be sterile, because existence as such is a blessing, as Aristotle and his students said.

(**And an aware ear is aware of it**). It is stated in most ancient and modern interpretations, including the interpretation of Al-Razi and Sheikh Al-Maraghi: that the Messenger of God (PBUH) said to Ali bin Abi Talib: "I prayed to God to make it your ear, O Ali." The Imam said: I did not hear anything and forgot it, and it was not for me to forget.

(**If a single blast is blown into the trumpet**,). Blowing on the pictures is a metaphor for shouting out of the graves. God Almighty said: (**The day they hear the cry in truth**, **that is the day of the emergence**) - 42 BC. When interpreting verse 68 of Surat Al-Zumar, vol. 6, p. 432, we mentioned the opinions of the commentators regarding the forms, and that the blasts are three: the blast of terror, the blast of death, and the blast of resurrection and exit. (**And the earth and the mountains were lifted up and crushed with one blow**.). This is a metaphor for the destruction of the earth and what is on it on the Day of Resurrection. God Almighty said: (**The day the earth and the mountains will shake**, **and the mountains will be huge dunes**.) 14 - Al-Muzzammil, meaning a pile of sand that goes with the wind (**On that day**, **the incident happened**). When the trumpet is blown and the earth and mountains are crushed, the Resurrection will take place, and the deniers will know that it is a truth about which there is no doubt (**And the sky split open**, **and on that day it will be weak**.). The same devastation befalls the stars of the heavens as befalls the earth: (**On the day the earth will be changed into something other than the earth and the heavens**) - 48 Abraham, that is, the heavens will also be changed into other heavens (**And the kingdom is around**

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it). What is meant by "angel" is angels because the "alif" and "lam" are for the gender, and the "ha" refers to the sky, and the meaning is that after the destruction of the earth and the sky, the angels spread here and there throughout space.

Throne holders:

(**And the throne of your Lord will be carried above them on that day by eight**). Does God have a throne on which He sits like sultans and princes? The literalists of Al-Zahir said: Yes; He has hearing, sight, hands, feet, and other organs.. Abu Aamer al-Qurashi was attributed to saying that God is like you and me in His form and image! .. This is impossible because if it were a body, it would lack a place, and the Creator does not lack anything, and to Him everything is lacking, and also from this it is necessary that the place be ancient, and there is no eternal except God... to the last of what the philosophers and theologians mentioned.

Others said: We do not know the throne, nor how it is carried, and God has not tasked us with knowing that.. This saying is the most prudent, according to the words of the pious jurists.

When we contemplated the meaning of this verse, the context revealed to us that what is meant by the throne is kingship and conquest, as was previously indicated when interpreting verse 54 of Surat Al-A'raf. What is meant by the bearers of the Throne are created beings owned by God, and this is evident from what was stated in one of Nahj al-Balagha's sermons: "And if the heavens had not acknowledged God's divinity and submitted willingly, He would not have made them a place for His throne." That is, if God Almighty had not disposed of the heavens as He pleased, they would not have been His property. Absolute disposition is evidence of

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kingship, just as kingship calls for this disposition. Accordingly, the Almighty's saying: (**And He holds the throne of your Lord**) Etc. is similar to the answer to the question of someone who asks: If the heavens and the earth cease to exist, then this means that God's kingdom has ceased, and there is nothing left for Him to control?

Then God Almighty answered: No. There is another creation other than the heavens and the earth, and it consists of eight universes, and they are safe and sound from any disturbance. God Almighty disposes of them as He wills after destroying the earth and the sky. We say this as an idea that we inspired from the word "carry," and this idea - as you can see - is possible in itself, but something like it is only proven by explicit text that indicates definiteness and certainty, and if it were within the framework of what is permissible and what is forbidden, it would be possible. The jurist's opinion has a valid basis if he relies on the apparent meaning of the Qur'an or Sunnah.

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(**That day you will be turned away**, **not a single thing will be hidden from you**.) Creatures will be presented to God on the Day of Resurrection, and every worker will be paid the reward for his work, and He, Glory be to Him, knows best who has been guided and who has strayed from His path.

I wish it had been fruitful, **verse 19–37**:

(**As for him who has been given his book in his right hand**, **he will say**, "**Go**, **read his two books**." (19) **Indeed**, **I thought that I would meet my account** (20) **Then he will be in a contented life** (21) **in A lofty garden** (22) **Its harvests are near** (23) **Eat and drink in happiness for what you have done before in**

the days of old (24) **And as for him who was given his book in his left hand, he will say: I wish I had not been given his letter** (25) **and did not know what was his account** (26) **Oh I wish she were the judge** (27) **His wealth is of no use to me** (28) **His authority has perished from me** (29) **Take it away So they exaggerated him** (30) **Then Hell they threw him into** (31) **Then in a chain whose width was seventy cubits, so let him go** (32) **Indeed, he did not believe in God Almighty** (33) **nor did he encourage Food for the poor** (34) **He has no intimate here today** (35) **Nor food except from the washed** (36) **None eats it except the sinner** (37))

the language :

Here, take or come. Satisfied, meaning its owner is satisfied with it. And high any amount. Nearby, easy to reach. The empty days are the past days in this world. And the "judge" on his life, so he is relieved. My authority has perished, everything I possessed has gone from me. Pray, throw strength into me

The fire he prays. Her cubit is tall. He does not urge, he does not urge. An intimate relative or friend. And wash the pus that flows from the bodies of the people of Hell.

Parsing:

As for "ama," the letter of detail. Ha'um is the noun of an imperative verb meaning take, and the owner of Al-Bahr Al-Muhit said: It says: Ha'um for men, Ha'un for women, Ha' for men, Ha' for women, and Ha'um for two men or two women. Its original letter is "Kitabī" and "Hā' is for silence," which is the object of "Iqra'" and the object of "Ha'um" is deleted, meaning "Ha'um is written," and it is a matter of

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deletion from the first due to the second's indication of it. The origin of his account is my account, like his book, and it is a direct object. And in a life related to deleted news, it is amusing. The word "qatufha" is "Daniyya" as a subject and a predicate, and the sentence in the genitive case is the adjective of a committee. Happy is an adjective for a deleted absolute object, i.e. drink and eat pleasantly. I wish I had "ya" just for warning, and the same, "I wish" and "Ha," "I wish" had returned to the first death or to the state in which he was. Hell is designated by his prayer, meaning they sent him to hell. Its cubit is a subject, seventy adjectives, a cubit of distinction, and a sentence, so take it as a predicate, and in a chain related to it, take it.

Meaning:

(**As for him who has been given his book in his right hand**, **he will say**, "**Read my two books**." **Indeed**, **I thought that I would meet my account**.). God Almighty said in the previous verse: (**That day you will be turned away**, **not a single thing will be hidden from you**.). And God Almighty explained here the difference on the day of the presentation between the companions of the right and the companions of the left. What is meant by the right here is not stagnation and "reactionary" nor by the left "the left and progressivism." Rather, what is meant by the right is right and good, and by the left is bad omen and evil, in accordance with the custom and conventions of the Arabs. They express with the right the good and the left the evil. Be pessimistic. Accordingly, the meaning is that the happy people on the Day of Resurrection will announce themselves and their deeds with pride and pride to witnesses, and say to those they see or to those who ask about their condition:

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Take and read the newspaper of our deeds, for we used to believe in God and the Last Day, and we stored up relics for Him.

(**He is in a satisfied life**) That is, satisfactory, and it is not disturbed by anything (**In a lofty garden whose harvests are close by**. **Eat and drink happily for what you did in the past days**.). This is a detail after a summary, as if a questioner is asking: What is this satisfactory life? God Almighty answered that it is a paradise of high status and value, its fruits are close and easy to eat, and the angels say to the people of Paradise: Eat from the fruits of the Garden of Eternity in joy and drink from its drink in filth, as a reward for the good and righteous things you have done. God Almighty singled out the pronoun "he" in "aisha" in view of the word "from" and pluralized it in "eat and drink" in view of its meaning, which is the plural.

(**As for him who was given his book in his left hand**,) He is the one who denied judgment and recompense, and tyrannized and transgressed against His servants. God Almighty expressed this about him as saying that he took his book with the left hand to indicate that his deeds brought misfortune and calamity upon him, as we mentioned earlier. (**So he says**, "**I wish I had not been given his two letters and did not know what they accounted for**."). He wished that he had not been created or that he had not been resurrected from his grave. He wished that after he was certain of a torment for which he had no motive in the form of money, prestige, or justification, if only he had any of that. And it is the wish of a desperate loser, and there is nothing behind it except the Almighty's saying to the angels of torment: (**Take him and spoil him**). Gather his hands around his neck with shackles (**Then hell**, **pray for it**). They threw him into the fire of hell (**Then on a chain whose length is seventy cubits**, **so take it**.). The seventy cubits are a metaphor for the horror of the chain and its painful torment, and its impact on the criminal is

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measured by his deeds and the bad effects he left on society. It is interesting that some commentators say: "They differed regarding this arm. It was said: It is the well-known arm. It was said: It is the arm of the king - that is, the king of torment - and it was said: Each arm is seventy bays, and each bay is between Mecca and Kufa. I do not know: Was this speaker from Mecca or from Kufa?

(**He did not believe in God Almighty and did not encourage feeding the poor**.). This is an explanation of the reason for his painful torment, and that it is disbelief, tyranny, and the lack of urge to give, and it indicates that the rich must give and encourage to give. (**He does not have a close friend here today**)

No relative can help, and no one can intercede (**And there is no food except from two ritual baths**). Pus oozes from the bodies of the people of Hell (**Only sinners eat it**) Those who in this world ate the livelihood of the oppressed and the works of the hardworking.

What you see and what you do not see, verse 38–52:

(**So I do not swear by what you see** (38) **and what you do not see** (39) **Indeed, it is the speech of a noble Messenger** (40) **and it is not the saying of a poet. Little do you believe** (41) **nor in the words of a poet. Little do you remember** (42) **A revelation from the Lord of the Worlds** (43) **And if He had uttered some statement against us** (44) **We would have taken it with an oath** (45) **Then We will certainly have severed from it the two religions** (46) **but there is not one of you who will detain from it** (47) **and indeed it is a reminder for the righteous** (48) **And indeed, we know that among you are deniers**. (49)

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And indeed, it is a regret for the disbelievers (50) and indeed it is the truth of certainty (51) So glorify the name of your Lord Almighty (52))

the language :

A soothsayer, that is, one who predicts and falsely predicts the unseen. And the slanderous statement. And the rumors are lies. The two strings are the rings of the heart, and if they are cut, their owner dies. And two barriers.

Parsing:

I do not swear. Most commentators said that "no" is redundant. And the conscience goes back to the Qur'an

Concept from context. "You rarely believe." A little is an adjective for an omitted absolute object, and "what" is added, meaning you believe with little faith, and the likes of it are "seldom what you remember." Downloading a predicate of a deleted subject is a download. Among you there is a negated "what" that does the function of not, and one of its nouns and "from" are inflected, and its predicate is inflected on the meaning of Uhud because it is in the meaning of the group, and among you is attached to a deleted adverb from two declinables, and if "from you" is delayed, it would be attached to an adjective for two declinators.

Meaning:

(**So I do not swear**). The L is redundant according to most commentators, and it has been said: Rather, it negates the oath because the matter is too clear for it to require faith, and the talk about something like it was presented when interpreting

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verse 76 of Surat Al-Waqi'ah. (**What you see and what you do not see**). This is general to the world of the unseen and the witnessed, of what has been and will be in this world and the hereafter, and in its reality it is an oath by the knowledge of God Almighty, who encompasses everything, and from that (**that it** That is, the Qur'an **It is the word of a noble Messenger**, **but it is not the word of a poet**. **Little do you believe**, **nor the word of a soothsayer**. **Little do you remember**. **It is a revelation from the Lord of the worlds**.). Muhammad (PBUH) spoke the Qur'an, there is no doubt about that, but he did not pronounce it because he was a poet or a priest, nor because of one of his personal characteristics, but rather he spoke it in the sense that he conveyed God, His tongue, and His explanation. We spoke in detail about poetry and the Messenger when interpreting verse 224 of Surat Al-Shu'ara', vol. 5, p. 524.

(**Little do you remember**) It ،And the Almighty said: (**But they rarely believe**) means that he does not believe and none of them remembers except a few. It was said: Rather, what is meant is those who believed and none of them are remembered, few or many, following the custom of the Arabs. They say: He rarely does, meaning he does not do it at all. The first interpretation is closer to reality because it is assumed that some of the polytheists believed in the Messenger (PBUH) before he migrated from Mecca to Medina. A similar example was presented in verse 88 of Surat Al-Baqarah, Part 1, p. 148.

She asks: Does the mere oath prove the message from God to Muhammad, and negate poetry and soothsaying from him?

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The answer: This oath came after God Almighty challenged the deniers in many verses to produce something like the Qur'an, and after they were unable and had to use the argument. What is meant by the oath is to confirm the established truth with evidence, not to prove the truth by oath. This means that arguing with the opponent has many methods that differ according to his ideas and circumstances, and among those methods is presenting the argument, asking him questions in a way that is appropriate to his belief, and eloquence of style. His eloquence, including his oath, also creates a mysterious and exciting feeling in some hearts.

(**And if he had uttered some words against us**, **we would have taken him by the oath**, **then we would have cut off his two jaws from him**, **but there is not a single one of you who can withhold from him**.). It says any slander and there is a hidden conscience that goes back to Muhammad (PBUH), and the sayings are a plural of sayings, and the false sayings prevail, and what is meant by taking the oath here is mastery and ability, and the two strings are the necks of the heart and the jugular vein, if it is cut, its owner dies, and two barriers, that is, preventers and barriers, and the meaning is that Muhammad is far removed from what the polytheists attribute to him of slandering God, and if he intended it, God would take revenge on him. We inflict upon him the most horrific torture, and none of the polytheists or anyone else will save him from this torment and torture. Since God did not do that to Muhammad, then he is the truthful and trustworthy, and the slanderers are the ones who attributed Muhammad to slander.

You ask: Why did God Almighty not hasten the punishment for those who lied to Muhammad as He hastened the punishment for Muhammad if he were a liar?

The answer: This threat from God Almighty is only for those who falsely and falsely claim prophethood, not for those who deny the prophecy of the prophets, and the

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difference is far and clear between the two... That is, the purpose of His threat, Glory be to Him, is to distance the greatest Messenger from the slander against God attributed to him, as we have indicated.

(**Indeed**, **it is a reminder for the righteous**). The conscience is that it goes back to the Qur'an, which is a guidance for those who seek guidance, and sincerely and sincerely want to fear the wrath and torment of God. (**And we know that it is from you**

Lying). This is a threat and a threat to those who deny the Messenger and the Qur'an (**And it is** That is, the Qur'an **It is a regret for the disbelievers**). Because he curses them and exposes them, because his word is the highest, and the word of those who disbelieve in him is the lowest, and because he is God's proof against them on the Day of Judgment and Reward. (**Indeed**, **it is the truth of certainty**) About which there is no doubt, and the like was presented in verse 95 of Surat Al-Waqi'ah (**So glorify the name of your great Lord**). The speech is for the Messenger of God (may God bless him and grant him peace), and what is meant is generality, and the meaning is: They exalted God from what does not befit Him. It is presented in verse 75 of Surat Al-Waqi'ah.

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Surat Al-Ma'arij

44 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

Its amount is 50 thousand years. Verse 1–18:

(A questioner asked about a punishment that will come (1) to the disbelievers that has no motive (2) from God, the Possessor of ascents (3) the angels and the spirit ascend to Him on a day whose number is fifty thousand (4) So be patient with great patience (5) They see it far away (6) and We see it near (7) On the day when the sky will be like dead (8) and the mountains will be like curses (9) And no intimate will ask another intimate (10) They will see them. The criminal wishes to ransom himself from the torment of that Day for his children (11) and his companion and his brother (12) And his family that shelters him (13) and all who are on the earth – then He will save him (14) No, it is a blaze (15) a struggle for turmoil (16) You will call upon him who turns away and turns away (17) And he gathered and gathered (18))

the language :

The verb "asked" comes in the sense of requesting and summoning, and is multiplied into two objects such as asked

So-and-so is a dirham, and if the "ba" enters the second object, it is superfluous, just like it is in (**I shake the trunk of the palm tree towards you**) The verb "asked" also comes in the sense of "asked for information," and it goes beyond the first object by itself and to the second object, such as "I asked him about such-and-such" or "baa," including a meaning about something like "Ask an expert about it," that is, about him. And ascension is the plural of ascension, which is stairs, and it was said: the heavens. And the time for curd oil. The curse is fluffed or dyed wool. And close intimate. And the clan species. One of the names of Hell. A quarrel is the one who

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removes something if he uproots it from its place. The author of Majma' al-Bayan said: Shawwa is the plural of shawwa, which is the skin of the head. And he collected the money, meaning he collected the money and kept it in a container.

Parsing:

For the unbelievers is related to a deleted predicate for a deleted subject, that is, it is prepared for the unbelievers, and a sentence that has no motive is a predicate after a predicate. And the one who ascends is an attribute of God. And on the day when the sky becomes "day" in the accusative case, they will see them, according to the author of Majma' al-Bayan. If he redeems "if" for wishing. And they are all fine. Both are letters of deterrence and rebuke.

Meaning:

(**A questioner asked about a torment that will befall the unbelievers that has no motive**.). We said previously: The polytheists turned away from the call of the Messenger (PBUH) for reasons: First, it was a war over their gains and profits. Second: God does not, as they claim, send a human being as a messenger, and if it were necessary, He would choose him from the rich, not from the poor, like Muhammad bin Abdullah. Third: Muhammad (PBUH) calls for monotheism, and they believe in multiple gods. Fourth: It scares them of resurrection and torment after death, and this is what they strongly deny: (**When we die and are dust and bones, will we indeed be resurrected?**). If the Prophet (PBUH) confirmed this and insisted on it, they said: When will this promise be made? Sometimes they rush torment mockingly (**And when they said**, "**O God**, **if this is the truth from You**, **then rain down upon us stones from the sky or bring upon us a painful punishment**.") - 32 Al-Anfal.

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For this reason, many commentators said: The Almighty's saying: (**A questioner asked with real agony**). It is a reference to what they asked for to hasten the torment, and that God Almighty answered their request by saying: (**For the unbelievers**, **he has no motive**) That is, torment inevitably descends on the ungrateful, whether they ask for haste or postponement.

Satan and the search for the unseen:

(**From God**, **the Possessor of Ascents**) An attribute of God Almighty, and what is meant by it is exaltation and elevation, and the same applies to verse 15 of Surat Ghafir: (**High in rank**, **possessor of the throne**). (**The angels and the spirit ascend to Him on a day whose duration is fifty thousand years**.). What is meant by the spirit is Gabriel, and He, Glory be to Him, singled him out for mention even though he is among the angels due to his exalted status, and a pronoun for him refers to what is known to God and the angels, and fifty thousand years is a metaphor for the length of time. Professor Ahmed Amin Al-Iraqi mentioned this verse in his book "Integration in Islam" and extracted from it that angels move at a speed exceeding the speed of sound, because the vastness of the universe has no limit or end, and sufficient evidence of this fact is that some stars sent their light to the Earth millions of years ago, and it has not yet reached it, knowing that light travels 300,000 kilometers per second. Therefore, it is impossible for angels to cross vast, vast distances unless their travel was exponentially faster than the travel of light.

When interpreting the words of God Almighty, we said: (**And the throne of your Lord will be carried above them on that day by eight**) 17 - The truth: This matter and what follows it is only proven by clear text that indicates definitiveness

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and certainty, and does not accept interpretation under any circumstances, and if it were within the scope of what is permissible and what is forbidden, then the jurist would have reasoned if he relied on the apparent meaning of the Qur'an or the Sunnah. Some Sufis said: What is meant by fifty thousand years is not the years that we know, but rather the phases and stages. Another Sufi said: God's days are as He wishes. If He wishes, He makes them a thousand, and if He wishes, He makes them thousands and millions.

This is unseen within the unseen, and we are not responsible for its knowledge before God, and no one has entrusted us with searching for its essence except Satan. Imam Ali (peace be upon him) said: "And Satan has not entrusted you."

You must impose his knowledge of what is not in the Book, nor in the Sunnah of the Prophet (may God bless him and grant him peace) and the Imams. All his knowledge is up to God, Glory be to Him, for that is the ultimate right of God upon you. And know that those who are firmly rooted in knowledge are those who are free from intruding into the hidden things without the unseen - acknowledging the totality of what they are ignorant of explaining, of the hidden unseen. So God praised their confession of inability to deal with what they did not have knowledge of, and He called their abandonment of delving into what they did not know. They are obliged to search for its true essence, so limit yourself to that, and do not estimate the greatness of God Almighty according to the level of your mind, for you will be among those who perish.

(**So be patient**, **for they see it far away and we see it near**.). The Prophet (may God bless him and grant him peace) warned the polytheists about the Day of Punishment, so they hastened it mockingly. Then God Almighty said to His Noble

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Prophet: If they belittle the Day of Punishment and ridicule it, then you, O Muhammad, be patient with their mockery and belittlement with patience without fear or complaint, and do not delay victory over them, and if they treat the Day of Punishment as falsehoods and legends, then with God it is coming, of which there is no doubt, and everything that is coming is near. Then, Glory be to Him, described the day by which they are promised. And they mock him. He described him by saying: (**The day the sky will be like a dead end**). The heavenly bodies melt and become completely like turbid oil, and the same is true of the Almighty's saying: (**And behold**, **the stars were dim**) - 2 Takwir. (**And the mountains will be like mold**) The person seeing it thinks that it is a wool that has been separated and fluffed, and something like this: (**And the mountains were covered with clothing**) 5 The incident, meaning it broke up.

(**An intimate friend does not ask another intimate friend**) Because every human being is busy with himself more than others, and the happy one on that day is the one who stores up good deeds for him (**They make them see**) By tightening the rād and opening it from his sight of the thing if I explained it to him, and the waw of the group returns to "hamim" in the nominative considering its meaning, even if the word is singular, and "they" returns to "hamima" in the accusative considering the intention of the plural from it as well, and the meaning is that no one will ask anyone on the Day of Resurrection, even if they are friends and relatives, even though some of them know each other in that matter, but he will flee from it because of the distress and affliction that he will endure.

(**The criminal would like to ransom himself from the torment of that Day with his children**, **his companion**, **his brother**, **his family that shelters him**,

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and all who are on earth, **then He saves him**). "Then" indicates distance, meaning far from it

It is far from possible for that to save him. What is meant by the companion is the wife, and by the clan, and the meaning is clear and can be summed up that the prisoner of Hell wishes to be saved from the terror of all the people of the earth, even the wife and children whom he himself ransomed yesterday, and for whose sake he committed dangers and horrors.. This is the most eloquent depiction of the criminal's regret for what he has missed, and his eagerness for salvation and salvation.

(No) O criminals... there are no wishes on this day, and you have nothing on it except Hell, to which you will return. (**It's a joke**) How do you know what happened? (**A tendency to grill**). Organs are taken out of their places and mutilated, then returned as they were, then taken out again and returned. And so on to infinity: (**They will not be judged lest they die**, **nor will their torment be lightened**. **Thus do We recompense every ungrateful person**.) 36 Fatir (**Leave the one who managed and took charge**) In this world, about the call to guidance and truth, and what is meant by the call to Hell is that the one who flees it has no escape or refuge from it (**And he collected and lost**) From the container, not from the awareness, meaning hoarding money in a container and the like, and the verse is a threat and a threat to the one who collects money and is keen on it, and does not spend it in obedience to God, and the combination between the hoarder of money and the one who rejects the call to the truth feels that they are equal before God on the Day of Judgment and Reward.

Who are the worshippers? Verse 19–35:

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(Indeed, man was created with fear (19) when evil touches him, with fear (20) and fearful when good touches him (21) except those who pray (22) those who are constant in their prayers. (23) And those in whose wealth there is a known right (24) for the beggar and the deprived (25) and those who believe in the Day of Judgment (26) and those who are from the punishment of their Lord. They are compassionate (27) Indeed, the punishment of their Lord is not safe (28) (And those who guard their private parts (29) except for their wives or what

(30) So whoever seeks beyond that – those are the transgressors. (31) And those who are careful of their trusts and their covenant. (32) And those who stand by their testimonies (33) and those who maintain their prayers (34) Those will be honored in Gardens (35))

the language :

The panicked language means the bored and impatient person, and what is meant here is the one who, Glory be to Him, interpreted it by saying: (**When evil touches him, he is frightened, and when good touches him, he is anxious**.). What is meant by evil is anything that is hated, and by good is anything that is beloved. The beggar is the one who asks people, and the deprived is the one who refrains from asking due to his need and deprivation. And they are compassionate and afraid.

Parsing:

A terrifying human condition. The omitted predicate "kaan" is and its hidden noun, i.e., "was" is "almost," and its example is "manu'a," and the first is related to

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"almost" and the second is related to "manou'," and it is permissible for both "almost" and "manu'" to be adverbs, and accordingly there is precedence and delay in the speech, meaning: Man was created to be frightened, fearful when evil touches him, and fearful when good touches him. Except for worshipers, an exception to human being as a genus noun. Those who are consistent in their prayers are a characteristic of those who pray.

Meaning:

(**Man was created to be frightened and frightened when evil touches him**, **and fearful when good touches him**.). God Almighty indicates by this that man is weak by nature, as He said in verse 28 of Surah An-Nisa: (**Man was created weak**) And verse 54 of Surat Al-Rum: (**God who**

He created you from weakness). This weakness appears when there are reasons for it, such as wealth and poverty. If he is rich, he is distressed by his wealth for fear of poverty, and if he becomes poor, despair and despair take over him. But whoever truly believes in God, and trusts in Him and His mercy, will overcome this weakness and be patient in times of adversity with the patience of free people, looking forward to ease and relief, and be generous with the gift, believing that what God has is better and more lasting. Below, God Almighty mentioned some of the descriptions of believers.

(**Except for those who pray and are constant in their prayers**.). This .1 exception to the fearful, frightened person indicates a clear and conclusive indication that those who truly worship God are those who trust in Him alone, and do not submit to anyone but Him. (**You are we to worship and to You we seek help**)

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As for those who say "Allahu Akbar" and say "Allahu Akbar," they kneel and prostrate to people of prestige and wealth out of greed for what is in their hands. As for these people, they are not among those who pray in anything, even if they constantly perform the obligatory and voluntary prayers, and are not distracted by any concern about them.

(**And those in whose wealth there is a known right for the beggar and the deprived**.). They strive for obedience and good deeds for the sake of God Almighty, not seeking reward or thanks. A similar example is presented in verse 19 of Surat Al-Dhariyat. .2

(**And those who believe in the Day of Judgment**). They believe in God and the Last Day, and they act according to this faith, otherwise theoretical faith is of no use. .3

(**And those who fear the punishment of their Lord, verily the punishment of their Lord is not safe**.). The believer hopes and fears. He looks at Paradise with one eye and at Hell with two eyes. He is afraid of this, and does not despair of that. God Almighty said: (**No one feels safe from God's deception except the people who are losers**.) 99 norms. And he said: (**No one despairs of the Spirit of God except the disbelieving people**.) 88 Joseph. The people who think best of God are the ones who fear Him the most, as Imam Ali (peace be upon him) said, meaning that fear of Him, the Almighty, comes in proportion to knowledge of His greatness. .4

(**And those who guard their private parts except with their wives or those whom their right hands possess, they are not to be blamed. So whoever seeks beyond that – those are they. The habitual ones**). The believer must be .5

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patient and satisfied with what God has apportioned for him of the daughters of Eve, and the believing woman must be satisfied and patient with what God has given her of the sons of Adam, and whoever is patient and grateful, his reward is due to God, otherwise his punishment will be

Deprivation of poplars and jinn. It is presented in one letter in verse 8 of Surat Al-Mu'minun, Part 5, p. 358.

(**And those who are mindful of their trusts and their covenants**.). If a .6 believer makes a covenant, he is faithful, and if he is entrusted, he is not betrayed, and he who is not faithful has no religion and no conscience. It is also presented literally in verse 8 of Surat Al-Mu'minun, vol. 5, p. 359.

(**And those who stand by their testimonies**). Testimony is God's trust with .7 the witness, so whoever conceals it or distorts it has betrayed God: (**And who is more unjust than he who conceals testimony that he has from God? And God is not unaware of what you do**.) - 140 Al-Baqarah.

(**And those who maintain their prayers**). You ask: Isn't this verse a repetition .8 of the previous verse, which is the Almighty's saying: (**Those who are constant in their prayers**)? Some commentators answered that permanence is not observance, so the meaning of permanence in prayer is to repeat it at its appointed times, and the meaning of preserving it is to perform it according to its conditions and conditions! As for us, we do not see any difference between continuity and preservation, because prayer is not a prayer unless all parts and conditions are preserved, so if one of them is missing, it is invalid, and its repetition is not a repetition of prayer.. What is closest to

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the truth is that God Almighty repeated the verse simply to pay attention to prayer and to point out that it is the pillar of Islam.

(**Those will be honored in Gardens**). These are a reference to those who have the aforementioned qualities, and that they are in the sight of God Almighty in the ranks of glory and dignity.

So they get involved and play. **Verse 36–44**:

(**So what is the matter with those who disbelieved before you**, **divided** (**36**) **on the right and on the left**, (**37**) **Does every one of them aspire to enter a garden of bliss?** (**38**) **No**. **Indeed**, **We created them from what they know** (**39**) **So I do not swear by the Lord of the easts and the wests that we are able** (**40**) **To substitute something better than them, and we are not outdone**. (**41**) **So let them go about and play until**

They will meet their Day which they were promised (**42**) **The day when they will emerge from the events hastily as if they were heading to a destination**. (**43**) **Their eyes will be lowered**, **their humiliation exhausting them**. **That is the Day they were promised** (**44**))

the language :

Before you, with a kasra, in your direction, towards you, at you, and around you. And they rushed quickly. And 'Azin' is the plural of 'azza' with the kasra of 'ayn as an iddah, which is the 'asbah' and 'al-jama'ah', and it is expressed with the yā' and the nūn in addition to the plural of safety, such as sanīn. Nasbah is everything that is

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set up for worship other than God. They prefer to speed up and stay ahead. Humility is in the lowered gaze and refers to humiliation and disgrace, in the voice is a softness, and in the heart is fear and humility. It overwhelms them, overtakes them, and seizes them.

Parsing:

There is no beginning for the negative question, and for those who disbelieve there is a predicate. And before you is a circumstance related to an omitted situation among those who disbelieved, that is, those who remained steadfast around you. And we are lost now. On the right and on the left, it is related to ‘Azin because it means dispersed. And Ezin is doing well too. To enter Paradise, that is, to enter. Both are letters of deterrence and rebuke. I do not swear, like I do not swear, 75 the incident and 38 the incident. We are preceded by a redundant letter of declension, and we are preceded by the predicate we. They discuss the answer to the matter. And one day they go out instead of their day. And soon now. And humble too.

Meaning:

(**So what is the matter with those who disbelieved before you**, **divided to the right and to the left?**)? What is the matter with those who denied your message, O Muhammad, and disbelieved in the resurrection? What is their matter? They speed up

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They come to your gathering, in groups, and they take their places with you, right and left, listening to the verses of God that you recite, then repeating them among themselves, mocking the resurrection and the reckoning, and saying to each other: If

this is true, then we are the people most worthy of God and His Paradise, because we have more wealth and are more powerful in group than Muhammad and his companions.. Then God Almighty answered them by saying: Mighty is He who says: (**Does every one of them aspire to enter a garden of bliss?**)? You have no share, you deniers, of God's Paradise and reward, and you have nothing with Him except an evil fate... How can you covet Paradise when you disbelieve in it and mock the Messenger who called you to work for it? Do you think that money and idols will bring you closer to God?

(**No**, **We created them from what they know**). They know with certainty that God created them from humiliating water: (**So let man see what he was created from**. **He was created from flowing water**.) - 6 Al-Tariq: If the origin of man, every human being, is one, then how can some of them be greater than others in the eyes of God, and more worthy of Him than others? No, there is no superiority for white over black, nor for rich over poor except through piety and good deeds.. And the Almighty says: (**From what they know**) It includes exposing those who deny the resurrection and responding to their saying that whoever becomes bones and dust, no force will bring him back to life, and the basis of the response is that the One who created man from degrading water is able to revive bones while they are scum.

(**So I swear by the Lord of the easts and the wests that we are capable of replacing someone better than them**, **and we are not outdone**.). What is meant by "easts" and "sets" is the risings and setting of the planets, or the risings and setting of the sun, and they appear to the eyes and disappear from them because of the earth's rotation before them, and the conscience among them goes back to those who disbelieve, and the meaning is that God Almighty swears - to say that "no" is

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superfluous - swears, great be His greatness, that He is able to destroy the deniers, and to replace them with other people who will not disobey God in what He has commanded them and do what He has commanded them. They are commanded, and if He wants it, there is no objection to His will. A similar example is presented in verse 38 of Surah Muhammad.

(**So leave them to wade and play until they meet their day which they are promised**.). This is a threat and a warning, and its meaning is, Leave them alone, O Muhammad. Let them mock and ridicule whatever absurdity and falsehood they wish, for their end is in Hell and a wretched decision. A similar example is presented literally in verse 83

From Surat Al-Zukhruf, vol. 5, p. 562 (**On the day they will emerge from the events hastily**, **as if they were heading to a camp**.). They rush from their graves to the discussion of the reckoning, just as they rushed from their homes to the idols and fetishes yesterday, but there is a difference between the two days. On the day of this world, they rushed to their gods, safe and secure, but on the Day of Resurrection, they rush to God, and the earth shakes under their feet from the terror of the rising. (**Their eyes will be humbled**, **and they will be exhausted by humiliation**.) Humiliation and humiliation took hold of them: (**As if their faces were covered with pieces of darkness from the night**) 28 Yunus, vol. 4, p. 152 (**That is the day they were promised**) And they mock him and hasten him.

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Surah Nuh

28 Meccan verses.

In the name of God, the most gracious, the most merciful

I called my people day and night, verse 1–12:

(Indeed, We sent Noah to his people: Warn your people before a painful punishment comes to them. (1) He said, "O my people, I am to you a clear warner." (2) That Worship God, fear Him, and obey (3) He will forgive you of your sins and postpone you until an appointed term. Indeed, when God's term comes, it will not be delayed, if you only knew. (4) He said, "My Lord, I have supplicated my people night and day, (5) but my supplication only increased their flight (6) and whenever I supplicated them that You would forgive them, they put their fingers in (7) Then I called them openly (8) Then I announced to them and was pleased. They have secrets. (9) So I said, "Ask forgiveness of your Lord. Indeed, He is ever Forgiving. (10) He sends the heaven upon you in abundance. (11) And He provides you with wealth and children, and makes For you are gardens and He makes for you rivers (12))

the language :

They covered themselves with their clothes. It is said: They covered themselves with clothing, and it is used as a metaphor for the most hidden situations. What is meant by sky here is rain. And abundant rain.

Parsing:

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That I warn, and that I worship, it is permissible for "an" to be interpreted to mean meaning, and it is permissible for it to be in the infinitive according to the meaning of the "ba," meaning that I warn and that I worship. Night and day are two circumstances for my supplication. In order to avoid distinguishing the transformer from the active participle, because its meaning increased their repulsion, such as "May Muhammad have a good soul," meaning Muhammad's soul was blessed, and it was said: a second object to increase their repulsion. Loud is an absolute object for their call because the call was by speech, and loud is one of its attributes, so it is like I sat cross-legged, and it was said: It is a noun in the adverbial case, i.e. loud. And Madara is a state and its companion is the sky.

Meaning:

(**Indeed**, **We sent Noah to his people**: **Warn your people before a painful punishment comes to them**.). Sheikh Abd al-Qadir al-Maghribi interpreted Part Blessed, and quoted in it from the books of the forefathers. He explains these verses: The history of idol worship begins with the time of "Enosh bin Seth bin Adam," and that polytheism in the time of Noah had reached its peak, so God Almighty chose him to combat this polytheism and warn the polytheists of destruction if they persisted in going astray. And Noah's name is comfort, and between him and Adam his great-grandfather was 1056 years, and when The flood occurred when he was 600 years old, and he lived 350 years after it. His grandson, Abraham Al-Khalil, caught up with him and lived with him for more than half a century. After Noah survived the flood, he went to the land to plow it and plant it. This is a summary of what Al-Maghribi reported from the books of the early people, and God knows his creation better than themselves.

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(**He said**, "**O my people**, **I am to you a clear warner**: **worship God**, **fear Him**, **and obey Him**."). Send

Glory be to Him, He bequeathed three things to his people: The first was that they should abandon the worship of idols and worship one God. The second is to do good and fear evil. The third is that they obey him in what he commands and forbids, and he guarantees them - if they respond - two things: the first. (**He will forgive you of your sins**) Which you committed before believing because faith requires what came before it. As for the sins they committed after believing, they are responsible for them, and this is what the word "of your sins" refers to.

The second thing (**And He will delay you until an appointed time**. **Indeed**, **when God's term comes**, **it will not be postponed**, **if you only knew**.). If you believe in God alone, He will ward off from you the torment of eradication by a flood and the like, and will give you time until you reach the normal lifespan, and postpone the reckoning of those among you who sin until the Day of Resurrection. Otherwise, the torment of eradication in this world will be hastened for you. (**If you only knew**) God is not unaware of what the wrongdoers do.

(**He said**, "**My Lord**, **I have called upon my people day and night**, **but my supplication has only increased their flight**."). Day and night, that is, always: Noah called them with the call of truth, and even urged them (**They said**, "**O Noah**, **you have argued with us and we have argued a lot**.") 32 Hood, but he continued with his call, and they in turn continued with stubbornness and aversion (**And whenever I called upon them that You might forgive them**, **they put their fingers in their ears**, **covered themselves with their clothes**, **persisted**,

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and became extremely arrogant.) They put their fingers in their ears, that is, they blocked their ears from the call to the truth, and they covered themselves with their clothes so that they would not see the face of the caller. This may be true, or it may be a metaphorical expression of their stubbornness and their insistence on misguidance. Whatever it is, the meaning is the same, which is an aversion to the call of the truth out of pride over Noah, whom they see as a rank and position below them, so how can they be counted among his followers, as stated in the verse? 27 of Surat Hud: (**We do not see you following you except those who are**, **in our opinion**, **the most dishonorable of us**, **and we do not see any favor you have over us**.).

(**Then I called them openly**, **then I announced it to them and concealed it secretly**.). A group of commentators said: Noah's saying first: I called upon my people day and night, his second saying: I called them openly, and his third saying: I declared and concealed - indicates that his calling was in three stages: he began it in secret, then he continued it aloud, then he third with both declaration and secret. This is not far from the apparent meaning of the verses, but it may be intended

Noah, with this kindness and repetition, called them in every way and continued to do so without getting tired or apathy, but to no avail.

(**So I said**, "**Ask forgiveness of your Lord**. **Indeed**, **He is Forgiving**. **He sends rain upon you from the sky**, **and provides you with wealth and children**, **and makes for you gardens**, **and bestows for you Rivers**). If they believe in God alone and are sincere to Him in word and deed, then Noah guarantees for them that God Almighty will atone for them their previous sins, and that He will enrich them

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of His bounty with wealth and children, so that the heavens will overflow upon them with its bounties, and the earth with its fruits, and He will combine for them health, security, prosperity, and contentment with the multiplication of offspring.

Faith and prosperity:

She asks: These verses linked faith and piety on the one hand, and prosperity and contentment on the one hand, even though what is seen proves the opposite... The clearest example of this is the United States of America, for it is the most tyrannical state on the planet, and the most corrupt and aggressive, to the point that it took for itself a principle from which it does not deviate, which is that whoever is not with it - that is, its slave - is its sworn enemy... and we all know the scourges this policy has had, for there is no blood to be shed. Or corruption appears in the east and west of the earth, except that the United States has a hand in it in one way or another... And no traitor to his nation and homeland does not find in its embrace a dignified abode and a safe haven... Despite this, it is the most powerful and richest country in the world at all, and sufficient evidence of that is that its income amounts to 43 of the total world production, knowing that the ratio of its population in numbers to the ratio of the world's population is 6. So what is the way to combine this with the apparent meaning of the verses that linked prosperity? By faith?

The answer is first: These verses were revealed specifically regarding the people of Noah, and they do not have any general or comprehensive significance in order to extend them to others. This means that God has a special concern in dealing with the nations that He warns directly through the mouth of His prophets.

Second: The wealth of the United States comes from Satan, not from God, because most of it comes from plunder and plunder.

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Third: These verses link the happiness of this world and the hereafter together with faith, not between it and the happiness of this world alone: (**And let not those who disbelieve think that We give them respite to them which is good for their souls**. **We only give respite to them so that they may increase in sin**, **and for them is a humiliating punishment**.) - 178 Al-Imran.

Fourth: How do you know that the United States and other oppressive countries are safe and secure? What sane person is safe from deceit? Did the Roman Empire, and even the British Empire and others, last so long as the arrogance and corruption of the United States lasted? These signs of collapse follow one another, from the waves of liberation throughout the world to the revolution of the thirty million Negroes in the heart of the United States, to the financial inflation that is cured by limited wars, and from the control of the military industry to the Zionists' manipulation of rulers, sheikhs and representatives, and from the intelligence empire to murder, kidnapping, and arson, to hashish and drugs, and from conflict and hostility with most of the people of the five continents to a president who protects and protects from thieves and bloodshed... ad infinitum. ...It is impossible for security and prosperity to last for this strange, wondrous fabric, whether it is made by the United States or made by others.

It is a strange coincidence that on the day I was writing these words, I read in the Egyptian newspaper Al-Gomhouria dated 0-1970, quoting from New York newspapers: Five thousand men and young men suffering from leprosy demonstrated through the streets of New York, carrying banners, demanding that the government issue a law allowing them to practice homosexuality on the same basis as it is permissible for women to marry and sell their bodies on the public market... and in

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Newsweek magazine, dated 2-0. 1970: Reverend Torrey Barry, famous for sodomy, calls for the spread of sodomy and lesbianism because they are a form of divine love. His call has spread and has many followers throughout the United States. There is no doubt that from these outcasts, deviants will emerge who will take over the leadership and policy of peace and war, and matters of science and work in American society...and then the entity of the United States will become weaker than a spider's web.

He created you in stages, **verse 13–20**:

(**Why do you not hope for respect from God? (13) And He created you in stages (14) Have you not seen how God created seven heavens in layers (15) and placed the moon in them as a light and made the sun a lamp? (16) And God made you grow from the earth a vegetation (17) Then He will return you to it and bring you forth with a proper manner (18) And God has made for you the earth a carpet (19) for you to walk on it. sudden paths (20)**)

the language :

Raja is used in both hope and fear, and this meaning is what is meant by "do not hope." Dignity in man is sobriety, and in the aspect of God is greatness. Atwar is the plural of stage, and its meanings include condition and type. And identically, that is, similar to each other in perfection. And fajaj is the plural of fajaj, which is relief and capacity.

Parsing:

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What do you have for starters and news? And reverent is the effect of do not hope, meaning do not fear the greatness of God. And the phases of the effect of your creation. Conformity is an attribute of the heavens, meaning conformity. Plant is an absolute object meaning germination. Ways is an object, and "you will walk" is an adjective.

Meaning:

(**What is the matter with you that you do not hope for reverence in God when He created you in stages?**). Noah denounced his people and wondered how they did not fear God and His greatness, knowing that He created them from dust and then from

A sperm, then a clot... and thus He moves them from one state to another until old age. He also directed their attention to God's ability to create the heavens and the moving stars, and said to them: (**Have you not seen how God created seven heavens in layers?**)?. Contemplate and contemplate the creation of the heavens, their mastery, and their order, which indicates the existence of the Wise Maker. A similar example was presented in verse 3 of Surat Al-Mulk. As for the seven heavens, we spoke about them with a kind of expansion when interpreting verse 12 of Surat Al-Talaq, the paragraph "seven heavens and of the earth like them." It is worth noting that Noah said to his people: (**Seven heavens**) This indicates that his people believed in this, and that belief in the seven heavens existed in ancient times.

(**And He made the moon therein a light**, **and He made the sun a lamp**.). In them, that is, in their totality... God Almighty described the sun as a lamp and the moon as light because the lamp is the source of light, and the sun is also a source of

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the moon's light, and also its light is more general and more beneficial than its light. A similar example is presented in verse 5 of Surah Yunus, Part 4, p. 135 (**And God caused you to grow from the earth, then He will return you to it and bring you out in a manner**). This is the son of Adam. He was created from the earth, and upon it he lives and to it he will return. A similar example was presented in verse 55 of Surat Taha, vol. 5, p. 223 (**And God has made the earth a carpet for you, so that you may follow smooth paths therein**.). Glory be to Him, He made wide roads on earth for people to take to their destinations. A similar example was presented in verse 32 of Surat Al-Anbiya, Part 5, p. 274.

And do not leave love and time, verse 21–28:

(**Noah said, "My Lord, they have disobeyed Me and followed one whose wealth and children have only increased him in loss**. (21) **And they plotted great scheming**. (22) **And they said, 'Do not abandon your gods, nor Leave behind Wad, nor Suwa, nor Yaghuth, Ya'uq, and Nasr** (23) **And indeed they have misled many, and You increase not the wrongdoers except in error**. (24) **For their sins they have been drowned. So they were entered into a fire, but it did not burn**

They will find for themselves helpers besides God. (25) **And Noah said, "My Lord, do not leave on earth homes of the disbelievers**. (26) **Indeed, if you leave them, they will lead your servants astray, and they will not give birth. Except the immoral and infidel** (27) **My Lord, forgive me and my parents and whoever enters my house as a believer and the believing men and believing women, and do not increase the wrongdoers except in ruin**. (28))

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the language :

Adults add the kaf and tighten the ba, that is, the very large one. Wood, Suwa, Yaghouth, Ya'uq and Nasr are names of idols. Al-Diyar is the word "home", and what is meant here is "one", meaning do not leave any of them behind. And they will perish.

Parsing:

A lot, that is, a lot of creation. Among their sins is an additional "what" that is, any of their sins. And a believer is a condition of an actor who enters.

Meaning:

(**Noah said**, "**My Lord**, **they have disobeyed Me and followed one whose wealth and children have not increased him except in loss**."). This is a report from Noah or a complaint that he submits to his master, in which he says: My God and Master have sent me to guide your polytheist servants, and I have fulfilled the message as intended, but they turned away from me and from it, and responded to the rulers who were oppressed by the money and children they had, and the more money and children they had, the more they became disbelieved and stubborn, and became more active in fighting the truth and its people out of concern for their prestige and their gains. (**And they plotted a great deception**). Wow the group in Makrua goes back to (**He whose wealth and children do not increase him except in loss**.) Because the meaning of "from" the group is an illusion

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The tyrannical leaders, and what is meant by their cunning is the methods they used to repel the weak from faith, including what those tyrants said to the people: (**Do**

not neglect your gods) Do not abandon the worship of idols to worship one God. They had many idols, the most important of which were five in status and status, and so they singled them out for mention, and said: (**And do not leave Wadd**, **Suwa**, **Yaghuth**, **Ya'uq**, **and Nasr**.). Noah strongly discouraged the worship of these five because they were the greatest of the gods.

A group of commentators said: These five continued to be worshiped in pre-Islamic times until the time of the Greatest Messenger (PBUH), and that Wadda was for the Kalb tribe, Suwaa for Hudhail, Yaghuth for Ghataif, Yauq for Hamadan, and Nasr for Himyar... There are other idols of other peoples such as Al-Lat, Al-Uzza, Hubal, and Manat. (**They have misled many**, **but You only increase the wrongdoers in error**.). Wow, the group went astray refers to the tyrannical leaders, and what is meant by "astray" is destruction, like the Almighty's saying: (**Indeed**, **criminals are astray and in error**) 47 the moon. As for increasing destruction, what is meant is cruelty and severity, and the meaning is: O God, send down Your severe, painful punishment on the leaders of corruption because they have misled and led many of Your servants astray.

(**Because of their sins they were drowned and made to enter the Fire**, **but they found no helpers for themselves besides God**.). This verse is an objection to the words of Noah and his supplication, but it was given to him for a reason, and its meaning is that Noah's people insisted on disbelief and misguidance, so God Almighty took them with the flood, and the torment of the Hereafter is more severe and lasting, and no one will save them from it. (**And Noah said**, "**My Lord**, **do not leave on earth an abode of the disbelievers**."). That is, do not leave any of them behind, and Noah did not call for them to be eradicated until after this verse was revealed to him: (**And it was revealed to Noah that none of your people will**

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believe except those who have believed, **so do not despair over what they were doing**.) - 36 Hood. Al-Razi narrated on the authority of Al-Mubarrad: "Diyara" is only used in the negative. It is said: "What is in the house is home," and it is not said: "There is home in it."

(**Indeed**, **if you leave them**, **they will mislead your servants and give birth only to immoral and infidels**.). This indicates that disbelief and immorality had overtaken the society of Noah's people to the point that only the immoral infidel would grow up in it.. It is known that the soul of a child is like a mirror and everything that surrounds it is reflected in it.. Even the elderly's behavior differs from one society to another, so how about the young! It was narrated that a man from Noah's people used to take his son to him and say to him: Beware of this man, pointing to Noah.

He is a liar, and if my father gave me such a will, then the old man would die, and the young one would be raised by that.

(**My Lord**, **forgive me and my parents and whoever enters my house as a believer and the believing men and women**). After he prayed against the unbelievers, he asked God for forgiveness for him and his parents, and for those who believed, his family and children, and they are the ones he meant when he said: (**For whoever enters my house as a believer**). He also called for every believing man, male and female, from the time of Adam until the Day of Resurrection (**And do not increase the wrongdoers except the righteous**). For those who believe, mercy and forgiveness, and for those who disbelieve, destruction and fire.

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The Bible Dictionary stated: "Archaeological excavations have shown that floods are a tangible reality... and that the oldest story of the flood was probably written between 1894 and 1595 BC." See part 4 of "Al-Tafsir Al-Kashif," p. 237, paragraph "The flood is constant among the nations."

Here is a question that imposes itself: Was the flood indicated by excavations and mentioned in ancient books the flood of Noah or something else?

The answer: Whatever it is, so be it. Nothing other than Noah's Flood prevents its existence, just as Noah's Flood does not require that there be no other than Him. In every era, one or more floods occur in one of the ends of the Earth. Noah's Flood may have been general, or it may have been specific to a part of the Earth, and there is no explicit text in the Book of God regarding either of them.

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Surah Al-Jinn

28 Meccan verses.

In the name of God, the most gracious, the most merciful

A group of jinn listened to verse 1–7:

(Say: It was revealed to me that a group of the jinn listened and said, "Indeed, we have heard a wondrous Qur'an (1) that guides to right path." So we believed in it, and we will not associate anyone with our Lord (2) And that the Almighty is the forefather of our Lord. He did not take a companion or a child (3) and that our fool used to speak ill of God about God (4) and we thought that mankind would not say And the jinn are a lie

against God (5) **And that there were men from mankind seeking refuge with men from the jinn**, **but they increased their burden** (6) **And that they thought as you thought**. **God will not resurrect anyone** (7))

the language :

God Almighty glorified His glory and greatness. Excessive exaggeration and exceeding the limit. And they seek refuge. And he exhausts whoever exhausts him if it costs him more than he can bear.

Parsing:

The infinitive of he listened to the subject of the revelation, and the conscience of the matter. Wondrous is an adjective of the Qur'an meaning "wonderful." Shatta is an adjective for a definite absolute object, i.e. an utter statement, and the same is a lie. Even if "that" is softened, its noun is the subject pronoun omitted, and the accusative infinitive is sedated and blocked with two objects. Raha has a second effect for their increase.

Meaning:

(**Say**: **It was revealed to me that a group of the jinn listened and said**, "**Indeed**, **we have heard a wondrous Qur'an**."). The jinn are a reality, and no believer doubts them, because the verses of the Wise Qur'an have proven that beyond doubt and interpretation. How do we interpret the Almighty's saying in verse 13 of Surat Sheba: (**They make for him whatever he wants**, **from niches**, **statues**, **and shrines like the answer**.) And verse 39 of Surah An-Naml: (**An ifrit from the jinn said**, "**I will bring it to you**.") And verse 30 of Surah Al-Ahqaf:

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(**Indeed**, **we heard a book that was sent down after Moses**.). And God Almighty says in this surah of ours: (**We heard a wondrous Qur'an**...)(**We touched the sky**... **some of us are righteous and some of us are less than that**.) How do we interpret these verses? And there are many similar things. Do we interpret them as microbes, radium, electrons, or similar terms?

She says: Modern science has not proven the jinn. We say: Is there anything in modern science that denies it? Has modern science counted the number of beings, both apparent and hidden? What scientist, old or new, knows the truth about himself, his mind, and even his tangible, tangible body, knowing it with its veins, lines, and hair? He who is ignorant of himself is more ignorant of others, especially the world of the unseen. The revelation has proven the jinn and angels, so it is necessary to believe it. Whoever denies it with absolute certainty must prove it from reason or revelation just as if it were proven.

And after that, God Almighty revealed to His Noble Prophet that a group of jinn listened to him while he was reciting the Book of God, so they understood it and pondered its meanings. They were astonished by its greatness, structure and meaning, and some of them said to each other: Do you not marvel at this Qur'an? Have you heard anything like it before?

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Truly, it is a miracle (**It guides you to maturity**) There is no good except that He guides to it and enjoins it, encouraging and giving good tidings, and there is no evil except that He guides to it and forbids it, warning and warning.

(**So we believed in him**, **and we will not associate anyone with our Lord**.) .1 Because He is capable of everything, and whoever is capable of everything is in need

of partners, and if he sought help from others, he would be incapable, and the incapable is not a god.

(**And the Almighty is the grandfather of our Lord**. **He did not take a wife** .2 **or a son**.). He, Glory be to Him, abstains from having children, and purifies himself from touching women. How can He, when He is Rich and Praiseworthy?

(**And our fool used to speak ill of God about God**.). What is meant by .3 foolish here is the ignorant, and the exaggeration exceeds the limit, and it indicates that there was a sect among the jinn that believed in the Trinity: The Lord, his son and his wife, and there is no doubt that this is foolishness and extravagance.

(**And we thought that mankind and jinn would never tell a lie about** .4 **God**.). The religious leaders from among the jinn used to teach their followers misguidance and falsehoods, such as that God has a companion and a son, so the gullible followers would trust the elders and believe that no one dares to criticize God and describe Him with other than His attributes. When they heard the Qur'an, they became certain that their leaders were slandering God with lies and describing Him in a way that does not befit His majesty and greatness.

The place of greatness in these verses is that the jinn heard the wisdom of the Qur'an for the first time, so they became aware of it and learned from it. We hear and read the Qur'an over and over again, and no Muslim house is without it. We do not benefit from its sermons, nor are we guided by its guidance. Are the jinn, I wonder, purer in soul, or more perfect in mind, or free of temptations and desires in their lives?

(**And that there were men from mankind seeking refuge with men from** .5 **the jinn**, **so they increased their burden**.). They differed in the interpretation of

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this verse, and the closest understanding - contrary to the majority of commentators - is that what is meant by simple, naive human beings, and what is meant by men of the jinn are sorcerers who pretend to the simple people that they have connections with the jinn, conjuring them whenever they want, and subjugating them in whatever they want. Accordingly, the meaning is that the gullible people used to seek protection from the charlatans to ward off the attacks of the jinn, or They predict what will happen to them, or near, or far, soon. As for his saying: (**They made them more burdensome**) What it means is that the charlatans were asking simple people for a reward that they would burden them with.

(**And they thought**, **as you thought**, **that God would not send anyone**). .6 The pronoun "you think" is for the disbelievers among mankind, and the address "you think you are among the believers of the jinn" is for the disbelievers among their people, and the meaning is that the believers of the jinn said to the disbelievers from their people: "You have among mankind examples that do not believe in resurrection and reckoning."

And we touched the sky, **verse 8–17**:

(**And when we touched the sky**, **we found it filled with strong guards and shooting stars** (8) **and we used to sit in it as seats to listen**, **so whoever listens now will find his** (9) **And indeed**, **we do not know whether evil is intended for those on earth**, **or whether their Lord intends for them guidance** (10) **And indeed**, **among us are the righteous**, **and among us we are other than that**. **Ways of destiny** (11) **And we thought that we would never defeat God on earth**, **nor would we defeat Him by flight** (12) **And indeed**, **when we**

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heard guidance, **we believed in it**, **so who will believe? In his Lord**, **he does not fear misery or oppression**. (13) **And among us are the submitters**, **and among us are the just**. **So they are firewood for Hell**. (15) **And if they had remained steadfast in the way**, **We would have given them abundant water to drink**. (16) **We will surely test them therein**. **And whoever turns away from the remembrance of his Lord**. **He will subject him to an ascending torment** (17))

the language :

The basic principle of touching is that it should be with the hand, and it is often used to make requests. It says: Seek for us such-and-such, meaning ask for it. The guard refers to a group of guards, and is described in the singular, as in the verse, as a consideration

Its wording, and in the plural, considering its meaning. Meteor is the plural of shooting star, which is the flame of fire. It is also used to refer to the light extending in the sky like a flame of fire. And a monitor, that is, an observer and a watcher. We were guided by guidance and righteousness. Methods are plural of feminine method, and what is meant by method here is the law of truth and justice. Qadd is the plural of Qadd, which is a piece of something, and what is meant by Qadd here are various schools of thought. Understatement is deficiency. And the burden of injustice. What is meant by the unjust here are those who are just for the sake of truth. They searched, sought, and sought. And they became hungry, meaning a lot. They climbed hard and hard.

Parsing:

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Discrimination guards. Seats is a noun, a place, and an object. The worst subject and the sentence I want news. Some of us are related to a deleted predicate of a deleted subject, and other than that is an attribute of the subject, that is, there are people among us who exist without that. And that we will not be unable, meaning that we will not be unable, and likewise, if they were upright. And they fled, a noun in the adverb, i.e. fleeing. And He will subject him to a torment directed at the removal of the detractor, that is, to a torment similar to that (**What took you to Saqr?**) 42 Al-Muddaththir.

Meaning:

(**And when we touched the sky**, **we found it filled with strong guards and** . 1 **shooting stars**.). When interpreting the previous verse, it is (**And that there were men from mankind seeking refuge with men from the jinn**.) When interpreting this verse, we said: The soothsayers and sorcerers used to claim that the jinn conveyed to them the news of the sky... And the verse that we interpret responds to this claim and invalidates it with the words of the jinn themselves and their explicit admission that they do not know the unseen, and that they cannot reach the sky to eavesdrop on it because it is fortified by guards and burning meteors... Whether this is a fact or a metaphor for the jinn's ignorance of the unseen, the first purpose of this is to point out that the soothsayers The charlatans invent lies about God and the jinn, because knowledge of the unseen belongs to God alone: (**It is not God who will make known to you the unseen**) 179 Al-Imran: (**And with Him are the keys of the unseen**, **only He knows them**.) 59 Al-An'am. A similar example is presented in verse 18 of Surah

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Al-Hijr, vol. 4, p. 470, verse 7 of Surat Al-Saffat, vol. 6, p. 330, and verse 5 of Surat Al-Mulk.

(**And we used to sit there in seats to listen, so whoever listens now will find a shooting star watching him**.). 2

This verse apparently indicates that the jinn ascended to a place in heaven before the Greatest Messenger (PBUH) and that they used to hear voices or words, but then they were prohibited from doing so during the reign of Muhammad (PBUH). This does not mean that the jinn before Muhammad (PBUH) were aware of the news of the unseen from the sky... No, what is meant is that they heard something in the sky, and it is not necessary for this thing to be the unseen, rather it is impossible for it to be of the type of the unseen, because the unseen belongs to God alone, according to the text of the Qur'an, which does not accept interpretation... In other words: The ascension of the jinn or others to the sky does not require their knowledge of the unseen, for the sky is the home of the angels who are close to Him, and despite this. (**They said, Glory be to You, we have no knowledge except what you have taught us**.) 32 - Al-Baqarah: Is there anyone on earth and heaven greater and more honorable to God than Muhammad? And yet he announced to the generations: (**If I had known the unseen, I would have abundantly done good and evil would not have touched me**.) 188 Al-A'raf. If the most honorable of God's creation does not know the unseen, even regarding what concerns itself, how do the jinn know what will happen in people's future, whether good or evil?

(**And we do not know whether evil is intended for those on earth or whether their Lord intends for them guidance**.). 3 This is one of the words of the jinn, and it means: How can fools think that we have knowledge of the unseen and what will happen to them in the future, whether good or evil, and we reveal this to

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the soothsayers? How can we have this belief, when we do not know what God has destined for any of the people of the earth, nor for ourselves either?

(**And we are among us the righteous**, **and among us**, **apart from that**, **we are in vain ways**.). The jinn tell of themselves that there are good and bad among them, and that they are divided into sects and sects just like humans. .4

(**And we thought that we would never defeat God on earth**, **nor would we defeat Him by fleeing**.). After the jinn heard the Qur'an, they believed in God and were certain that He, whose greatness is great, is not unable to do so by anyone who seeks Him, nor is He eluded by anyone who flees. .5

(**And when we heard guidance**, **we believed in it. So whoever believes in his Lord does not fear oppression or hardship**.). .6

What is meant by guidance is the Qur'an, and by underestimation is deficiency, and by oppression is oppression, and the meaning is that the jinn heard

The Qur'an, so they believed in it in its entirety and in detail, and they are certain of God's justice, and that whoever does good deeds while being a believer does not fear injustice or oppression.

(**And among us are the Muslims and among us are the unjust**.). This is a second division of the jinn after Islam. As for the first division in verse 11 into the righteous and those below that, it is based on what came before Islam, and there is no difference except in the naming. They called the good ones before Islam the righteous, and they called them after Islam the Muslims. (**So whoever converts to Islam**, **those have pursued the right path**.). Those who converted to Islam .7

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sought maturity and achieved it, and they chose goodness for themselves and were happy with it.

(**As for the unjust people**, **they are firewood for Hell**.). Sheikh Ismail Haqqi said in his interpretation of Ruh al-Bayan: "The just person is the one who is unjust and just about the truth, and the just person is the one who is just to the right. It is said: he is just when he is fair, and he is just when he is fair. The name al-Qasit was prevalent among Muawiyah's sect, and from it is the hadith in a speech by Ali bin Abi Talib: "Fight the breakers, the unjust, and the renegades." The breakers are the companions of Aisha who broke the pledge of allegiance, and the unjust are the companions of Muawiyah. Because they were ungrateful when they fought the True Imam, and the renegades are the Kharijites because they departed from the religion of God and made it permissible to fight the successor of the Messenger of God (PBUH)."

(**And if they had remained steadfast in the way**, **We would have given them abundant water to drink**.). This is a resumed speech from God Almighty, and the pronoun in uprightness refers to the creatures of the jinn and Sun, and what is meant by the method is the law of truth and justice, and abundant water is a metaphor for prosperity and abundance in livelihood because water is the origin of life, and temptation is a test, and the meaning is that if people truly believed in God, and acted according to the law of justice, and kept away from injustice and aggression, they would live in abundance, prosperity, security, and safety. (**We will test them therein**) That is, in prosperity, and the blame in their temptation for the outcome is like being born to death, and the meaning is that God Almighty bestows blessings on them, and then looks: If they increase in faith and devotion to Him, they will be among the happy ones in this world and the hereafter, and if they change and

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change, He is watching over them. (**And whoever turns away from the remembrance of his Lord, He will cause him to suffer a severe punishment**.) That is, severe, and whoever is reminded of the truth and turns away from it, God will punish him with a painful punishment.

The mosques belong to Allah, verse 18–28:

(**And the places of worship belong to God, so do not call upon anyone with God**. (18) **And when Abdullah rose up, calling on Him, they almost became overwhelmed by it**. (19) **Say, "I only call on my Lord, and I do not Associate with Him anyone** (20) **Say, "Indeed, I have no power over you to harm or guide you**." (21) **Say, "No one will give me protection from God, and I will not find anyone besides Him alone** (22) **except A message from God and His messages, and whoever disobeys God and His Messenger – for him is the fire of Hell, to abide therein forever**. (23) **Until when they see what they are promised, they will know who is weaker. A helper and fewer in number** (24) **Say, "I do not know whether what you are promised is near, or whether my Lord will appoint for it a period of time** (25) **He knows the unseen, so He does not reveal its unseen to anyone** (26) **Except those who He is satisfied with a messenger, for indeed he walks before him and behind him as a watchman** (27) **so that he may know that they have conveyed the messages of their Lord, and He has encompassed what they have and has taken stock of it. Everything is in number** (28))

the language :

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What is meant by mosques is all temples, and by Abdullah Muhammad (PBUH). "Labada" is the plural of "labdah" with the kasra lām, and it is the name of every matted hair or wool. And united as a haven and refuge.

Parsing:

The author of Al-Bahr Al-Muhit said: An exception is an interrupted message, because the meaning is: But if I convey it, my Lord will have mercy on me. He also said: His messages are compassionate towards God. It is a beginner and weaker

News, supporter of distinction and similar numbers. The closest thing you are promised is a subject and a predicate. And whoever is satisfied is excluded, because the meaning is apparent from the unseen who is satisfied. The source of "to know" is related to "Yaslak". A number is a distinction and it may be in the absolute object position because he counted in the sense of counting.

Meaning:

(**And the mosques belong to God**, **so do not call upon anyone with God**.). They disagreed: Is this from the saying of God or from the saying of the jinn? Whoever said it, the meaning is the same, which is that all temples are for the worship and obedience of God only, whether they are praised and established by Muslims or others. (**And when Abdullah rose up to call on him**, **they were almost there for him**.). What is meant by "Abdullah" here is Muhammad (PBUH), and the "H" means calling him to God, Glory be to Him, and the "Waw" means "al-Jama'ah" means "Kada" for the enemies of God and His Messenger. The meaning is that when the Messenger of God (PBUH) called for the call of truth, the

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parties of misguidance demonstrated against him, and due to their abundance they were almost like hair or wool, some of which were matted over the other. Concerning this, Imam Ali (peace be upon him) says:

"The Messenger of God entered into the satisfaction of God with every sorrow, and he swallowed every sorrow, and the lowest ones turned their colors for him, and the farthest ones rose up against him, and the Arabs took off their help against him, and struck the bellies of their camels to fight him, until they unleashed their hostility on his court from the farthest abode, and crushed the shrine," that is, the farthest one.

What indicates that this meaning is what is meant by the Almighty's saying without a break: (**Say**, "**I only call upon my Lord**, **and I do not associate with Him anyone**.") Say, O Muhammad, to those who allied against your war: What have you committed? Did I ask you for a reward, or did I seek status? .. No, but I worship God and am sincere to Him, and He is the One who created the universe with His earth and heavens. Is this an unforgivable sin? (**Say**, "**I do not have power over you to harm or guide you**."). Any benefit. Also, say, O Muhammad, to the polytheists: I am a human being like you. I do not claim the ability to control your fate, harm you, or benefit you, for the whole matter belongs to God alone.

(**Say**, "**No one will give me protection from God**, **and I will not find anyone other than Him alone except with notification from Him**."

God and His messages) There is no escape or refuge for the Messenger of God from God if he fails to carry out the message he has entrusted to him.. This is one of dozens of verses that indicate frankly and clearly that Islam rejects the idea of mediation between God and His servants, and places man directly before his

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Creator, addressing him and conversing with him as he wishes, and drawing closer to Him by doing good deeds without an intercessor or mediator.

(**And whoever disobeys God and His Messenger – for him will be the fire of Hell**, **to abide therein forever**.). This is a threat and a threat to the disobedient and tyrannical... God Almighty must be obeyed even if He does not threaten or menace, so what if He threatens and threatens? (**Until**, **when they see what they are promised**, **they will know who is the weakest helper and least in number**.). The polytheists used to consider the supporters of the Messenger of God (may God bless him and grant him peace) weak and small in number, and they would say to him: We have more wealth than you and are stronger in personnel! .. God Almighty answered them: Tomorrow you will know who is the most honorable and who is the meanest? And God Almighty spoke the truth, as days passed until Islam humiliated them with its glory, and raised the Muslims with its power, and the unbelievers in the afterlife will suffer the torment of burning.

(**Say**, "**Do I know whether what you are promised is near**, **or whether my Lord will grant it a period of time?**"). When the polytheists heard the Almighty's saying: (**They will know who is the weakest helper and the least in number**.) They asked the Prophet (PBUH): When will this happen? So God commanded His noble Prophet to say to them: His knowledge is with my Lord, and I do not know whether it is near or far away. So God Almighty says: (**Or will my Lord grant him a period of time?**) It is summed up by the word "far away" as in verse 109 of Surat Al-Anbiya: (**Whether I know whether it is near or far**, **what you are promised**).

(**He knows the unseen**, **so He does not reveal His unseen to anyone except those whom He is pleased with – a Messenger**.). The unseen belongs to God

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and to whomever the Almighty entrusted him with his revelation and chose him from among his servants for his message, for he knows of the unseen what God has taught him. (**Glory be to You**, **we have no knowledge except what You have taught us**). A group of commentators, including Al-Razi and Al-Maraghi, said: Someone other than the Messenger may know the unseen and reveal it! This does not agree with the apparent meaning of his statement: (**He does not reveal his absence to anyone except the Messenger whom He is pleased with**.). Yes, those with understanding predict the future, and are truthful in many of their suspicions and speculations, but they extract them from evidence and signs that appear to them and are hidden from those with less understanding and knowledge, and where is this in relation to the knowledge of the unseen, which God does not reveal except to the messengers and prophets? (**For he walks in front of him and behind him**, **watching**.). Who came to our understanding of

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This verse is that God Almighty protects the prophets, as they convey Him and carry out His messages. He protects them and protects them from everything that prevents them from carrying out the message in its true form, whether this thing is from within, such as confusion and forgetfulness, or from the outside, such as confusion from enemies, and so on from their attempts. In short, this verse proves the infallibility of the prophets in carrying out the revelation (**To know**) That is, so that God's knowledge may be revealed and reveal its truth (**That they have been informed**) So that God's knowledge may be revealed to all people that the prophets have conveyed (**Messages of their Lord**) As it really is (**And surrounded**) God knows best (**With what they have**) That is, with everything the prophets said, not a single word of their sayings was missed. Moreover, God Almighty has full

knowledge of all beings, great and small. (**He counted everything in number**) How can His messengers not count their words and their breaths while they convey His messages to His servants? .. The purpose of this emphasis is to point out that the prophets are infallible in conveying the revelation, so they do not add to it, do not subtract from it a letter, and do not replace one letter with another. (**And he does not speak out of inclination. It is nothing but a revelation that is revealed**.).

Surah Al-Muzzammil

20 verses are Meccan, and some were said to be Medinan.

In the name of God, the most gracious, the most merciful

O Hope, Verse 1-9:

(**O you who honors** (1) **Arise all night except a little** (2) **Half of it or subtract a little from it** (3) **Or add to it and recite the Qur'an in a recitation** (4) **Indeed, We will receive You have a heavy word upon you** (5) **Indeed, the beginning of the night is harder to tread and more steadfast to speak** (6) **Indeed, during the day you have a long glorification** (7) **And mention the name of your Lord and be hydrated. To Him in devotion** (8) **Lord of the East and the West, there is no god but Him, so take Him as a disposer of affairs** (9))

the language :

Al-Muzamil is an active participle, and its origin is Al-Muzamil from Tazamil when it includes his clothes. The opposite of recitation is slowness in recitation, and its

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opposite is speed. In the surrounding sea, the dawn of night is its hours, and the hardest to tread is the most difficult. I say a word, I am correct and I recite it correctly, and I say "subhan", that is, I act and turn in my actions just as a swimmer turns in water. And I seek refuge in Him, and I become sincere in Him.

Parsing:

Night is focused on the situation. Except for a little connected exception of the night. Half of it is a conjunction of statement or a substitute for both the night because it came after the exception and its meaning is to rise at half the night. And the pronoun of him and him go back to half. Oh, here's a choice. Step and say two distinctions. Lord is in the nominative a predicate of a predetermined subject, i.e. it is Lord, and in the genitive case it is a place of your Lord.

Meaning:

(**Oh**, **you who are distinguished**!). This verse and the ones that follow it are among the first verses that were revealed to the Greatest Messenger (PBUH). As for the first verse of the first Surah that was revealed to him, we will talk about it when interpreting it. (**Read in the name of your Lord who created**..) Here, Glory be to Him, addressed His Noble Prophet with the word "Muzamil" because at that time he was covered with his clothing for a reason, so the Most High addressed him in the manner in which he was showing kindness to him, and in this regard, the Prophet (PBUH) said to Ali: "Arise, O Abu Turab," and he was sleeping on the dirt, and his saying to Hudhayfah Al-Yamani: "Arise, O Numan, and he was sleeping."

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(**Stay up all night**, **except for a little while**). Give up distraction, O Muhammad, and live the night in prayer and worship, except for a small part of it, during which you go to bed for sleep and rest. In other words, make the night into two halves: one half for your Lord and the other for yourself... Someone said: God intended with this to prepare His noble Prophet for long jihad, and patience with the troubles of the call, and the harm he faced from the polytheists because of it! ..And this is just an imagination because God Almighty prepared Muhammad for his great honesty by nature and from the first day of his birth.

(**Half of it**, **or a little less**, **or more than it**.) A little too. This is a statement and interpretation of the Almighty's saying: (**Stay up all night**, **except for a little while**) Because what it means for you, O Muhammad, is that you stand up for God for the full half of the night, or a little less than half, or a little more than it, and this interpretation is based on the fact that "half of it" is a substitute for the night, not a little.

Half of the night, or less than it, or a little more.. There is no difference in meaning between the two parsing, because the allowance is the allowance for each of each, whether it is from the excluded or from the excluded. Many commentators have concluded from the word "little" in the verse that the decrease should not exceed the limit of one-third, and the increase should not exceed two-thirds, and therefore the choice is between half, one-third, and two-thirds, and verse 20 of this Surah stipulates these three times.

(**And recite the Qur'an in a chant**). The speech is by the Messenger (may God bless him and grant him peace) and what is meant is general, and the meaning is to

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slow down and do not rush in the recitation. The purpose of reading the Qur'an is for the reader to contemplate its meanings and goals, and to benefit from its rulings and sermons and its promises and threats, so that he feels fear of the painful punishment for disobedience, and hope for the great reward for obedience. Otherwise, the mere movement of the tongue and the output of the letters as they emerge is not intended in itself.

Personality of the Great Prophet:

(**We will cast upon you a heavy word**). The Qur'an is heavy in all the meanings of this word. It is heavy in its miracle and immortality, in its doctrine and law, and in its war and struggle against the powerful, the corrupters, and the opulent tyrants. Many commentators have said: "The Qur'an is heavy because its duties are arduous, such as maintaining the five daily prayers, standing up at the end of the night for the dawn prayer, performing ablution with cold water repeatedly, and bathing with it sometimes, and such as fasting on hot days, and standing up for the dawn prayer at the end of the night. For Suhoor at the end of the night, and like Hajj and its derivatives of Ihram, Sa'i and Tawaf."

There is no doubt that this is heavy except for the humble, but greater than it and heavier is the obligation to wage jihad, and it is of various types, and the heaviest of its types is jihad to change hearts and feelings, eliminate corrupt beliefs and inherited traditions, and uproot corruption from its roots, and this is what Abu al-Qasim Muhammad bin Abdullah was tasked with: God Almighty sent him to perfect the noble morals for all of humanity, and bring people out of darkness into light, and what obligation is heavier? What is more difficult than this assignment? Who can change the morals of his wife and child, especially in the pre-Islamic era, the most corrupt, corrupt and tyrannical of all ages? But

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Muhammad overcame all the difficulties and carried out the matter to perfection. The secret of this lies in Muhammad's character, its strength and greatness, and in his amazing patience in enduring harm for the sake of his calling. He became more patient and forbearing the more the tyrants harmed him, and nothing more than his saying: "O God, forgive my people for they do not know..." If you are not angry with me, I do not care.

Thus we find the correct interpretation of the Almighty's saying: (**God knows best where He will place His message**) 124 Al-An'am. Yes, God knows that Muhammad's personality is stronger than the beliefs, traditions, and people combined, and if he had not known that, he would not have sent Muhammad to complete the best morals for humanity: (**God does not burden a soul with anything other than what He has given it**) 7 - Divorce. The world-famous writer Bernard Shaw realized this fact when he said: If Muhammad bin Abdullah were in the twentieth century, he would have eliminated the corruption and misguidance in it.

(**The dawning of the night is the hardest to tread and the sleepiest of nights**.) It was as if a questioner was asking: Why did God command His noble Prophet to worship during a part of the night? The Almighty answered: Because a person getting up from his bed after a rest in the night is very difficult for the soul, and the best deeds are the hardest, and because the human heart at night is purer and calmer, so his recitation of the Qur'an is more correct and consistent, and he is also more responsive to the verses he recites. It was said: What is meant by intercourse here is complicity and agreement between the heart and the tongue (**You have a long swim during the day**). The night is for worship and tahajjud, and the day is for

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work and striving to make a living, and it is long enough to accommodate all the work a person needs.

Sheikh Abdul Qadir al-Maghribi said when interpreting this verse: "Someone may object that praying at night weakens the body from resistance and combat. Our master Ali (may God bless him and grant him peace) answered this by saying: "It is as if your speaker was saying: If this was the state of Ali ibn Abi Talib - i.e. roughness and tahajjud - then his weakness prevented him from fighting peers and competing with the brave. However, the wild tree has harder roots, green scents have softer skins, and Bedouin plants have stronger fuel and are slower to die, and I and the Messenger of God are like a tree to a tree, and an arm to a humerus. That is, he and our Master, the Messenger of God (PBUH), are of the same origin in action and method

And the way of life, in his condition, he would be as our Master the Messenger was, very valiant and strong in resolve, even if his life was rough."

(**And mention the name of your Lord and seek Him with complete devotion**.). What is meant by the remembrance of God here is the call to Him, the Most High, and celibacy is taken from the word batal, which is a complete break like a bit, and celibacy is used to turn away from the world, and from it virginity is the title of Lady Mary, and the meaning is after you, O Muhammad, spend part of the night in worship, and rest during part of it - call for the call of truth and strive for it for the sake of God alone.. It is as if God Almighty is teaching His noble Prophet to divide his time into three sections: the first For worship, the second for jihad, and the third for rest in order to continue his worship and jihad (**Lord of the East and the**

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West, **there is no god but Him**, **so take Him as a disposer of affairs**.). Sovereignty in the east and west and in the heavens and the earth belongs to God alone, with no partner, and if the entire creation belongs to God, the servant must rely on God and not resort to anyone other than Him. This indicates that creation indicates the existence of the Creator, and that the submission of all creatures to established natural laws indicates a clear indication that the Creator is one in His essence and attributes.

And abandon them with honorable abandon, **verse 10–19**:

(**And be patient over what they say**, **and abandon them with an affliction** (10) **And leave me and the deniers**, **the recipients of blessing**, **and give them a little respite** (11) **Indeed**, **with Us is punishment and hell** (12) **And food with bitterness and a painful torment** (13) **On the day when the earth and the mountains will shake**, **and the mountains will be like a huge heap** (14) **Indeed**, **We have sent to you a messenger as a witness against you**. **We sent to Pharaoh a messenger** (15) **but Pharaoh disobeyed the messenger**, **so We seized him with a punishment and affliction**. (16) **So how can you beware if you disbelieve? A day that will make the children** (17) **The sky is torn open with it**. **His promise was fulfilled**. (18) **Indeed**, **this is a reminder**, **so whoever wills may take a way to his Lord**. (19))

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the language :

The beautiful act of abandonment is that you do not attack your opponent with anything, and if he attacks you, you ignore it. Ankala is the plural of nickel, which is

a heavy chain. It has a lump that takes hold of the throat and neither enters nor exits. A sand dune is accumulated, and a hill is one that has no stability, so if it moves below it, it flows above it. And the heavy plague. And it is broken and broken, and in language books the Arabs mention the sky in some of their sayings because it is in the meaning of the ceiling.

Parsing:

And the liars are a conjunction of the yā' in dharnī or an object with it. The most blessed is a characteristic of liars. And a little, that is, a little time. And day is the direct object so that you may beware of deleting the genitive, meaning the torment of the day. The sky is a subject and a predicate, meaning that what is meant by the sky is the ceiling, and a pronoun refers to a day, and the ba here means in.

Meaning:

(**And be patient with what they say and shun them with grace**.). The enemies of God spoke false statements against His Messenger Muhammad (PBUH), so God commanded him to be patient and not to attack them in any way... This was at the beginning of the mission, when the Muslims were few and the infidels were many, until when the migration occurred, and the Muslims became a deterrent force - God permitted them to fight to protect the oppressed from the oppressors. A similar example is presented in many verses, including verse 199 of Surat Al-A'raf (**And leave me and the deniers**, **the recipients of grace**, **and give them respite a little**.). After God Almighty said to His noble Prophet: Leave behind those who denied you and described you as a magician, a madman, and a poet, after this He said to him: Leave me and those who have been oppressed by money and blinded to

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everything except their luxury and pleasures. Leave me and them, and do not worry about them, for soon torment and destruction will befall them.

(**Indeed**, **before us are agonies**, **hell**, **bitter food**, **and a painful torment**.). This is what God has prepared for them: chains and shackles, a fire whose fuel is people and stones, and food like thorns that does not come out.

From the throat and does not descend to the stomach, and other types of torment, such as robes of tar and hammers of iron. (**The day the earth and the mountains will shake**, **and the mountains will be huge dunes**.). This is a description of the Day of Resurrection and its horrors, including the earth shaking with its people, and the mountains turning into hills of sand that collapse and disappear for the weakest of reasons.

(**Indeed**, **We have sent to you a messenger as a witness over you**.). The speech in you is for the deniers, the possessors of blessing, and what is meant by the Messenger and witness Muhammad (PBUH) as in verse 41 of Surat An-Nisa: (**We brought you as a witness against these people**) That is, Muhammad (PBUH) testified against them that he had conveyed to them the messages of their Lord, but they lied and turned away (**Just as We sent a messenger to Pharaoh**, **but Pharaoh disobeyed the messenger**, **so We seized him with punishment and affliction**.). God Almighty set Pharaoh as an example for the blessed who denied Muhammad (PBUH) and made it clear to them that their situation with the Messenger of God is exactly like the situation of Pharaoh's people with Moses, and He warned them, His greatness is great, if they persisted in misguidance, lest they be

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afflicted with what befell Pharaoh and his people of destruction and painful torment in this world and the hereafter.

(**So how can you fear**, **if you disbelieve**, **a day when children will turn gray hair**, **with which the sky will burst open**, **His promise will be fulfilled?**). If you disbelieve, that is, if you remain in disbelief, and the conscience of it goes back to today, and the conscience of his promise to God Almighty is understood from the context of the speech, and the meaning is by what means, O tyrants, will you be saved from the greatest torment on a day when the sky breaks open and the children turn gray from its horrors, and this day is coming, there is no doubt about it, because God does not break the promise. It should be noted that the gray hairs of children are a metaphor for the panic and terror that afflicts criminals, because children are not held accountable or held accountable.

(**This is a reminder**, **so whoever wills may take a way to his Lord**.). "This" is a reference to the previous verses of warning and warning, and a reminder, lesson and admonition, and the meaning is that God Almighty has made clear the paths of evil and good, and commanded this and promised reward for it, and forbade that and promised punishment for it, and every person and what he has chosen for himself of bliss and hell.

So read what you can from the Qur'an, **verse 20**:

(**Indeed**, **your Lord knows that you stand up for two-thirds of the night and a half**, **or a third of it**, **and a group of**

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Of those with you, and God determines the night and the day. He knew that you would not count them, so He turned to you, so recite what is possible of the Qur'an. He knew that it would be among you. are sick and others are striking the land seeking God's bounty, and others are fighting in the cause of God, so recite what is possible of it and establish the prayer and come Zakat, and lend to God a good loan, and whatever good you put forward for yourselves, you will find it with God. It is better and greater in reward, and ask forgiveness of God. Indeed, God is Forgiving. Merciful (20))

the language :

The lowest means the closest, and what is meant here is the least, because the closest is less in area than the farthest. He determines day and night, that is, he assigns each of them a specific amount and a limited limit. What is meant by repentance here is permission and freedom from sin.

Parsing:

The lowest quality of what is described is destined for a minimum time. Half and a third of it is in the accusative case, conjunction with the lower case. And a sect in the nominative case based on a pronoun. And the night is the object. And "that" is lenient, and its noun is the relative pronoun deleted, and the same is true, "that will be." Others were kind to the sick. Finally, there is a second object for you to find. And "he" is a chapter. And make a distinction.

Meaning:

(**Your Lord knows that you are standing up for two-thirds of the night and a half and a third of it and a group of those with you**.). At the beginning of this

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Surah, Glory be to Him, He commanded His Noble Prophet and those with him to worship two-thirds of the Qur'an

The night, or half of it, or a third of it, as a matter of choice, so they listened and obeyed, and some of the Companions found it difficult or difficult for them to determine and control these times, so they would stand up for the whole night or most of it, until it was said that some of them had swollen feet from standing for a long time, out of precaution for their religion and eagerness to please their Lord. In the verse we are considering, God Almighty told the Prophet that he and those with him among the believers had obeyed God and achieved the goal of worshiping Him, and that He May God reward them with the best and most complete reward.

(**And God determines the night and the day**. **He knew that you would not be able to count it**, **so He turned to you. So recite what is possible of the Qur'an**.). You will not count it, that is, you will be unable to control the time, which is two-thirds of the night, a half, and a third of it. What is meant by "Repent upon you" is to remove the obligation from you, and the meaning is that God Almighty assigned each of the night and day a specific amount and a known limit, but the Companions did not know the times by their limits, but rather relied on conjecture and diligence, as there were no clocks at that time whose hands indicated the minutes and seconds, so in order to avoid embarrassment and hardship, the Almighty exempted them from standing for two-thirds of the night. The night, half of it, or a third of it, provided that they recite whatever is easy and possible from the Holy Qur'an. The author of Majma' al-Bayan quoted most of the commentators: What is meant here is the night prayer, including what is available from the Qur'an, and whether what is meant is recitation or the night prayer, the matter here is

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recommended, not obligatory. It should be noted that the night prayer is eleven rak'ahs, and its time is after midnight.

(**He knew that there would be sick among you**, **others wandering in the land seeking God's bounty**, **and others fighting in God's cause**.). This is a second wisdom for reducing and removing the obligation to pray two-thirds of the night, half of it, or one-third of it, which is that some of the servants are sick and it is impossible for them to spend hours of the night in prayer and tahajjud, and among them are also those who travel to seek sustenance and other necessary matters, and travel requires sleep and rest at night otherwise it is impossible for the traveler to work during the day, and among them are also those who fight for the sake of God, so if they spend the night or part of it in worship they become weak from fighting during the day, so God Almighty lightened the duty. All for these three types. The verse indicates two important things: The first is that the wisdom behind denying the obligation to the general public does not assume the inability of all individuals to obey and comply, but rather the inability of some is sufficient, even if others are capable. The second thing is that working for a lawful livelihood is jihad for the sake of God, just like jihad in fighting His enemies and the enemies of humanity.

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(**So read as much of it as you can**). God Almighty repeated this matter to repeat its reason. The first reason was not keeping track of time and counting it. The second reason was illness, travel, and invasion. (**And establish prayer**) That is, the five daily prayers, and they are not waived under any circumstances, whether during travel or at home, or during jihad or illness, and each one performs them according to his ability. (**And give zakat**) imposed on your money (**And lend to God a good loan**). Also, spend voluntarily in the face of righteousness and charity, for this

spending will return to you many times over. This matter has been repeated for the seventh time so far, and the first time came in verse 245 of Surat Al-Baqarah. (**And whatever good you put forward for yourselves**, **you will find with God that it is better and greater in reward**.). Charity is not limited to spending money; Everything that is good for people and for the doer of good is good, whether it is in word or deed. And whoever does good, it is for himself, and whoever does evil, it is for him. (**And seek forgiveness from God**. **Indeed**, **God is Forgiving**, **Merciful**). Whoever falls short and neglects God, the door of repentance has been opened for him, and it is impossible for the door of forgiveness to be closed without Him.

Surah Al-Muddaththir

56 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

O Al-Muddaththir, **Verse 1-10**:

(**O you**, **the Muddathir** (1) **Arise and warn** (2) **By your Lord**, **so exalt** (3) **and purify your clothes** (4) **and disgrace**, **so abandon** (5) **and do not wish to be excessive** (6) **And to your Lord**, **be patient**. (7) **And when he is tapped into the grave**, (8) **That is a difficult day on that day**. (9) **For the disbelievers**, **it is not easy**. (10))

the language :

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Al-Muddaththir is like the one who covers himself with his clothes. Anything forbidden is an abomination, and it has been said that what is meant here is idols. And whoever mentions blessing in a way that disturbs it. The meaning of "excessiveness" is to ask for a lot, and what is meant here is not to exaggerate what you have given and given. The clicker is the name of the instrument with which one taps or taps.

Parsing:

"Your Lord" is an object preceded by "Allahu Akbar," and the same goes for "Your clothes" and "Rajaz." The fa was added to the verb because the speech includes the meaning of the condition, as if he said: "Whatever it is, then Allaah," etc. And a sentence that increases

In any case, do not hope for a lot. That is a beginning, and that day will be a substitute for it, and a difficult day will be news, and for the unbelievers it will be difficult, and there will not be a second news confirming the first news.

Meaning:

These verses contain a reference to the function of Muhammad (PBUH) as a messenger of truth to creation. They also contain a reference to the fact that all people are equal before God Almighty. Here is the clarification:

(**O you Muddathir**!) He is the greatest Messenger (may God bless him and grant him peace), and the venerable one addressed him with this description because at that time he was covered with his clothes for a reason, as we said when God Almighty said: (**Oh**, **you who are distinguished**!). (**Arise and warn**). A single

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word may have a single linguistic meaning, but this single meaning often differs depending on the speaker and the person being addressed - for example, the word "warn" means caution and fear in language dictionaries. If someone says: I saw someone placing a mine on the road, and I said to him: "Warn," then the meaning of your saying is: announce and scare the passers-by from the mine, and if you say: warn a jurist in a village, the meaning is that he taught its people the rules of religion and made them fear disobeying them. As for the saying of the Most High to His Noble Prophet: (**Arise and warn**) Its meaning is: Defy tyrants and receive blows from them.. Its meaning is to confront with the word of truth the powerful and the arrogant and arrogant, and say to them: You are misguided and corrupt, and you will know the shame and humiliation that will befall you if you do not repent to your senses and turn away from your wrongdoing. Tell them this and more, and be patient with what befalls you from them and glorify the praises of your Lord and thank Him also.

If we know that Muhammad (PBUH) challenged the Quraysh, who were at the highest peak of power and influence of the word, and he was defenseless from everything except faith and sincerity, if we know that, it will become clear to us what befell him from them. They described him as a magician, a liar, a poet, and even a lunatic as well. They lured children into mocking him and throwing stones at him, and they lured women into putting thorns in his path, and fools throwing filth at him. And impurities, so much so that one of them removed the Prophet's turban from his head and tied it around his neck. On top of all that, the Quraysh decided to ostracize Muhammad and his family, imprison them among the people, and deprive them of all relations with society.

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The Prophet (PBUH) insisted on his call despite what he faced and endured. The Quraysh parties formed parties against him, and armies were mobilized to fight him.. So he endured, remained steadfast, and was patient, and he hoped to fulfill the Almighty's saying: (**O you who speak out**, **arise and warn**).

Thus it is clear that the Messenger's job is to warn and be patient with his troubles and horrors. This is the first matter. As for the second, I mean equality between all people, this is indicated by the Almighty's saying: (**And your Lord**, **so enlarge**). If you say to an ordinary person: God is great, we understand from your saying that you want him to say: "God is great," just as if you said to him: Bless Muhammad, as for the Almighty's saying to His noble Prophet: (**And your Lord**, **so enlarge**) After saying: (**Arise and warn**) For it has another, greater and greater meaning, which is: Shout, O Muhammad, in the faces of the arrogant and arrogant tyrants. Shout to them: Glory belongs to all of us, and that He alone is the Great and Sublime, and that power, greatness and authority belong to the One and Only One who has no partner among your gods, nor among you, nor among you, and that all people are equal in their servitude to God, with no difference between black and white, nor between rich and poor.. Muhammad responded to the call of his Lord, and said To the tyrants, as he said: (**Indeed**, **you and what you worship besides God are the number of Hell; there you will return**.) - 98 Prophets.

(**And purify your clothes**). This is also related to the call and warning. There is no doubt that the cleanliness of the body and clothing is part of faith, but the meaning intended here is more general and comprehensive, which is for the Greatest Messenger (may God bless him and grant him peace) to call for the purification of the outward from filth, and the inward from filthiness and vices such as treachery and betrayal, hypocrisy and hypocrisy, ignorance and vanity, and other sins and

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misdeeds.. But God Almighty expressed this by purifying The clothes are in keeping with the Arab custom, so they say: So-and-so is pure in his tail and clothes, and they want purity of heart and soul.

(**And if you are embarrassed**, **then abandon it**). It was said: What is meant by rajaz is anything ugly, and therefore it is an explanation and clarification of his saying: (**And purify your clothes**) According to the explanation we mentioned. It was said: What is meant by polytheism and idol worship (**And do not wish to overdo it**) O Muhammad, you have many good deeds and a great favor over people, but do not entrust that to anyone, for you appreciate in yourself that you have given a lot, and say: I did it and I did it, for everything you expend and sacrifice is

It is a favor upon you from God, and a dignity bestowed upon you, and what grace and dignity is greater than being able to do good deeds? It has been stated more than once that the prohibition is valid even if the person to whom it is addressed is not determined to do what is forbidden, in addition to the fact that God's commands and prohibitions extend to all His servants, even the pious. In Nahj al-Balagha: Meeting needs is not valid except in three things: by making them small so that they are great, by keeping them secret so that they become apparent, and by hastening them so that they are easy.

(**And to your Lord**, **be patient**). God did not command His noble Prophet to do any of the costs of calling and prophecy except that he coupled that with the command to be patient - according to what was said - because God Almighty knew that he would face bitter harm from the rebels and the stubborn. (**So when the gourd is tapped**, **that is a day that is difficult for the disbelievers**, **not easy**.) If

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he clicks in the naqour, like: (**If it is blown into the trumpet**) 101 Al-Mu'minun, vol. 5, p. 390, and that is a reference to the Day of Resurrection, which is understood from the context of the speech. After the Almighty commanded His noble Prophet to be patient with the harm of the deniers, He threatened them with the Day of Resurrection, and it is severe and difficult for them and will not be easy with it or after it. We have previously spoken in dozens of verses about the food and drink that God has prepared on this day for the criminals, and the painful punishment.

Leave me and whomever You created alone, verse 11–31:

(**Leave Me and whom I created alone** (11) **and I have given him extended wealth** (12) **and sons as witnesses** (13) **and I have prepared for him a preparation** (14) **then he hopes that I will add more** (15) **No. Indeed, he was stubborn towards Our signs** (16) **I will wear him down** (17) **He thought and determined** (18) **so he was killed as he determined** (19) **then he was killed how he determined** (20) **then he looked** (21) **then He frowned and was arrogant** (22) **Then he turned away and was arrogant** (23) **Then he said, "This is nothing but magic that has an effect. (24) This is nothing but the words of human beings. (25) I will pray it Saqr. (26) And what do you know? What has settled** (27) **Do not leave nor leave** (28) **An oasis for humans** (29) **It has nine**

Ten (30) **And We have not made the companions of the Fire except angels, and We have not made their number but a trial for those who disbelieve, so that those who have been given the Book may be certain and those who have been given the Book may be increased. Believe with faith, and let not**

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those who were given the Scripture and the believers doubt, and those in whose hearts is sickness and the disbelievers will say: What did God intend by this as an example? Thus God sends astray whomsoever He wills. And He guides whom He wills, and none knows the soldiers of your Lord except Him, and they are only a reminder to humankind. (**31**))

the language :

Extended money, meaning a lot. And his children are witnesses, present with him and not absent from him. She paved the way for him and granted him wealth and prestige. I will exhaust him upward as a symbol of the severity of the torment. Hayya decided what he wanted. He was killed and cursed. Suddenly, hatred appeared on his face. It is narrated and transmitted. I will pray Saqr for him and put him in Hell. I promised them their number. Trial and trial. And those in whose hearts is the disease of hypocrites.

Parsing:

Alone is a state of the effect of my atom. The infinitive of "to increase" is in the genitive case "with ability," meaning he aspires to increase. And rising, a second effect to exhaust him. And how in the position of the absolute object, because the meaning, any estimate, is estimated. And this "that" is negative. How do you know a subject and a predicate? Likewise, it did not fall. It has an advanced predicate and nineteen delayed predicates, and it is based on the fatḥah for the place of construction, and the distinction is omitted, meaning nineteen angels or types of angels.

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Story summary:

Al-Walid bin Al-Mughirah Al-Makhzoumi was one of the most powerful and powerful people of Quraysh, and the one who had the most wealth and children. One day he heard the Messenger of God reciting a verse from the Holy Qur'an, so he said: This is not the speech of mankind nor the speech of the jinn. By God, it has sweetness, but it has sweetness, and the top is fruitful, and the bottom is abundant, and it rises above it and is not surpassed. So the Quraysh feared that Al-Waleed's words would spread and people would believe in Muhammad (PBUH). They urged Al-Walid to attain the position of the Messenger, and he answered them: What should I say about him? Should I say: crazy? Who would believe it? Or should I say: He is a soothsayer and he has never guessed, or should I say: He is a poet and he has never spoken poetry, or is he a liar and no one has ever tried lying on him? Then he thought carefully and decided to describe the Messenger as a sorcerer, and that he took the Qur'an from the soothsayers and sorcerers.

Meaning:

(**Leave me and those I created alone**) The speech is to the Messenger of God (PBUH), and what is meant is Al-Waleed bin Al-Mughirah's threat, according to the consensus of the commentators. The meaning is, "Leave me and him, O Muhammad, and do not worry about him, nor about what he slanders against you, for I alone undertake to fight him and take revenge on him with all kinds of torment and torture. God Almighty was angry with Al-Waleed, and this anger reached its peak because he was transgressing and transgressing, and disbelieved in the grace of God, and turned away from the truth and became arrogant against him and his family. And whoever is stubborn against the truth, he is What is meant by this is anger and threat, just like Al-Walid ibn Al-Mughirah, because the description feels

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causal, as the scholars of jurisprudence say, and because the reason for the revelation does not specify the generality of the verse and does not affect its meaning, as we have pointed out more than once.

And the Almighty says: (**And I made for him extended wealth**) That the reason and motive for transgression and aggression is wealth and abundance of money, and many verses point to this fact, including the Almighty's saying: (**And leave me and the deniers**, **the recipients of blessings**.) - 11 Al-Muzzammil and his saying is a story about a tyrant who prides himself on one of the righteous: (**I have more money than you**) 34 Al-Kahf, and sufficient witness to that is His saying, glory be to Him who said: (**Man is despicable**

If he saw him, **he became rich**) - 6 Leeches.. Based on these verses and others, it can be said - even from an artificial point of view - that the principle of every rich person is that he is a tyrant until proven otherwise, and in Nahj al-Balagha: How good is the humility of the rich to the poor in search of what God has, and how better is the wandering of the poor over the rich, relying on God. In the hadith: Blessed is the one who converted to Islam and whose livelihood was subsistence.. O God, grant Muhammad and the family of Muhammad and whoever loves Muhammad and the family of Muhammad chastity and subsistence.

(**And they built witnesses**) Those present with him are racing to serve him (**I made preparations for him**). The path to prestige and money has been made easy for him, and he may enjoy his blessings as he pleases. On this occasion, we point out that the blessings of this world do not indicate God's pleasure. The Almighty said: (**The life of this world is only a game and amusement**). In addition to what was

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stated in the hadith: “If the world were as good as a mosquito’s wing in the eyes of God, He would not give the infidel a drink of water in it.” The best of God’s creation was presented to the Messenger of God, but he refused to accept it. As for Al-Walid bin Al-Mughirah, the most evil of God’s creation, his wealth increased and expanded (**Then he hopes for more**) That is, God is in his wealth so that he may increase in hatred and aggression.. It is impossible for righteousness and greed to come together in one heart. The Messenger of God (PBUH) said: Greed is the key to every disobedience, the head of every sin, and the reason for thwarting every good deed.

(**No**, **he was stubborn towards Our signs**). Shame on you, you ungrateful and traitorous ones.. Do you covet God while you are stubborn against the truth, turning away from it, and declaring war on its people! .. The narrators said: This verse was not revealed until the newborn’s pride changed into humiliation, and his wealth into poverty, and he died in the worst condition.. And whoever said: People do not say of a thing, “Blessed is he” unless an evil day is hidden for him.. This is in this world, but as for his reward in the hereafter, this verse denotes it. (**I'll wear him down**). Ascension comes in the sense of distress and hardship, and also comes in the sense of ascension and increase, and the context of the speech indicates both meanings together, and that the torment increases in quantity and quality, time after time.

(**He thought and estimated**). He thought about the matter of the Qur’an, expressed his opinion about it, and prepared for it false speech and slander, which is that the Qur’an is magic that has an effect, as follows. (**So he was killed as he destined**, **then he was killed as he destined**.). He was cursed, then cursed in his thinking, his assessments, his words, his actions, and all his goals..

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Nothing is more eloquent than repeatedly cursing people of transgression and aggression (**Then he looked**) After he thought and decided, he raised his gaze to the tyrants of Quraysh (**Then he frowned**) He furrowed his eyebrows (**And he was pleased**) Conflict and change (**Then he turned away and became arrogant**). While he was thinking, he was certain that the Qur'an was the truth about which there was no doubt, yet he turned away from the truth and looked down upon it (**He said**: **This is nothing but magic that has an effect**. **This is nothing but the saying of humans**.) Muhammad took it from the magicians and priests.. This picture that the Qur'an painted of the newborn, which is his thinking, his appreciation, his frown, and his walls, shows us that he was lost and confused about what he contrived from lies and falsehood to what he believed to be true and truthful.

(**I will pray it Saqr**) The original pronoun goes back to al-Walid, and Saqr is one of the names of Hell (**How do you know what happened?**). It has reached an extent of horror beyond imagination, including that (**Don't stay**) On one of the criminals (**And do not leave**) One of the colors of torment except that You sent it down to them (**An oasis for humans**). Humans here is the plural of skin, which is the appearance of human skin, and the meaning of oasis is in the original Mughirah, and what is meant here is maturity, according to the Almighty's saying: (**Whenever their skins mature**, **we replace them with other skins**.) - 56 women.

(**It has nineteen**). The pronoun on it goes back to Saqr, and the nineteen are the keepers of Hell. Is what is meant by nineteen individuals, species, or leaders? God knows best. It is narrated that Abu Jahl said to the Quraysh: Your mothers have bereaved you. Is every ten of you unable to attack one of these nineteen? A man

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called Abu Al-Mashhad said: I will suffice you with seventeen, so give me only two. He said this sarcastically, just as Abu Jahl did.

(**And We have not made the companions of the Fire except angels**.). Al-Khazna is not a human type. They are harsh, harsh angels, and no one can defeat them except the Almighty One who created everything.

It is as if a questioner is asking: What is the purpose of mentioning the number even though it opens the door to deception and ridicule for the ungrateful? God Almighty replied that there are three benefits to mentioning Him:

(**And We made their number nothing but a test for those who disbelieved**.). Yes, God knows that when the polytheists hear the number, they laugh and mock. However, he mentioned it as a demonstration of the truth, because the truth must be declared and said, even if one of its results is ridicule from mockers. In other words, God Almighty tests His servants, and He knows them better than themselves. He tests them with good things. 1

And adversity, and also by telling the truth so that their actions may be made clear by which they deserve reward and punishment. The mention of the number of polytheists revealed their true nature of disdain for the unseen, so they deserved God's wrath and punishment, just as the believers also revealed their true nature, so they deserved God's pleasure and reward, and the reference comes to them... This is, until the Messenger's declaration of the word of truth, not caring about what he will encounter and suffer for its sake - is conclusive evidence that he does not intend to Behind it is the establishment of truth and the abolition of falsehood.

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(**So that those who were given the Book may be certain**). The Jewish and .2 Christian scholars at that time testified with faith and certainty that the number of the treasurers was nineteen because it agreed with what they read in the Torah and the Gospel.

(**And those who believe will increase in faith**). Revelation of the unseen .3 increases the disbeliever's ungratefulness and rebellion, and the believers' faith and submission. It was said: Believers increase in certainty if the People of the Book inform them that the number is present in their books.. What is correct is that each of His verses, the Almighty, increases believers' certainty in God and His Messenger, whether the People of the Book acknowledge or deny.. Yes, their confession is evidence against the deniers.

(**And let not those who were given the Book and the believers doubt**). This is an explanation and confirmation of what came before, because lack of doubt is certainty and increased faith (**And those in whose hearts is sickness and the disbelievers will say**: **What does God mean by this example?**). This is also an explanation and confirmation of what God Almighty says: (**And We made their number nothing but a test for those who disbelieved**.) With the declaration of mentioning a type of disbelievers, namely the hypocrites in whose hearts is a disease. A similar example is presented in verse 26 of Surat Al-Baqarah.

(**Thus Allah misleads whom He wills and guides whom He wills**.). Whoever follows the path of misguidance, God will lead him astray: (**When they deviated**, **God made their hearts deviated**) - 5th grade. (**There was a disease in their hearts**, **so God increased their disease**.) 10 - Al-Baqarah: And whoever follows the path of guidance, God will guide him: (**And those who are guided**, **He has increased their guidance and given them piety**.) - 17 Muhammad. A similar

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example is presented in many verses, including verse 8 of Surat Fatir (**And none knows the hosts of your Lord except Him**.) God's soldiers are not limited to the nineteen treasurers or others. All creatures are subject to His will, even beasts, insects, birds, winds, earthquakes, floods, and so on.

No one knows it except the Creator and the One who brings it back (**It is only a reminder to humans**). The pronoun "she" refers to Saqar, and God Almighty created her and feared her so that we might avoid sins against God in secret and in public.

And we used to engage with those who were afraid. Verse 32–56:

(No, by the moon (32) And the night when it approaches (33) And the morning when it sets (34) Indeed, it is one of the greatest (35) A warner to mankind (36) To whomever among you wills To advance or to retard (37) Every soul is a hostage for what it has earned (38) Except those who take the oath (39) In gardens, they will be questioned (40) About the criminals (41) What Your path in Saqr (42) They said, "We were not of those who prayed" (43) "And we did not feed the poor (44) and we used to quarrel with those who disputed (45) and we used to deny the Day of Judgment." (46) Until certainty has come to us (47) So the intercession of the intercessors will benefit them (48) So they will not turn away from the reminder (49) As if they were donkeys on alert (50) She fled from oppression (51) Nay, every one of them desires to be given spread-sheets (52) No, but they do not fear the Hereafter (53) No, it is a reminder (54) So whoever wills, He may

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remember Him. (55) **And they do not remember except that Allah wills**. **They are the people of piety and the people of forgiveness**. (56))

the language :

It lit up and shone. The word kafir is the plural of major, and what is meant here is the greatest punishment. To delve into something is to engage in it, and what is meant here is to talk a lot that is not good. What is meant by certainty here is death. And red with two dhammas is the plural of donkey, and what is meant here is donkey

The monster. And Mustanfarna Nafirah. Al-Qasawra refers to the lion, and it was said that what is meant here is hunters. And people of piety, that is, people who are worthy to fear Him and fear Him.

Parsing:

Both are deterrence letters. The moon is the waw of the oath. And the night and the morning are conjunctions with the moon, and the sentence: "It is not the same as the greatest" is the answer to the oath. A warning. Al-Baydawi said: It is a distinction, i.e., of one of the major matters as a warning, or a state of what the sentence indicates, i.e., an arrogance as a warning. And whoever wants, replace "humans" by repeating the preposition. The infinitive form of "to precede" is the object of "sha'a", i.e. "to want" to advance or delay. Except for those on the right, an isolated exception. And they are exposed to a state of conscience in them. The infinitive form of "to come" is the object of "wanting," and "safa" is the second

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object of "to come." The pronoun means that it refers to the Qur'an, which is understood from the context of the speech.

Meaning:

(both). O polytheists, stop playing with fire and mocking it and its treasure (**And the moon and the night when it sets**, **and the morning when it sets**. - That is, lit up **It is one of the major ones**). After God Almighty rebuked the deniers, He swore by the moon, the night, and the day that Hell is a truth about which there is no doubt, and that it is the torment beyond which there is no torment or like it. And in swearing by these beings is an indication that those with insight infer from the exquisite workmanship in them the existence of the Maker, and that whoever created them from nothing is able to revive bones while they are rotten. (**A warner to mankind**, **to whoever among you wishes to advance or remain behind**.). God Almighty warned His servants against Hell and showed them its path, and said to them: Choose for yourselves whether to enter it or stay away from it, and He who is warned has been excused.

(**Every soul is a hostage for what it has earned**). This is an explanation for what God Almighty says: (**For those of you who want to advance or fall behind**.) The meaning is: Choose for yourselves, for you are subject to what you have put forward, and you are indebted to what you have given. If good, then good, and if evil, then evil. A similar example was mentioned in verse 44 of Surah Al-Rum. (**Except the people of the right**). The Qur'an describes the righteous as those with the right and the right.

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And about the criminals with the companions of the North and the Mashamma. See verse 9, 38 and 41 of Surah Al-Waqi'ah. The meaning is that there is no human being except that his soul is a prisoner of his deeds, except the people of piety and righteousness, for they have fulfilled their debts and freed themselves from captivity by good deeds, so their Lord rewarded them with the Gardens of Eden beneath which rivers flow.

(**In gardens**, **they will ask about the criminals**, **what led you in Saqr?**). After the house is satisfied with the people of Paradise, they ask each other: Where are the criminals from whom we used to meet? Then God Almighty informs them of their place in Hell so that they may increase in joy, as in some narrations. Then they ask them in rebuke and rebuke: What led you to this abode? (**We were not among those who prayed**) That is, we have not abstained from indecency and evil in this world, and we took this interpretation from verse 45 of Surat Al-Ankabut: Prayer forbids indecency and evil. (**And we did not feed the poor**). They hoarded money and did not spend it for the sake of God (**And we used to engage in debate with those who fought**). We underestimate everything except amusement and play, and we enter into every entrance except the entrances to truth and goodness (**We used to deny the Day of Judgment until certainty came to us**.) That is, death.

Sheikh Abd al-Qadir al-Maghribi said: "The Day of Resurrection is called the Day of Judgment because on it the punishment, reckoning, judgment, and oppression will take place. All of this is one of the meanings of the word religion. It is also called the Day of Judgment, meaning the gathering and judgment between the people, the judge, the conqueror, the rewarder, and the judge. They said: "Ibn Abi Talib was the judge of this nation after its Prophet, that is, he was unique in having the advantage of judgment and skill in settling disputes after the Prophet (PBUH)."

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(**What is the benefit of the intercession of the intercessors?**). There is no intercessor to intercede, no excuse can be of use, nothing except repentance and good deeds (**What do they have to do with the reminder**, **turning away as if they were mobilized donkeys fleeing from oppression?**). Their conscience goes back to the polytheists, and the reminder is the Qur'an, and the reds here are zebras, and the rugged ones are lions or archers, and the meaning is: What is the matter with these tyrants, fleeing from guidance and truth, fleeing from death?

(**Rather**, **every one of them wants to be given published pages**.). That is, unfolded and not folded, and it was stated in some narrations that the polytheists said to the Messenger of God: "We will not believe in you even

A letter is sent down to each one of us saying: To so-and-so, son of so-and-so: Follow Muhammad. Whether this narration is authentic or not, it explains the verse according to what its apparent meaning indicates, and this is supported by verse 93 of Surat Al-Isra: (**We will not believe in your advancement until you send down to us a book that we can read**.) Knowing that they would not believe even if God granted their request, as stated in verse 7 of Surah Al-An'am: (**And if We had sent down to you a book on paper and they had touched it with their hands**, **those who disbelieve would have said**, "**This is nothing but clear magic**."). The secret is their concern for their interests and privileges, and not envy as some commentators have said. The evidence for what we have said is the Almighty's saying without pause: (**No**, **but they do not fear the Hereafter**). Because they only work for the life of this world, and they only depend on its luxury and pleasure. As for humanity, as for truth and goodness, they are empty words.

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(**No**, **it is a reminder**) Once again, God Almighty rebukes the deniers, then makes clear to them and to others that this Qur'an is an admonition from God to His servants, and it is not the words of a magician or a poet. (**Whoever wishes may mention it**) That is, benefit from its rulings and sermons (**And they do not mention unless God wills**). You ask: The Almighty said first: (**Whoever wishes may mention it**) It means that a person has a choice, his freedom and his will, and his second statement: (**And they do not mention unless God wills**) It means that man is a driver who has no freedom or will. This is a contradiction on the surface, so what do you pay him for?

Answer: What is meant by the first will is that God Almighty leaves man and what he chooses for himself of faith and disbelief, and what is meant by the second will is the will of God Almighty to force man to believe and force him to do so by force, and therefore the meaning of the two verses taken together is that God has left the choice to man whether to believe or disbelieve, as in verse 29 of Surat Al-Kahf: (**And say**: **The truth is from your Lord**. **So whoever wills**, **let him believe**, **and whoever wills**, **let him disbelieve**.) But the stubborn ungrateful person does not believe in any situation unless God forces him to believe and takes refuge in Him against his will, and this will never happen because it is contrary to God's justice and wisdom. His justice and His laws in His creation is to show them the path of goodness and encourage them to do so, and the path of evil and warn them against it. Everyone may choose his fate himself, otherwise the reward and punishment will be nullified. This is supported by the Almighty's saying without interruption: (**They are the people of piety and the people of forgiveness**.) That is, God, His greatness is great, is worthy of His commands being obeyed

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And His prohibitions, and to fear His wrath and torment, and He is also worthy of having mercy on His servants and forgiving those who repent and repent.

In a shorter and clearer statement, God Almighty created man willingly, with reason and will, and thus distinguished him from animals, and thus He charged him with obedience and uprightness instead of Him. If God Almighty had willed, He could have robbed man of the will of the rational person, and made him like an animal or lower than it.

Surat Al-Qiyamah

40 Meccan verses.

In the name of God, the most gracious, the most merciful

We settle his bones, verse 1-19:

(I do not swear by the Day of Resurrection (1) nor do I swear by the blameworthy soul (2) Does man think that We will gather his bones (3) Indeed, We are able to level his building (4) Rather, man wants to commit suicide in front of him (5) He will be asked when it will be on the Day of Resurrection (6) And when sight shines (7) and the moon eclipses (8) and the sun and moon are gathered (9) Man will say that Day: Where is the escape? (10) No, no burden. (11) To your Lord is the Resurrected Day. (12) Man will be informed that Day of what he has put forward and what he will do. (13) Rather, man has insight over himself (14) Even if he makes up his excuses (15) Do not move your tongue therewith to hasten it (16) Indeed, it is upon

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Us to gather it and recite it (17) **So if We recited it, so he followed his Quran** (18) **Then it is upon Us to explain it** (19))

the language :

What is meant by the blaming soul is the pricking of conscience and conscience, and the explanation follows. And Lebanon fingers

or its limbs. He commits immorality before him, that is, he continues in immorality and sin and does not repent to God. What is meant by the lightning of the sight is the distortion and dullness that afflicts it when seeing bright lightning. The moon eclipsed, its light disappeared. No burden, no refuge. Basira means insightful and ha is for exaggeration. And excuses is the plural noun of excuse, and excuses is the plural of excuse.

Parsing:

I do not swear an extra or negative "no" as there is no need for it. See the interpretation of verse 75 of Surat Al-Waqi'ah, verse 38 of Surat Al-Haqqa, and verse 40 of Surat Al-Ma'arij. Does the hamza count as denial? And that means that he and the attributed source prevailed and blocked the two objects to be counted. Yes, there is an affirmation after denial. And we are able to be a plural form of the subject, that is, we pluralize it with able. Let Fajr is in the accusative case, and the infinitive is an object for him to want, and the direct object is omitted, meaning the person wants to live for the sake of immorality. In front of him is an accusative accusative that says "bifjar". And ayaan is an adverb of time in the sense of when, which is an advanced predicate and a delayed subject day. And where is the adverb

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of the place of news for the escape. Both are deterrence letters. Wazer is a noun, and the predicate is deleted, meaning there is no wazar in existence. Man is a beginner, insight is knowledge, and he himself is dependent on insight.

Meaning:

(**I do not swear on the Day of Resurrection**) That is, swear by it.. This is if the L is redundant, as most commentators see, or the matter does not need an oath because it is very clear.. If the L is negative and not redundant, as some see. In the speech, it was deleted - in both cases - meaning that you will be sent as a new creation (**And I do not swear by the blaming soul**). The commentators have statements about the meaning of the blaming soul, and what we see is that a person often blames and reprimands himself for what he did or left out after it became clear to him that the action or omission harmed his health, such as a meal that prevented him from eating, or a buying or selling transaction that caused him a loss that he could not bear or did not want, and other damages that are not related to his religion and his character due to, and this

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The meaning here is not intended for the blaming soul. A person may feel remorse and regret for having neglected the truth and been negligent in doing good, whether he was negligent and negligent intentionally and knew that he preferred the immediate over the later, or that was out of ignorance and unintentionally. Then the facts became clear to him, as is the case of the infidel on the Day of Resurrection, and this very meaning is what is meant here by the blaming soul.

(**Does man think that We will gather up his bones**, **and that We will be able to level his building?**). The deniers of the Resurrection said: It is impossible for

bones to survive when they are in ruins... They said it in various ways, and God Almighty answered them in various ways, including the verse that we explain, and its meaning is that God is the one who gathers them and revives them, and there is nothing strange, for His Almighty power is not incapable of anything. Moreover, He restores the bones exactly as they were, even the smallest and smallest in size, such as the bones of the fingers of the hand, for they return to their previous state with their skin, color, and what is on them. Hairs, and even the lines and fingerprints on them... and that is easy for God, because the One who perfected them the first time, and made their fingerprints differ in each individual from the other from the first human to the last human - it is easy for Him to return a person to his original life with all his qualities and characteristics, because the differences in the lines and fingerprints of the fingers in this way are more and stronger indications of His Almighty's ability to restore the bones and the dead.

(**Rather**, **he wants a person to commit suicide in front of him**.). Immorality is sins and sins, and in front of it is the meaning of continuing and continuing, and therefore what is meant by man here is the sinful criminal, and the overall meaning is that this sinner wants to persist and continue in his immorality and sins until his last day, and for this reason (he asks) sarcastically in arrogance and stubbornness: (**When will the Day of Resurrection come?**)?. When is it time? Near or far?

(**So when sight shines and the moon eclipses and the sun and moon are combined**). Al-Ma'an asked: When is the Day of Resurrection? So God Almighty reminded him of his descriptions, which are that the sight becomes distorted, the moonlight disappears, and it collides with the sun, causing the universe to be destroyed and its order to be interrupted. (**On that day man will say**: **Where is the escape?**) Who is this disaster? Is there anyone who can help? (**No**, **no burden**)

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There is no refuge or escape (**To your Lord on that Day of Resurrection**) He alone is the reference of the servants on that day, and until now

To His rule and command the creatures are subject (**Man will be informed that Day of what has come and what will come**.). What is meant by what he did in advance of good and evil, and by what he left behind of the duties imposed on him, and the meaning is that if a person stands before his Creator to discuss the account, all his deeds, good and evil, the beginning and the end, will be revealed to him, and also what he has neglected of the duties for which he is responsible will be revealed to him. (**Rather**, **man is a protector against himself, even if he makes his excuses**.) However, a person knows what he did and what he left out, and he does not need anyone to tell him that. He knows even if he tries to disavow and apologize.

(**Do not move your tongue with it to hasten it**. **Indeed**, **it is upon Us to gather it and recite it**. **So when we have read it**, **follow his Qur'an**, **then it is upon Us to explain it**.) The speech is resumed, in the manner of the Holy Qur'an, moving from topic to topic, whether the occasion exists or not. Imam al-Sadiq (peace be upon him) said: The beginning of a single verse is about one thing, and its last is about another thing... and the speech is about the greatest Messenger (PBUH). And the pronoun "it" and what comes after it refers to the Qur'an, and we must collect it, that is, collect the Qur'an in your heart, and recite it, that is, read it. So if we read it, that is, if we finish reading the Qur'an, then you begin to recite, and the general meaning is that if Gabriel recites the Qur'an to you, do not continue reading it, O Muhammad, for fear that you will miss something of it. We place it in its entirety in your heart, so if Gabriel finishes reading, you begin the recitation, and we

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must protect you from the recitation. Forgetting and making mistakes in reciting it, explaining its rulings, and acting on it as well. A similar example was presented in verse 114 of Surat Taha, vol. 5, p. 246.

Rather, you love the immediate verses 20–40:

(No, but you love the present moment (20) and neglect the Hereafter (21) Faces that Day will be bright (22) looking to their Lord (23) and faces that Day will be radiant (24) You think that this will be done to Faqirah (25) No, if it reaches the throats (26) And it is said, "Who is gentle" (27) And he thought it was separation (28) And the leg turned to the leg (29) To your Lord On that day, the course (30) so he did not speak the truth nor pray (31) but

He lied and turned away (32) Then he went to his family, riding out (33) He is more worthy of you, then he is better (34) Then he is more worthy of yours, then he is better (35) Does a person think that It is left in vain (36) Was it not a drop of semen from the right hand? (37) Then it was a clot, and He was created and He made Himself (38) And He made of it a pair, the male and the female. (39) Isn't this one capable? That He might bring the dead to life (40))

the language :

Fresh with the opposite of freshness, which is goodness and beauty. Nadhira bil-dhaa comes from the word nazr, which is seeing with sight or insight. And her family is frowning and sad. A clever fool breaks the bones of the back. The plural of clavicle is

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a bone at the top of the chest. The classy person is the one who performs ruqyah. Leg joined leg as a metaphor for the intensity of the matter, and hence the war broke out on leg. The path is the one who leads, any urge that encourages one to move. He struts and struts his walk with arrogance and arrogance. First, more deserving and more worthy. And I was neglected. And Yamna is left.

Parsing:

The faces are subject to a subject and nadhira is a first predicate and nadir is a second predicate and to its Lord is related to it. It is permissible to begin here with an indefinite noun due to the presence of interest. And from Raq, a beginner and a predicate. The first is a beginner and you have news. The case of the pronoun in leaves is in vain. The male and female are a separate substitute for the whole, and the substituted ones are the two pairs.

Meaning:

(**No**, **but you love the present moment and neglect the hereafter**.). The speech in "What do you love" is for the one who sold his religion for this world, and preferred the mortal life over what remains, whether Muslim or non-Muslim, and the verse is clear about that and does not accept interpretation.

(**Faces that Day will be radiant**, **looking to their Lord**.). The Imamis and Mu'tazilites said: God Almighty is not permitted to see visual vision in this world or in the hereafter. They also said: The sight here comes from the vision of insight, not sight, or from waiting, meaning that the soul waits and waits for God's grace and dignity. The Ash'ari permitted visual sighting on Him, the Almighty, and we have

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previously talked about that in detail in Part 1, p. 107, entitled "Seeing God." However, researching this topic and whatnot is useless in general or in particular. It may have led to widening the rift between Muslims, and God Almighty has not entrusted anyone with it. Whatever it is, the pious will be gathered tomorrow in a bright, splendid sortie, rejoicing in what God has bestowed upon them of His bounty. (**And the faces that day will be large and you will think that this will be done to them**, **but poor**.). As for the criminals, they are the exact opposite of the pious. They are gathered with frowning, gloomy faces and hearts shaking with fear and panic from God's wrath and torment. A similar example was presented in verse 106 of Surah Al Imran, Part 2, Page 128.

(**No**, **if it reaches the separation**, **and it is said that he is the separation**, **and it is thought that it is the separation**.). These verses describe the condition of the dying person, and the descent of death from which no prophet, wretched person, young or old will escape. God Almighty began with the word "no," as He preceded His saying: (**Rather**, **you love the present moment and neglect the hereafter**.) So what is appropriate is deterrence and rebuke from that, and in the eloquence of a conscience that refers to the soul indicated by the context of the speech, and the meaning is, desist, O criminal, from crimes and sins and preferring the mortal over the rest, and remember death, the destroyer of pleasures and the interrupter of wishes. Remember your final self when the soul reaches the throat and is about to leave your body, and your family says after being unable to treat you: Is there a raqi who can perform ruqyah for him, or a doctor who can cure him? You are certain of your situation and that it is death for which there is no cure or treatment.

(**The leg was wrapped around the leg**). One of the dying person's legs twists over the other in terror. It was said: This is a metaphor for a severe matter, in keeping

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with the Arabs' method. They say about someone who is struck by distress: Roll up a leg for her. (**To your Lord on that Day is the journey**). Whoever dies, his turning is to God, and there is no way for him except to Him.

And from the words of Imam Ali (peace be upon him) that describes the condition of a civilized person: "While he was laughing at the world, and it was laughing at him in the shadow of a careless existence, when time trampled on his senses, and the days consumed his strength, and death looked at him closely... his reason faded, and his nurse was astonished.

His family was afflicted by the nature of his illness, and they remained mute in answering those who asked about him.. And death has afflictions that are too terrible for the quality to take hold or be moderate in the hearts of the people of this world. The meaning of being moderate and upright with awareness.

(**He neither told the truth nor prayed**, **but lied and turned away**, **then went to his family to walk**.). Many commentators said: This verse was revealed about Abu Jahl, and it is an exact copy of his qualities, because the Noble Messenger (may God bless him and grant him peace) did not believe the truth or pray to God even with the blink of an eye. Rather, he lied to the truth and tempted him, turned away from it and mocked it. He used to go to the gathering of the Prophet (may God bless him and grant him peace) and listen to the Qur'an, then return to his family, arrogant and swaggering in his walk. Whatever the reason for the revelation, the apparent meaning of the verses in general includes everyone who is stubborn. The truth and God Almighty is upon him, because what matters is the generality of the word, not the reason.

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(**He is more worthy of you**, **then he is more worthy of you**, **then he is more worthy of you**, **then he is more worthy of you**.). The purpose of this repetition is to increase the threat and threat, and the meaning is that woe and torment are more deserving of you, O sinner. In many interpretations: The Messenger of God (may God bless him and grant him peace) took Abu Jahl's hand and said to him: (**He is more worthy of you**, **then he is more worthy of you**, **then he is more worthy of you**, **then he is more worthy of you**.). The cursed one said: Are you threatening me, Muhammad? By God, neither you nor your Lord can do anything. By God, I am the most powerful of the people of this valley. The Prophet (PBUH) used to say: Every nation has a Pharaoh, and the Pharaoh of this nation is Abu Jahl. He was killed on the day of Badr by the worst of killers.

(**Does a person think that he will be left in vain?**). We do not know anyone who thinks and thinks that he is not responsible for anything to the extent of his ignorance and misguidance. And whoever thinks this has humiliated himself, and has put it down to the status of insects and animals. If God Almighty had left man in vain, he would have been frivolous in his creation and not in his actions. Almighty be He Most High: (**We did not create the heavens and the earth and all that is between them in**) - 16 prophets.

(**Wasn't it a sperm from the right hand?**) Wasn't the denial of resurrection water poured into the womb? (**Then it was a clot**, **so it was created and leveled**). The sperm developed creation after creation within three darknesses, then emerged from them as a human being in the best condition after he had been at the bottom of the lowest of the low. (**So He made of it two pairs**, **the male and the female**.). A pronoun refers to the human being, and the meaning is that God Almighty, after

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making the sperm into a complete human being, produced from it male and female children. (**Isn't it?**

that) The God who made from the humiliating water a human being amazing in his appearance, mind, and talents, and produced from him males and females. (**He is able to bring the dead to life**) Indeed, He has power over all things... and there is nothing in existence that does not speak of His power and glorifies His praise. The creation of man is nothing if compared to the creation of the universe: (**The creation of the heavens and the earth is greater than the creation of people, but most people do not know**) 57 - Forgiver. A similar example is presented in many verses, including verse 5 of Surat Al-Hajj, vol. 5, p. 310.

Surah Al-Insan

31 Meccan verses, and it was said otherwise.

In the name of God, the most gracious, the most merciful

Did He come to man? Verse 1-6:

(**Has there ever come upon man a period of time when he was not a thing mentioned?** (1) **Indeed, We created man from a sperm of sperm. We afflicted him and made him All-Hearing and All-Seeing**. (2) **Indeed, We have guided him to the path, whether he is grateful or ungrateful** (3) **Indeed, We have prepared for the disbelievers chains and fetters and burning fires** (4)

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Indeed, the righteous drink from a cup whose temper Camphor (5) A spring which the servants of God drink, and they make them explode (6))

the language :

Gametes is the plural of gamete, which is a mixture. We test him. We showed him the path, showing him the path of good and evil. And we used to prepare.

Parsing:

Is it here in the sense of "might" according to the commentators? The path is a second object, we have guided him, because we have defined the meaning

Or we showed him. Either a detailing tool. And thankful and ungrateful are two states of Ha We have guided him. Our consciousness is the object of a deleted verb, meaning I mean our eyes. The author of Majma' al-Bayan said: The ba in "baha" is superfluous. The owner of Mughni Al-Labib said: It appears that it is for pasting. The meaning of this is that "sharba" is sometimes crossed by itself, such as "I drank water," and at other times by "baa," such as "I drank with water."

Meaning:

(**Has there ever come upon man a period of time when he was not something mentioned?**). This verse is in the form of a question and its meaning is confirmation and investigation, and its purpose is for a person to think and return to his mind and ask him about the ability that brought him from nothing, and from what did you create it? How did you move it from one stage to another? Where is the fate? Concerning this, Imam Ali (peace be upon him) says: May God have mercy

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on the man who knew from where, in where, and to where. This is the purpose to which the verse aims, and below we briefly present what this verse and what follows it indicates regarding the stages of development of human existence. As for where and to where, we have previously talked about them when interpreting the verses of this world and the hereafter:

(**Has there ever come upon man a period of time when he was not something mentioned?**). A long time ago passed when man did not have an eye or a trace, and for example: (**Does not man remember that We created him before**, **and he was nothing?**) - 67 Maryam, vol. 5, p. 192. The specialists said: Man existed on this earth 5 thousand million years ago.. (**And your Lord knows best who is in the heavens and the earth**) 55 Al-Isra'. .1

2 - Then God Almighty created Adam, the father of humanity, from dust (**The likeness of Jesus to God is like that of Adam**. **He created him from dust**.) 59 Al Imran. Thus, man moved from an obsolete stage to a static, earthy existence with no life or growth.

(**Indeed**, **We created man from a sperm**, **and We tested him**.). This is a .3 reference to man's transition from an earthy existence to a watery existence. He is a sperm composed of various elements, which the Imam (peace be upon him) referred to when he said: "Our paste - that is, man - is made of colored clay."

Different things, recombinant things, antagonistic opposites, and dissimilar mixtures." Among the effects of the clay of different colors are what we see in a person, such as the blackness of the eyes and the whiteness of the face, and among the effects of combined things are the bones of the forearms and legs, and among the

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effects of antagonistic opposites, love and hate, greed and contentment, humility and arrogance, the struggle of the mind and lust, and so on, and in this we find the interpretation of the Almighty's saying: "We test him," whereby a person faces the bitter torment of the struggle between his conscience and his whims.

(**So We made him All-Hearing and All-Seeing**). This is a reference to man's . 4 transition from the sperm in which life came to life over the course of days while he was in his mother's womb, his transition from the darkness of the belly where there is no hearing or sight to space with hearing and sight, but without mind and perception, just like an animal.

(**Indeed**, **We have guided him to the path**, **whether he is grateful or** . 5 **ungrateful**.). Glory be to Him, refers to the transition of man from life to human life, that is, after his physical formation and apparent senses were completed, God Almighty gave him the mind and understanding to distinguish between truth and falsehood, guidance and misguidance, and also gave him the freedom to be, with his mind and freedom, worthy of bearing responsibility, and deserving of reward and punishment - of course - after clarifying and presenting the argument, and Almighty God expressed guidance with gratitude because it is obedience to God, and Misguidance by disbelief because it is disobedience to Him.

In order to further clarify, we point out the comparison between humans and other terrestrial creatures in general. These creatures are divided into inanimate beings that have no life or growth, such as dirt, rocks, and minerals, and into living creatures, and life in them is divided into three categories: plant life, and among its characteristics is movement and growth without feeling or perception. Plants move and grow, but they do not sense and feel, nor do they hear or see. The second section is animal life, and among the characteristics of animals are movement,

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growth, sensation, feeling, hearing, and sight without reasoning or perception - in most cases - or perception of particulars but not universals. The third section: Human life. Among the attributes of man is that he moves, grows, hears, sees, and above that, perceives details and wholes. He knows a lot about what was and predicts a lot about what will be. With this awareness and this knowledge, he is distinguished from all other earthly creatures.

- So - man meets inanimate objects because they were dust, and to them they are interpreted, and also each of them is a body that senses and touches, and also he meets the plant because he was in his mother's womb like a plant growing and moving, but he did not hear or see, and man meets the animal because in his childhood he felt, felt, heard, and saw, but he did not reason completely like an animal, then he separated from it with reason and perception, and from here he was worthy of bearing responsibility, and deserved it. Reward and punishment without animals.

Here comes the question: Who transferred man from the obsolete stage to a solid earthly existence, and from there to a growing, moving plant, then to a hearing and seeing animal, and then made him a human being with a whole body and mind who tells about the past and predicts the future, creates civilizations, and controls many creatures, even a hearing and seeing animal, and asks what he does, and does not ask anyone else about anything? Is there any explanation for this and others that cannot be reached by statistics other than the explanation of the existence of an all-powerful Creator whom even illusions cannot comprehend and tongues cannot describe?

After God Almighty referred to man's responsibility by saying: (**Indeed**, **We have guided him to the path**, **whether he is grateful or ungrateful**.) After this, he

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mentioned what was prepared for the unbelievers: (**Indeed**, **We have prepared for the disbelievers chains and fetters and hellfire**.). Chains are for the legs, shackles are for the hands, and fire is for the bodies (**The righteous drink from a cup mixed with camphor**.). The cup refers to the bottle of drink, and to the drink itself, and this meaning is what is meant here. Many commentators said: The drink of the people of Paradise will have a pleasant smell, like the smell of camphor, and we say: Mixing with camphor is a reality, as the apparent meaning of the verse indicates, and if the taste of camphor in this world is unpleasant, it is not necessary for it to be in Paradise as well, as the wine of this world causes headaches and pains, and the wine of Paradise. (**There are no ghouls in it**, **nor do they escape from it**.) - 47 Al-Saffat. Ibn Abbas said: Everything that God mentioned in the Qur'an is in Paradise, there is nothing of it in this world except the name.

(**A spring from which the servants of God drink**, **causing them to burst forth with an explosion**.) That is, they run wherever they want without a machine, but rather by mere will.. Many verses are presented that describe what God has prepared.

For His pious servants, and that they enjoy what no eye has seen, no ear has heard, and no human heart has ever thought of, and that criminals are tormented beyond description and imagination.

And they feed the food out of love for it, **verse 7-22**:

(**They fulfill their vows and fear a Day whose evil will spread** (7) **And they feed food out of love for it to the needy and the orphan and the captive** (8) **We only feed you for the sake of By God**, **we do not desire from you any reward or thanks**. (9) **Indeed**, **we fear from our Lord a frowning**, **rainy day**.

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(10) So God protected them from the evil of that day and met them with freshness and joy. (11) And He will reward them for their patience with a garden and silk, (12) therein they will recline on couches, in which they will not see the sun or hot water, (13) and its shadows will come close to them, and it will be subdued. He gathered it in humiliation (14) and they would be brought around vessels of silver and cups that were flasks (15) flasks of silver, which they measured with due determination (16) and they would be given to drink in it a cup. Its temperament was ginger. (17) The springs in it are called Salsabila. (18) And immortal children will surround them. When you see them, you think they are scattered pearls. (19) And when You saw, then you saw, bliss and great dominion. (20) They were wearing garments of green silk and brocade, and they were adorned with bracelets of silver, and their Lord gave them to drink a pure drink. (21) Indeed, this is a reward for you and your effort will be appreciated (22))

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the language :

A widespread fascist outbreak. Frowning, meaning frowning faces. A very dark rain. Good freshness. The plural of sofa is a bed. And it was very cold. Soft heart. The plural of cups is cup, which is a cup that has neither a handle nor a hose. Collection flasks are a glass container. Sheikh Al-Maghribi said in his interpretation of Juz Tabarak: Ginger is the stems of a plant that resembles reeds. Salsabil is easy to swallow and descends into the throat. Sundus is a type of delicate silk. And the thick Istabraq of it.

Parsing:

Day is the object of the deletion of the genitive, i.e. the torment of a day. And based on his love, it is related to a deleted adverb from the subject "they feed", that is, two beings based on his love. Nadra is the second object of "he met them" because the meaning was given to them. And they recline as a result of the effect of their reward. And close to those reclining. Its shadows are active and close. The first qāwarāra is with the nunation, although it does not have a declension because it is the beginning of a verse to match "to humiliate" and "in appreciation." And the second bottles instead of the first. Our eyes are instead of ginger. Then an adverb meaning there. In the interpretation of Al-Baydawi and others, "Aalim" is a case of the pronoun in "Ali'um" and "them" is the subject of "Aalim" because the meaning above them is "the garment of Sundus."

Meaning:

After God Almighty referred to some of what He has prepared tomorrow for the righteous, He said: They deserve that for three qualities:

(**They fulfill the vow**). In language, a vow is a promise, and in Sharia law, a sane .1 adult commits himself to doing something or not doing it for the sake of God, provided that the act or omission for God is pleasing to God. Otherwise, the words are a nonsense, not a vow, according to the people of theory and investigation.

The form of the vow is that the vower says: I swear to God, or I vowed to God such-and-such. A vow does not take place without mentioning God or one of His beautiful names, such as the Most Merciful, the Creator, the Giver of Life, and the One who kills. If he had said: I vowed to do such-and-such, it would have been invalid. A pledge, in the terminology of many jurists, is for one to say: I pledge to

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God, or I pledge to God, such-and-such, and an oath is an oath by God. We mentioned the oath when interpreting verse 89 of Surah Al-Ma'idah, vol. 3, p. 120. And God Almighty loves and rewards everyone who is truthful and does good in an act or statement, whether the statement is a promise, a covenant, a vow, an oath, a testimony, or a piece of news.

(**And they fear a day when its evil will be widespread**.). They obey God in .2 everything for fear of a day when His great evil will spread to everyone who disobeys God and disagrees with one of His rulings.

(**And they feed food out of love for it to the poor**, **the orphan**, **and the** .3 **captive**.). They give everything dear when they need it most, and for example: (**They give preference to themselves**, **even if they are poor**.) - 9 Al-Hashr. And the poor, the miserable, the helpless, and the orphan who has no sponsor. As for the prisoner, it was said: What is meant here is someone captured by Muslims in war with the enemies of God and Islam. It was narrated that when the Companions brought to the Messenger of God (may God bless him and grant him peace) a prisoner from among the enemies of God and His enemies, he would hand him over to some of the Muslims and say to him: Be good to him, so he would take him to his home and prefer him over himself and his family.

(**We only feed you for the sake of God**. **We do not want any reward or gratitude from you**. **We fear from our Lord a frowning and bleak day**.). We do not want a reward from you or from anyone else. Rather, we feed and give out of the motive of getting closer to God, and fear of a day when deeds will be examined and horrors will increase. They said it in the language of the situation, not in the language of the article, or God said it about them, knowing from Him, the Most High, what is in their hearts of faith and sincerity. (**So God protected them from**

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the evil of that day and met them with freshness and happiness.). They feared the Day of Judgment, so they feared its evil by obedience to God and devotion to Him. After their fear, He replaced them with security, and their faces shone with the light of humanity and joy. (**And He rewarded them with a garden and silk for their patience**). They patiently endured hunger and struggled to satisfy others, and their reward with God was a paradise containing what souls desire and what delights eyes.

In many interpretations, these verses were revealed against Imam Ali bin Abi Talib, and we confirm from them Al-Razi's statement in its text:

"Al-Wahidi, one of our companions - that is, the Sunnis - and the author of Al-Kashshaf from the Mu'tazila, mentioned that Al-Hasan and Al-Hussein (peace be upon him) fell ill, so the Messenger (peace and blessings be upon him) visited them with some people with him, and they said: O Abu Al-Hasan, if you made a vow for your son, then Ali, Fatima, and Fadha, their maidservant, vowed that if God Almighty healed them, they would fast for three days and they were cured, so he borrowed three scoops of barley from me, so Fatima ground a cup. Five tablets were baked according to their number, and they placed them in front of them to break their fast. Then a beggar stood over them and said: Peace be upon you, O people of the household of Muhammad, feed me poor man. May God feed you from Paradise. So they preferred it and did not taste anything but water, and they became fasting. When evening came and they placed the food in front of them, an orphan stood up and they preferred him. A prisoner came to them on the third night. They did the same, and when the morning came, the Messenger of God saw them trembling. Like

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chickens, he said: How distressing I am to see you, so Gabriel came down and said: Take it, O Muhammad, may God bless you among your family, so recite this Surah.

(**Reclining therein on couches**, **they will not see the sun nor the snow**.). The pronoun "in it" refers to paradise, sofas are beds, the sun is a metaphor for heat, and roses are cold, and the meaning is clear. A similar example is presented in verse 31 of Surat Al-Kahf (**And its shadows were drawn close to them**, **and its branches were subdued in humiliation**.). It is stated in the language books that "Daniyah" means "close" and "soft," and this meaning is suitable for the shade, which is the fa'i, and it is also suitable for the word "to them." If the meaning was close, God Almighty would have said "to them." Removing the clusters means that they are within reach and no obstacle can prevent them. A similar example is presented in verse 23 of Surat Al-Haqqa.

(**And they will be paraded around with vessels of silver and cups that were flasks of silver**, **which they estimated with great appreciation**.). The group in their capacity goes back to reclining, and they are the people of Paradise just like the waw (**They do not see it**) Accordingly, the meaning is that the characteristics of the cups, in color and size, are as the people of Paradise desire, and as they have estimated them in their souls and imagined them in their minds.

The commentators mentioned a question about this verse, which is that qārīrār is the plural of qārāra, which is a glass container. So how does this agree with his saying: "of silver"? Is it a valid statement?

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Who said: Glass is made of silver and water is made of dirt?

They replied that the metal of the cups is silver, but they are thin and transparent, like glass, and the sight penetrates into it as it penetrates into it.

(**And they will be given to drink in it a cup mixed with ginger**.). It is the root of some plants. The commentators said: The Arabs liked to add ginger to their drinks, and so God Almighty described it as the drink of the people of Paradise. (**A spring in it is called Salsabil**) Its water is sweet and pleasant to drinkers (**And immortal children will come to them**. **When you see them**, **you think they are scattered pearls**.). They are in their beauty and freshness like scattered pearls, and it indicates the abundance of servants and their presence here and there. (**And when you see**, **then you see bliss and great dominion**.). If you enter Paradise, you will see what no ear has heard, no eye has seen, and no human heart has ever thought of (**They will be wearing green garments of silk and brocade**, **and they will be wearing bracelets of silver**, **and their Lord will give them to drink a pure drink**.) They wear fine and thick silk, they also wear silver bracelets on their hands, and they drink pure perfume.

A similar example is presented in verse 31 of Surat Al-Kahf (**Indeed**, **this is a reward for you and your effort will be appreciated**.). After that dignity, they are told: This is a reward for your deeds for which God has thanked you with reward and a good return. A similar example is presented in verse 19 of Surat Al-Isra.

Indeed, **these people love the immediate verses 23–31**:

(**Indeed**, **We have sent down to you the Qur'an as a revelation**. (23) **So be patient for the judgment of your Lord**, **and do not obey any sinner or an unbeliever among them**. (24) **And mention the name of your Lord tomorrow**. (25) **And from the night**, **so prostrate to Him and glorify Him a**

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long night (26) **Indeed**, **these love the present**, **and leave behind them a heavy day** (27) **We created them and strengthened their captivity**, **and if We wished**, **We changed them**.

(28) **Indeed**, **this is a reminder**, **so whoever wills may take to his Lord a way**. (29) **And you do not will except that Allah wills**. **Indeed**, **Allah is All–Knowing**, **All–Wise**. (30) **He admits whomsoever He will into His mercy**, **and for the wrongdoers He has prepared a painful punishment**. (31))

the language :

Morning and evening, morning and evening. So prostrate to him and pray for him. And glorify Him and glorify God. They leave it behind them, that is, they throw it behind their backs and do not care about it. What is meant by capture, here is creation.

Parsing:

Sinful or ungrateful "or" for the sake of compromise, i.e. do not obey either of them. And "day" is the object of "to leave," and "the oppressors" is the object of a deleted verb, meaning "to punish the oppressors."

Meaning:

(**Indeed**, **it is We who have descended upon you** Oh Muhammad **The Qur'an as a revelation**). It is a truth about which there is no doubt, and we have promised you victory, provided that you are patient with the harm of the stubborn people and their turning away from the path of God. (**So be patient for the judgment of**

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your Lord). God Almighty's rule is that things take place according to their natural laws, and that they occur at their appointed times. The path to guidance for those who desire it is advice and guidance, and the path to victory is patience in struggle and jihad. (**And do not obey any of them who is a sinner or an unbeliever**.) In what they are trying to do with you and bargaining with you about it, the polytheists used to offer the Great Messenger (may God bless him and grant him peace) money, women, and leadership on the condition that he abandon the call to God, but he refuses and refuses, and the prohibition against obeying the sinner and the infidel is an indication of that, and what is meant is

The sinner is anyone who has committed a sin, and the ungrateful is anyone who is ungrateful. A group of interpreters said: What is meant by the sinner here is Utbah ibn Rabi'ah because he indulged in desires, and the ungrateful is Abu Jahl or al-Walid ibn al-Mughirah. Whatever the reason for the revelation, it does not specify the generality of the word.

(**And mention the name of your Lord morning and evening**). Be with God in all your affairs and times, and do not let anyone blame you. A similar example is presented in verse 42 of Surat Al-Ahzab (**And at night**, **prostrate to Him**). Pray to God part of the night (**And praise Him for a long night**). Prostrate to God at night for a period of time that is not short, and the matter here is desirable, according to the Almighty's saying: (**And from the night**, **recite it as a voluntary prayer for you**.) 79 Al-Isra. (**These people love the immediate and leave behind them a heavy day**.). These are a reference to the polytheists and to everyone who loves this world and embraces it, and hates and is hostile to the Hereafter. God

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Almighty described the Day of Resurrection as heavy because it is a difficult day for the disbelievers, not easy.

(**We created them and strengthened their captivity**.). God, Glory be to Him, is the One who created them from nothing, and formed them and made them beautiful, so how could they deny Him and disobey His commands and prohibitions? (**And if We wish**, **We can change their proverbs**.). This is a threat and a warning to the liars that God is able to destroy them and replace them with another, better and more perfect people. A similar example is presented in verse 38 of Surah Muhammad (**This is a reminder**). This is a reference to the Surah we are dealing with, and it contains encouragement and intimidation, an admonition to those who have a heart or listen and are martyr. (**So whoever wills**, **he may take a way to his Lord**, **and you do not will except that Allah wills**.). God Almighty has made clear to man the two paths of good and evil and forbade him from this and commanded him to do that and left him and what he chooses for himself... But the stubborn person does not do good unless God forces him to do it and takes refuge in Him, and this will not happen because it is contrary to His justice, His wisdom, and His Sunnah in His creation. See the interpretation of verse 56 of Surat Al-Muddaththir, as it is broader and clearer.

(**Indeed**, **God is All-Knowing**, **All-Wise**). He is All-Knowing of the conditions of His servants, Wise because He only commands them to do what is good and righteous, and He does not forbid them except to do what is evil and corrupt. (**He admits whomever He wishes into His mercy**). What is meant by mercy here is heaven, and His wisdom and will required it

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That no one will enter Paradise except through hard work and hard work, and the verses are many and clear indicative of that, including the Almighty's saying: (**Or did you think that you would enter Paradise when God knew those among you who struggled and knew those who were patient?**) - 142 Al Imran.. And how can He, Glory be to Him, want someone who has no people to enter Paradise, when Adam was expelled from it when he disobeyed his Lord and went astray? (**And for the wrongdoers**, **He has prepared for them a painful punishment**). For the righteous, God's mercy and His Paradise, and for the criminals, His wrath and torment.

Surah Al-Mursalat

50 Meccan verses.

In the name of God, the most gracious, the most merciful

And the mursalat according to verse 1-28:

(**And the women sent by custom (1) then those who cause storms by storm (2) and those who spread out (3) then those who separate in groups (4) then those who meet are in remembrance (5) as an excuse or a vow (6) but You are promised a reality (7) and when the stars are obliterated (8) and when the sky is opened (9) and when the mountains are blown up (10) and when the messengers are strengthened (11) for any day. It has been postponed (12) to the Day of Judgment (13) And what can make you know what is the Day of Judgment? (14) Woe to the deniers on that Day (15) Have We not destroyed the ancients? (16) Then We will follow them others (17) This is what We do**

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to the criminals (18) **Woe to the deniers that Day** (19) **Did We not create you from dishonorable water** (20) **Then We placed it in a firm abode**. (21) **To a known destiny** (22) **So We have determined**, **so how excellent are those who are able** (23) **Woe to the deniers that Day** (24) **Have We not made the earth sufficient** (25) **Living and dead?** (26) **And We placed therein lofty mountains and gave you fresh water to drink**. (27) **Woe to the deniers on that Day**. (28))

Meaning:

This surah presents some of the scenes of the Last Day, and warns criminals and liars of its torment and horrors... and it presents that in dozens of verses. For this reason, we limit ourselves to linguistic interpretation, and we parse some of the words that need to be parsed, combining language and parsing in one paragraph, contrary to our custom in other surahs.

(**And the mursalat by custom**). It was said, they are angels. What is meant by custom is well-known and that it is an object for its sake for the messengers, and the meaning is that God sends His angels in order to convey the revelation to the prophets and other good things. It was said that what is meant by transmitters is winds, and by custom is succession, and it is in the accusative case, and the meaning is that God sends the winds in succession. (**The storms are storms**). With regard to fast travel, it is said: The camel strikes its rider if it accelerates with him, and 'asfa' is an absolute effect of storms. (**And the female publishers**). Winds spread clouds in space, or angels spread God's mercy in His creation (**The differences are different**). Angels send down signs of God that differentiate between truth and falsehood, or the winds disperse rain across the earth. (**Those who are thrown**

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away are males, **as an excuse or a vow**.). A remembrance is the object of remembrance, and an excuse or a vow is an object for him. It was said: instead of a remembrance, and the first is closer to the truth, because the meaning is that God Almighty sends His angels with revelation to warn His servants with it, and they do not have any argument against it. It was said: What is meant by throwing is the wind, and by dhikr is rain because it reminds of God and His mercy. The believer thanks God when the rain falls and apologizes for his previous shortcomings, and the disbeliever increases in tyranny because the rain increases his wealth, and thus the rain or the wind is a harbinger of a painful torment for him.

This is a summary of what the commentators said about these five words or verses, and for every aspect, because God sends the winds as stated in verse 57 of Surat Al-A'raf: (**It is He who sends the winds bringing good tidings of His mercy**.) He also sends angels, as stated in verse 75 of Surah Al-Hajj: (**God selects messengers from the angels**). Whatever it is, we are not responsible for this research before God, and knowledge of it did not come into our lives due to a reason. It is better for us to leave that to His knowledge, the Almighty, believing that He alone is the cause of the reasons.

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(**But the promises are fulfilled**). What is promised is the Day of Resurrection, and "but" are two words "that" and "what" that are connected, which is the noun that and you are promised a connection and the reality of the predicate "that" and the sentence is the answer to an oath, and the meaning is that the Hour is coming, of which there is no doubt. (**Then the stars were obscured**). Its light is gone (**And when the sky opened**) Its planets collapsed (**And behold**, **the mountains were blown away**). It became in vain and went with the wind (**And behold**, **the**

Messengers were defeated) Of the timing, and the messengers are the angels, and God has set for them a known time in which they come to bear witness to His servants, then they drive the pious in groups to Paradise, and the criminals in groups to Hell. (**For what day was it postponed?**) Those messengers? (**For the day of dismissal**) Replace "for any day" by repeating the preposition and the interrogative to magnify the day and the intensity of its horrors. It is called the Day of Judgment, as people are judged with justice without prejudice or favoritism. (**How do you know what the day of dismissal is?**). What do you know about this memorable day? (**Woe to the deniers on that Day**). This is a threat and a warning to those who deny the Day of Judgment, and also to those who believe in it and do not work for it.

(**Did We not destroy the ancients?**) Like the people of Noah because they denied their Messenger (**Then we follow the others**) Like the people of Lot (**This is what we do to criminals**) Those who denied Muhammad (PBUH) because the reason is one, which is turning away from the truth (**Woe to the deniers on that Day**) This verse was repeated ten times depending on the difference in meaning of the previous verse (**Did We not create you from a dishonorable water and place it in a secure resting place to a known amount, then We determined it? So, how excellent are those who are able to do so?**). Do you deny the resurrection and say: Who will revive the bones when they are rotten? And you know that God created you from vile water, and placed you in three darknesses for a specific period of time during which He would move you from creation to creation, and He determined this period with the utmost precision and wisdom. Beyond all of this, you disbelieve in the blessings of God, and deny His ability to resurrect, account, and reward?

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(**Did We not make the earth a level surface for the living and the dead?**)?. Kafat is the plural of Kafat, which is the container. God Almighty likened the earth to vessels, and creation to what the vessels contain and gather together. The meaning is that the earth includes the creatures alive on its back and dead in its belly. And the earth is a first object to make, and kavata is a second object, and alive and dead is a case of the object of a decreed verb, meaning the earth will cover them alive and dead, and it was said: object. (**And We placed therein lofty mountains**)

Mountains fixed and high so that they do not overwhelm you (**And We gave you abundant water**) Sweet, and it is life for you and for the earth, so it overflows with goodness and blessings.

To a three-branched shadow, verse 29-50:

(**Go to what you used to deny** (29) **Go to a three-pronged shadow** (30) **There is no shade and no protection from flame** (31) **Indeed, it throws evil like a palace**. (32) **As if it were yellow camels** (33) **Woe to the deniers on that day** (34) **This is a day when they will not speak** (35) **Nor will permission be given to them, so they will make excuses** (36) **Woe That Day will be for the deniers**. (37) **This is the Day of Judgment. We have gathered you and the ancients together**. (38) **And if you have a plot, they will plot**. (39) **Woe to the deniers that Day**. (40) **Indeed, The righteous are in shadows and springs** (41) **And fruits of whatever they desire** (42) **Eat and drink in happiness for what you used to do** (43) **Indeed, thus do We reward the doers of good**. (44) **Woe to the deniers that Day**. (45) **Eat and enjoy a little. Indeed, you are criminals**. (46) **Woe to the deniers that Day**. (47) **And when it is said to them, "Bow**

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down." **They bow down** (48) **Woe to the deniers that Day** (49) **In what hadith after it will they believe?** (50))

Meaning:

(**Go to what you used to deny**.). They denied the punishment of God, but rather mocked it and those whom it threatened.. And tomorrow the harlots of Hell will say to them in sarcasm and sarcasm, just as they mocked their messengers before, saying to them: Go now to what you were mocking. (**Go to**

A three-pronged shadow) From the smoke of Hell: a branch that shades them above their heads, a second on their right, and a third on their left. (**There is no shadow and no shelter from the flame**). It is a shade, but it does not protect those who seek shade from the torment of burning, rather it increases their torment upon torment, and the like. (**A shadow of a hot man**, **neither cold nor generous**) - 44 The incident. (**It throws evil like a palace as if it were yellow camels**.). The pronoun "it" goes back to Hell, and "jamala" is the plural of "jamal." The meaning is that the sparks of Hell fly and fill the space, and each spark is like a palace in size, and the camel is yellow in color.

(**This is a day when they will not speak**, **nor will permission be given to them**, **so they will apologize**.). Conscience belongs to criminals... and the servants will have positions on the Day of Resurrection in which they will be permitted to speak about some of them but not others. See the interpretation of verse 65 of Surah Yaseen, vol. 6, p. 421. It was said about the meaning of the verse: Criminals do not utter what will benefit them, and they have no excuse with God. (**This is the day of dismissal**) He separates the creatures with truth (**We have gathered you and**

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the ancients) Of criminals like you, and we gathered you all in one place to discuss the Day of Judgment. Then you will be led to one place, which is Hell, and what a wretched place to be (**If you have a plan**, **then plan it again**). This is your end. If you have a trick or a means by which to avoid torment, then bring it...and it will involve rebuke and rebuke for their cunning and deception in this worldly life.

(**Indeed**, **the righteous are in shades and springs and fruits of whatever they desire**.). This is according to the custom of the Holy Qur'an, which links the punishment of criminals with the reward of the righteous for the purpose of enticing and intimidating. For the criminals will have shades of the smoke of Hell, and for the righteous there will be shades of the bliss of Paradise, and flowing springs and various fruits along with honor and fear from the Most High. This is what the angels say to them: (**Eat and drink and enjoy what you were doing**.). A similar example is presented in one letter in verse 19 of Surat Al-Tur (**Thus do We reward the doers of good**). This is our way of creation (**We do not waste the reward of someone who does good work**.) - 30 Al-Kahf.

(**Eat and enjoy a little**). The speech is for criminals, and what is meant is a threat and a threat, and it means enjoy the ruins of the world as you wish, for it is only a few days, and then the enjoyment will disappear as a mirage disappears. (**You are criminals**) God's law regarding criminals is to give them a little respite and then give them a taste

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The torment of the blazing fire (**And when it is said to them**, "**Bow**," **they do not bow**.). If the Messenger commanded them to be humble and humble before God, they would insist on arrogance and pride. Sheikh Abdul Qadir Al-Maghribi

said when interpreting this verse: "It was narrated that the Prophet (PBUH) asked Hind, the wife of Abu Sufyan, after she converted to Islam on the day of the conquest: How did you see Islam? She said: Fine, if not three. He said: What are they? She said: The tajbiyah - that is, bowing and prostrating in prayer - and the veil, and this black slave rose on the Kaaba - meaning Bilal and his call to prayer from the Kaaba - so the Messenger (may God bless him and grant him peace) answered her by saying: As for the tajbiyah, there is no prayer without it, and as for the veil, it is the best covering, and as for the black one, the best servant he is.

(**So in any hadith after it will they believe?**). The greatness of God Almighty is revealed in the Qur'an just as it is revealed in the universe. Whoever is not convinced and benefits from the Qur'an, nothing will convince him. It is presented in one letter in verse 185 of Surat Al-A'raf, vol. 3, p. 429.

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Part Thirty

Surat Al-Naba

40 Meccan verses.

In the name of God, the most gracious, the most merciful

They are wondering about the great news 1-16:

(**What are they wondering about** (1) **About the Great News** (2) **About which they differ** (3) **No, they will know** (4) **Then no, they will know** (5) **Did We not make the earth** (6) **And the mountains are pegs** (7) **And We created you in pairs** (8) **and made your sleep a rest** (9) **and made the night a covering** (10) **and made the day a livelihood** (11) **and Above you is a severe seven** (12) **and We made a radiant lamp** (13) **and sent down from the cisterns abundant water** (14) **that We might bring forth thereby grain and vegetation** (15) **and abundant gardens**. (16))

the language :

News is news that matters to him. And bedding mulch. And male and female pairs. Hibernation with the addition of the sīn means death, and sleep is one of the two deaths. What is meant by pension is at the time of seeking livelihood. And the cloud squeezers. And the many installed refrigerators. And winding winds around the trees to bring the branches closer together.

Parsing:

Two words were combined: about and what, and the meem was assimilated with the nūn, and the alif was deleted for the difference between the question and the predicate, and the same as mm, bm, lam, to m, on m, even m, and am related to they wonder. And the news is related to something decreed, as if a questioner was asking: What are they asking about, and God Almighty answered him? (**About the great news**) That is, they wonder about the great news. Which is an attribute of news. Both are letters of deterrence and rebuke. And couples now.

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Meaning:

(**They are wondering about the great news about which they differ**.). The foundations of Islam are three: belief in the oneness of God, the prophecy of Muhammad, and the Last Day. The people of the Messenger of God (may God bless him and grant him peace) were the furthest away from these principles, and so they wondered and said in amazement: (**He made the gods one God**. **This is an amazing thing**.) - 5 p. They also expressed their disdain for Muhammad (PBUH) to be a prophet for no other reason than that he was poor in money, and among what they said: (**If only a treasure had not been sent down to him**) 12 Hud.. and they said about the resurrection: (**When we die and are dust and bones**, **will we be debtors?**) - 53 Al-Saffat.. These three principles or principles are the great news that the polytheists used to ask each other about.. And His Almighty said: (**Therein they differ**) It indicates that they were between an inwardly truthful person and not an outwardly disbelieving person, and an outwardly disbelieving person inwardly or inwardly or hesitant.

(**Both will know**, **then both will know**.). This is a response to their denial, and a threat to their stubbornness, and God Almighty confirmed the threat by repeating it, then explained the evidence of His power and the signs of His wisdom. Perhaps the deniers will turn to their senses and fear the Day of Judgment and the recompense with which the Messenger warned them. Then glory be to Him who said: (**Did We not make the earth a resting place?**)? Do you not see how God has humiliated the earth so that you can benefit from it and spread out on it exactly like a cradle for a child? (**And the mountains are pegs**) Mountains in relation to the earth are like pegs in relation to a tent. If it were not for the mountains, the earth would be disturbed and its inhabitants destroyed.

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(**And We created you in pairs**) Male and female varieties to preserve offspring and build society (**And We made your sleep a rest**) That is, death, because sleep is a form of death. God Almighty said: (**It is He who takes you to death at night**) - 60 cattle... Sleep is a necessity for the soul and body, and life cannot be right without it, but too much of it is reprehensible. The Greatest Messenger said: Beware of too much sleep, for the one who sleeps will be poor on the Day of Resurrection because he was among the idle in this world. Imam Al-Sadiq (peace be upon him) said: Excessive sleep leads to loss of religion and the world (**And We made the night a covering**) God Almighty likened the night to clothing because it conceals from a person what he does not want a stranger to see.

(**And We made the day a livelihood**) A time for movement and action for life, in a second verse (**And He made the day break**) Sleeping is like death, and working during the day is like resurrection (**And We built above you seven strong towers**). What is meant by the seven here are the moving planets known to people, otherwise there are more planets behind them than can be counted, and God Almighty described them as strong because they are well-made. We spoke in detail about this topic when interpreting verse 12 of Surat Al-Talaq, entitled "Seven heavens and of the earth like them." (**And We made a radiant lamp**). What is meant by the lamp here is the sun, and in its light creatures work for life (**And We sent down from the cisterns pure water**.) These are clouds that are squeezed by the wind and cause heavy water to rain down.

(**Let us bring forth grain and plants with it**) With water, the earth comes to life after its death, and sustenance for humans, animals, and other things comes forth, and for example: (**And He sent down water from the sky**, **and We brought forth**

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with it pairs of various plants. Eat and take care of your livestock. Indeed, in that are signs for those who have guidance.) - 54 Taha, vol. 5, p. 223 (**And colorful gardens**). Trees with branches intertwined with each other. There is no doubt that whoever is able to perform these wonders is stronger and more capable of reviving the dead. This meaning is repeated in dozens of verses, including: (**Until, when it lifted up a heavy cloud, We drove it to a dead land, and We sent down water with it, and brought forth with it all kinds of fruits. Thus We bring forth the dead, so that you may You remember?**) 57 Al-A'raf.

Day of Judgment, verses 17-30:

(**Indeed, the Day of Judgment is an appointed time** (17) **the day when the trumpet will be blown and you will come in crowds** (18)

And the heaven was opened and became gates (19) **And the mountains moved and became a mirage** (20) **Indeed, Hell has been a lodging place** (21) **for the tyrants to return to** (22) **They will remain therein for ages** (23) **No They will taste therein neither cold nor drink** (24) **Except hot and dark** (25) **A recompense of harmony** (26) **Indeed, they did not hope for an account** (27) **And they denied Our signs as a liar** (28) **And every Something We have recorded in a Book** (29) **So taste, for We will not add to you except torment** (30))

the language :

The day of separation is the Day of Resurrection. And a time for reckoning and recompense. The lookout is a place of waiting and waiting. And the source is the

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reference. Ahqab is the plural of eras, which is an unknown period of time, and it was said: It is eighty years. And warm hot water. And the clouding of pus and pus. Whoever agreed.

Parsing:

You come in crowds of an actor. The tyrant is attached to a lookout. It was said: "Maba" instead of "Marsad", and it seems that it is a second piece of news for Kant. And you will not remain in a state of tyranny. Aqaba is an adverb and the agent in it is "lābatīn." Punishment is in the accusative case, i.e. We rewarded them with a reward. Accordingly is an adjective for a reward. And "kitaab" is an absolute object, "we counted it," because "book" means writing, and "it counted" includes the meaning of our books.

Meaning:

(**The day of judgment was an appointed time**). The Day of Judgment is the Day of Resurrection, on which the two will be separated

Truth and falsehood, and it has a specific time, but only God knows it. At this time, the world comes to an end, and creatures, living and dead, move to another world that is nothing like our world, a world in which there is no vanity, no annihilation, no work and pretense... There is nothing except bliss for the one who does good, and hell for the one who does wrong, and among its evidence is what the Almighty referred to when He said: (**On the Day when the trumpet will be blown and you will come in crowds**.). The pictures are a trumpet that amplifies the sound, and we do not know: Did God Almighty intend this meaning or is it a metaphor for

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raising what is in the graves? Whatever it is, God Almighty has not required us to seek this knowledge, and it is not related to our lives from near or far (**And the heavens were opened and there were gates**). This is a metaphor for the devastation of the upper world, including it, where the planetary system is disturbed, and the cohesion between them is lost. Sheikh Muhammad Abdo said: "The sky may be doors for us on that day, through which we may enter, God willing." (**The mountains were covered and became a mirage**) That is, nothing, nothing, as God Almighty said: (**And the mountains were covered with covering, and they were like scattered dust**.) 6 - The incident means that it was disintegrated until it became like a twisted stalk or spreading dust.

(**Indeed, Hell has been a shelter for the tyrants**.). After God Almighty mentioned the evidence of His power, He threatened those who deny the prophecy of Muhammad (PBUH) and the resurrection. He threatened them that Hell is waiting for them, and it is their only return and final abode. (**They will remain therein for a period of time**) They will reside in Hell for long periods of time with no limit or end unless God wills (**They will not taste therein any cold or drink**). Do cold and water combine with fire? (**Except hot and dark**). This is a related exception, because the heat is water boiled over a fire, and the boiling water is the pus and pus that ooze from a body burned by fire. (**A recompense**) A punishment corresponding to their deeds and bad deeds in this worldly life (**And the recompense for an evil deed is an evil like it**.).

(**Indeed, they did not hope for an account, and they rejected Our signs as liars**.). Their hearts and minds have been blinded by the world and its luxury, so how can they hope to meet God and see His signs and clear signs? (**And We have recorded everything in a book**). It is not hidden from God from His servants

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what they have committed, day or night, to the point that it lingers in their souls and passes through their consciences. (**So taste**, **for We will not add to you anything but torment**.). You have nothing with God except torment, and do not hope for anything except that it will be doubled and more severe.

Indeed, **for the righteous there is a reward**. **Verse 31–40**:

(**Indeed**, **for the righteous is a reward** (31) **gardens and grapes** (32) **and spacious hills** (33) **and a fresh cup** (34) **in which they will not listen to idle talk or a liar** (35) **a reward from your Lord**. **A Giving for Account** (36) **Lord of the heavens and the earth and what is between them**, **the Most Merciful**. **They will not be able to speak of it**. (37) **On the Day when the Spirit and the angels will stand in array**, **they will not speak except to The Most Gracious permitted him and said**, "**It is correct**." (38) **That is the True Day**, **so whoever wills may take it to his Lord as a turning point**. (39) **Indeed**, **We have warned you of a near torment**, **a day when He will look back**. **A person does not put his hands forward**, **and the disbeliever says**, "**I wish I were dust**." (**40**))

the language :

Mufaza means the place of victory, which is Paradise. Ka'ab is the plural of Ka'ab, which is the slave girl whose breasts turned and protruded. And cohorts of the same age. And a flooded and overflowing hall. Idle talk is something that is useless and unreliable. And an account, that is, sufficient and sufficient.

Parsing:

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Gardens and grapes instead of some treasures. And reward is in the accusative case in the infinitive case, i.e. We will reward them with a reward, and its example is giving, and reckoning is an adjective for giving because it has a sufficient meaning. And the Lord of the heavens instead of your Lord. The Most Merciful is an attribute of the Lord. And the day it rises... it will be erected without possessing. And described in the status of the case, i.e. chosen. That is a beginning, today it is news, and truth is an attribute of it. And on the Day when a description of torment will be seen attached to something deleted. I wish I had "ya" for warning.

Meaning:

(**Indeed**, **for the righteous there is a reward**) With God's reward and satisfaction, and salvation from His torment and wrath (**Gardens and grapevines**). God Almighty singled out grapes for their importance to those being addressed (**And Ka'ab Ataraba**) Houris at the age of one, and their breasts did not hang down (**And a bitter cup**) Overflowing with delicious things (**They will not hear therein any idle talk or a liar**). They do not say or hear words that are unreliable and have no basis in truth and reality, and it is an allusion to the fact that the people of Paradise, even if they are without work, will not go through what the people of unemployment go through in this world's life. (**A reward from your Lord**, **a gift and reckoning**). The word reward indicates that reward for good deeds is a necessary right, and the word giving indicates that God will increase them from His bounty sufficiently and sufficiently for what they love and desire. A similar example is presented in dozens of verses, including verse 6 and the following of Surah Maryam.

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(**Lord of the heavens and the earth and all that is between them**, **the Most Gracious**, **they cannot speak from Him**.). The pronoun "they do not possess" refers to the creatures to whom the mention of the heavens and the earth refers, because God is their Lord and the Lord of those within them, and the meaning is that those gardens and others that God has bestowed upon the righteous are from the Most Merciful, the Most Merciful, and the Owner of the Kingdom, to whom no one is able to address on the Day of Resurrection regarding reward and punishment, for He alone disposes. (**On the Day when the Spirit and the angels will stand in rows**, **they will not speak except to whom the Most Merciful has permitted and who has spoken the truth**.). It was said: What is meant by the spirit here is Gabriel, because God Almighty called him the Faithful Spirit in verse 193 of Surah Ash-Shu'ara': (**The Faithful Spirit has sent it down to your heart so that you may be among the warners**.). Sheikh Abdo said: "The soul is one of God's creatures hidden from us and whose truths we are not tasked with searching for." The meaning is that the angels will line up on the Day of Resurrection, filling the air with awe and awe. They are obedient and close to God, and they do not move or utter any word except with the permission of God Almighty. He does not give permission to speak to them or to others except those whose entire life has been right, truthful, just, and truthful. Also, those authorized to say only what God wills and wants.

(**That is the True Day**, **so whoever wills may take it to his Lord as a destination**.). The Day of Resurrection is a truth about which there is no doubt, and people on that day will be two groups: a group towards Hell and far away from God and His mercy, and a group towards closeness to God and His Paradise, and the path to it will be clear and paved. It is good deeds with

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The sincerity of the truth, and a person only has to will, and act sincerely in accordance with his will and desire to enter Paradise. (**Indeed**, **We have warned you of a near punishment**) It is the torment of the Resurrection because everything that comes is near, and because whoever dies, his resurrection has occurred. Is there anything closer to a person than death? (**On the Day when a person will see what his hands have put forward**) In the life of this world, whether good or evil, and like this: (**On the Day when every soul will find present what good it has done and whatever evil it has done**) - 30 Al-Imran, Volume 2, Page 44 (**And the infidel says**, "**I wish I were dust**."). On the day of truth, the criminal wishes to be dust trampled by feet due to the severity of what he is in and his despair of salvation. And thus, every lost person's soul goes away with regrets and lessons.

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Surah An-Nazi'at

46 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

And those who are drowning, **verse 1-14**:

(**And those who are drowning** (1) **and those who are active** (2) **and those who swim in swimming** (3) **then those who precede in advance** (4) **then those who come back in command** (5) **on the day the trembling one trembles** (6) **Followed by the synonym** (7) **Hearts that day will be dry** (8) **Their sights will**

be humbled (9) **They will say**, "**Indeed**, **we will be thrown back into the pit**" (10) **When we were bones rotting** (11) **They said**, "**This**, **then**, **is a losing event**." (12) **It is only one rebuke**. (13) **Then**, **lo**, **they are watching**. (14))

the language :

Al-Naziat was said to be the planets. The activists are moving from tower to tower. Swimmers move in the air. And the precedents complete their cycle. The orbits are a metaphor for their effects, such as light and the like. And the earth shakes. And synonymous with heaven. Dry and throbbing. Submissive and humiliated. The hoof is the first case. And the watchful face of the earth or the white earth.

Parsing:

Drowning is an absolute effect of conflicts because drowning here is a type of displacement. It is an effective command for managers. And a day related to the response of the decreed oath, which is that you will be resurrected.

Meaning:

(**And women who drown**). There have been many sayings of the commentators regarding Al-Nazi'at and what follows it, and we summarize from them the saying of Sheikh Muhammad Abduh with some behavior that is consistent with its purpose... Whoever follows the meaning of the Wise Remembrance will find that God Almighty swore by times, places, and other things... And whoever contemplates everything that He swore by will find something that people have denied its existence, or despised, or did not pay attention to what is in it of evidence of God's power and greatness, so God Almighty swears by what They denied the

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confirmation of His existence, or they disdained to glorify His status, or to draw attention to the evidence of His power, His greatness, and here He swore by some of His creatures to demonstrate the mastery of their craftsmanship and the abundance of their benefits, so that those who deny the resurrection know that whoever is able to do that is stronger and more capable of reviving the dead.

What is meant by dispersing stars is because they throw meteors. It is said: he took away the bow, meaning he shot from it. It is also said: he was drowned in shooting if he exaggerated in it. (**And active women**). The Arabs say: So-and-so is active in a place when he goes from one country to another, and therefore the meaning is that the planets fluctuate from one sign to another. (**And the swimmers are glorified**) That is, the planets move in space (**The precedents come first**). It completes its cycle quickly around what it revolves around, and it is known that the speed of everything depends on its magnitude and lack thereof (**The managing ones are a matter**) That is, the planets show their influence outwardly in ways that benefit people, such as knowing the times and regions, the differences in the seasons, and other causes of life.

This is a summary of about three pages from Juz Amma by Sheikh Muhammad Abduh, which he wrote about the meaning of these words. We are not certain of his statement or the statement of those who said: The disputers are the angels or others and other than the stars. We are not certain of any of these statements because they do not

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It is based on evidence, and those who are firmly rooted in knowledge acknowledge their ignorance and inability to know the unseen, and do not say what they do not know.

(**The day the trembling woman trembles**) That is, the land, as God Almighty says: (**The day the earth and the mountains shake**) 14 - Al-Muzzammil. The meaning is that the earth will be disturbed on the Day of Resurrection by those on it, and it will be covered with devastation and destruction. (**Followed by the synonym**) It is the sky and what is in it, and it follows the earth, that is, it is followed by devastation and destruction. The Almighty said: (**When the sky was torn apart and when the stars were scattered**) - 2 Iftar. (**Hearts that day will be dull**, **their eyes will be humbled**.). What is meant by hearts here is the hearts of criminals, as they will realize on the Day of Resurrection the painful torment that will befall them and their companions, so they will shake in fear and terror, and the effect of that will appear clearly in the eyes of the criminals, the masters of the beating hearts on that day, and they were before like the hearts of sleepy cattle in their stupidity and the rocks in their hardness.

(**They say**, "**Indeed**, **we will be thrown back into the pit**."). Al-Hafara in the language means returning to the first state after leaving it, and the meaning is: How do we return to life after we have passed from it to death? Wow (**When we were bones**, **we would rot**) Outdated to envoys a new creation! (**They said**, "**This is a losing ball**.") They denied the resurrection, so God Almighty threatened them with the torment of hell, and they said sarcastically: Then, we are the people who will lose the most on the Day of Resurrection! Then what? What is strange about that? Aren't you supporters of falsehood and misguidance? (**And on the day the Hour arises**, **that day the vain will lose**.) - 27 Al-Jathiya. (**It is just one rebuke**). This is one of

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His words, Glory be to Him, in which He responds to the mocking deniers, and its meaning is that reviving the dead for God is easy and simple. (**If there is only one shout, then they are all present with us**.) - 53 Yass. (**So, they are watching**) As soon as the cry is heard, God will gather the creation on a white earth. Sheikh Muhammad Abdo said: It was called that because a mirage flows through it, from their saying: a watchful spring, meaning a stream of water from which its flow never ceases.

Have you heard the hadith of Moses, verse 15-33:

(Have you ever heard of the story of Moses (15) When his Lord called him to the holy valley, Tuwa (16) Go to Pharaoh. Indeed, he has transgressed (17) So say, "Will it be yours until he is purified?" (18) And I will guide you to your Lord, so that you may fear (19))

(So He showed him the major sign (20) so he lied and disobeyed (21) then he turned away and ran (22) so he was gathered and called out (23) and said, "I am your Lord, the Most High" (24) so God seized him as a punishment. The Hereafter and the First (25) Indeed, in that is a lesson for him who fears (26) Are you more severe in creation? Or is the heaven He built? (27) He raised its thickness and leveled it (28) and covered it. (33) And He brought forth its mornings (29) And after that He spread out the earth (30) He brought forth from it its water and its pastures (31) And the mountains He established (32) as a provision for you and for your livestock (33))

the language :

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Valley, mountainside and water stream. A name was given to that valley. Purify yourself from polytheism. So he gathered and gathered. And torment. What is meant by its thickness here is its planets. So he placed each planet in its natural place. And I become darker. And he cradle it. And he established it and established it.

Parsing:

Tuwa instead of the valley according to the saying: It is his name. And yours is related to a deleted predicate of a deleted subject, and the source of "to be purified" is related to the deleted subject, i.e. do you have a need?

To purify, and the origin of purify is to purify. And punishment is an absolute object for taking it, because taking here includes the meaning of torment, as if he said: God punished him with the torment of the hereafter and the first. And they created discrimination. The earth is the object of a deleted verb, which is explained by its spread, and likewise the mountains that it anchored. And enjoyment is an object for the sake of which I should go out.

Meaning:

(**Have you heard the hadith of Moses?**). This is an entertainment from God Almighty to His Noble Prophet Muhammad (PBUH), and God will grant him victory over his enemies just as He helped Moses the Great. It is presented literally in verse 9 of Surat Taha (**When his Lord called him to the sacred valley of Tuwa**) It is a valley at the bottom of Mount Tur Sinai, and the name of the valley has been named. A similar example is presented in verse 12 of Surat Taha (**Go to Pharaoh, he has transgressed**) He went so far in his tyranny that he claimed divinity. It is also

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presented literally in verse 25 of Surat Taha (**So say**: **Is it yours until you are purified?**) Do you want to be cleansed of polytheism and vices? (**And I will guide you to your Lord**, **so that you may fear**) Whoever fears God will not transgress and spread corruption on earth.

Pharaoh mocked Moses and said: "Is this humiliating one" guided by "the Lord of the Worlds"! (**So he showed him** -Moses- **The major verse**) It turns the stick alive (**So he lied and disobeyed**) He denied the miracle and said: It is magic (**Then he turned to run**) In the plotting of Moses (**So he gathered and called**) Gathering of magicians and assistants (**He said**, "**I am your Lord**, **the Most High**.") I have not known of you any god other than Me. This is an explanation and explanation of His call to His magicians and helpers. Most people today, before and after, claim divinity if only they found someone who would believe them. (**So God punished him for the hereafter and the first**.). He tortured him by drowning in this world, and by burning in the afterlife (**Indeed**, **this is a lesson for those who fear**) He is aware of the consequences and avoids them, but he who is distracted by them takes him away from his safety.

(**Are you more powerful in creation**, **or the sky? He built it**, **raised its thickness**, **and leveled it**.). The speech in "you" is for those who denied the resurrection, and the meaning is which is greater: restoring man as he first began or creating this heaven and perfecting and ordering it? And likewise: (**So ask them whether they are more severe in character or someone else**.

He created us) - 11 Safat. Part 6, p. 332, Sheikh Muhammad Abdo said: The structure joined the separate parts together until a single structure was formed, and

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this is how God made the planets. He placed each planet in a place in proportion to the other planet, attracting and holding together, so the total was one structure called the sky, and this is the meaning of the Almighty's saying:(**He raised its thickness and leveled it**) That is, raising its bodies above our heads and adjusting them by placing each body in its place.

(**And He covered its night and brought forth its morning**.). I go dark and come out light, and the conscience in its night and night returns to the sky because from it is darkness at sunset, and from it is light at sunrise. (**And after that he spread the earth**) That is, he spread it out and smoothed it out so that it would become suitable for habitation and movement, and in the book An Attempt at a Modern Understanding of the Qur'an it is stated: "He spread it, that is, He made it like the egg," which is in agreement with the latest astronomical opinions about the shape of the Earth.. The word "Dhaha" also means spreading out, and it is the only Arabic word that includes spreading out and turning at the same time, so it is the first word for the earth that is spread out in appearance and rounded in reality.. and this is the utmost precision and concealment. In choosing the exact pronunciation clearly stated.

(**Out of them are waters and pastures**). All the water on earth is from the sky. God Almighty said: (**And We sent down water from the sky in measure and settled it on the earth**.) - 18 The believers. Then God Almighty causes this water to gush forth springs, springs, and rivers, and plants emerge that people and animals eat (**And the mountains he established**). Prove it so that it does not sway and be disturbed by what is in it: (**And He placed mountains upon the earth**, **lest it lead you**) - 15 bees (**As a provision for you and your livestock**). Glory be to Him, the Almighty created the earth, paved it, established it, caused the waters to

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flow into it, and brought out the intentions, all of that and other things for the good of mankind and the livestock from which mankind benefits. Did all of this come about by chance and randomness, or is it that the One who created and created it the first time is unable to bring it back and create it again? : (**It is He who initiates creation**, **then repeats it**, **and it is easier for Him**.) - 27 Romans.

Al-Tamah Al-Tabari, **verse 34-46**:

(**So when the great calamity comes** (34) **on the day when man remembers what he sought** (35) **and Hell will appear for whoever sees it** (36) **then as for he who transgresses** (37) **and prefers the life of this world** (38) **For Hell is the abode** (39) **And as for him who fears standing before his Lord and forbids the soul from desires** (40) **then Paradise is the abode** (41) **They will ask you about The Hour has arrived**. (42) **Why should you remember it?** (43) **To your Lord is its end**. (44) **You are only a warner of those who fear it**. (45) **As if they had not seen it on the day they saw it**. **They will remain only in the evening or the early morning** (46))

the language :

The greatest catastrophe is the Resurrection because it strikes every shrewd person. And stable shelter. And the position of God is majesty and greatness. Evening is the end of the day, and Dhuha is the beginning.

Parsing:

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A day he remembers. “A day” is the object of a deleted verb, meaning a day he remembers. As for the one who was overwhelmed by the answer, if it comes. Ian is an advanced predicate and its meaning is when, and its anchor is a delayed subject. What is the news when you are a beginner, and from her memory is related to what the news is related to. And to your Lord is its end, a subject and a predicate with the deletion of the genitive, that is, the end of its knowledge. And the eve of deletion is also added, meaning the eve of a day, and the pronoun “morning” refers to eve because both eve and forenoon are part of one day.

Meaning:

(**So the greatness came**). If the Resurrection occurs, it will destroy the universe, along with its earth and its sky, and nothing will remain except the Creator of everything. This is the greatest calamity, and anything is greater and greater than it. Hence it is said: There is no calamity without a calamity above it, and the resurrection is above every calamity. (**The day man remembers what he strived for**). If he moves from the mortal to the eternal, he sees the record of his deeds with the reward, if good, then good, and if evil, then evil, and then he remembers his effort in this worldly life and what his hands have earned. (**Hell is made clear to anyone who can see**) No guard will block him from seeing her, nor will a guard protect her from him. Moreover: (**And there is not one of you except one who comes to it**. **It is a definite decree upon your Lord**.) 71 Maryam.

(**As for him who transgresses and prefers the life of this world**, **then Hell is his abode**. **As for him who fears standing before his Lord and forbids the soul from desires**, **then Paradise is Shelter**). Whoever submits to his desires will

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lead him to ruin, and whoever overcomes them will see the path and achieve his goal of goodness.. and desire is the cause of ills, and he who said is truthful: whoever obeys his desire will give his enemy his desires. Another said: The true nature of man is himself. If passion overcomes it, he becomes another creature who does not resemble man in his heart or mind. Among what Imam Ali (peace be upon him) said in describing the one who measured the truth according to his desires: "He does not know the door of guidance and follow it, nor the door of blindness so he avoids it, for that is the dead of the living." It should be noted that what is meant by passion is something that contradicts truth and justice, otherwise the soul desires what is permissible just as it desires what is forbidden.

(**They ask you about the Hour when it will arrive**.) When will the resurrection take place? (**Why do you remember it? Its final destination is to your Lord**. **You are only a warner to those who fear it**.). They ask you, O Muhammad, to specify for them the day on which the Resurrection will take place, and this does not fall within your jurisdiction, nor any of your job. What is required of you is to make people fear the Resurrection and its horrors. As for when it will be, that is known to God, and His wisdom has willed that He hide it from His servants, even the prophets and those close to Him, and that it should not come to them except suddenly. A similar example is presented in verse 187 of Surat Al-A'raf: (**They ask you about the Hour when it will arrive**. **Say**, "**The knowledge of it is only with my Lord**. **He will not reveal it**."

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At that time, **it is heavy in the heavens and the earth**. **It will not come to you except suddenly**. **They will ask you as if you were unaware of it**. **Say**, "**The knowledge of it is only with God**.") Part 3, p. 431.

(**It is as if, on the day they saw her, they had only stayed in the evening or the early morning**.). They denied the Resurrection until, when they saw it, they were certain that it is the truth about which there is no doubt, that it is the abode of rest, and that the world is a path to it and a passage. So when its people are surrounded by death, they realize that their lives in it were more like a spectre, or an hour of the day... And the same is true of verse 45 of Surat Yunus: (**And the Day He will gather them as if they had only stayed for an hour during the day**.) Part 4, p. 164.

Surah Abs

42 Meccan verses.

In the name of God, the most gracious, the most merciful

He frowned and turned to verse 1–16:

(**He frowned and turned away** (1) **If the blind man came to him** (2) **And who knows, perhaps he will be purified** (3) **Or he will be reminded and the remembrance will benefit him** (4) **As for whoever is self-sufficient** (5) **You are for him** (6) **And it is not upon you that he should not purify himself** (7) **And as for him who comes to you running** (8) **while he is afraid** (9) **you are distracted from him** (10) **No, it is a reminder** (11) **So who He willed that He be mentioned** (12) **in honorable records** (13) **raised up and purified** (14) **in the hands of travelers** (15) **honorable and righteous** (16))

the language :

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Newspapers books. And an honor of honor and veneration. And it is raised from the height of destiny and the height of status. And pure, free from tampering and error. Safrah and Safira are plurals of Safir and Safir, and what is meant here is the angels and prophets. Barra is a righteous plural.

Parsing:

The infinitive is that he had an object for which he frowned. And you don't know the beginning and the news. And who

He dispensed with a subject, and you are a second subject, and a sentence that confronts the predicate of the second, and the sentence from him and his predicate is the predicate of the first, and the original that confronts is confronted. And you don't have to say "what" is a negation that does something that is not done and its name is deleted. And you have to do with the deleted predicate of what is negative, and the noun “not to be purified” is in the genitive case, and the genitive is related to the noun “what”, meaning there is no problem with you in not purifying it. And the conscience is that it is for the verses of the Qur’an. The pronoun mentioning it is to God or to the Qur’an. And in the newspapers there is an adjective for a reminder, that is, it is established in honorable newspapers, and it is permissible for it to be in the newspapers a predicate of a deleted subject, that is, it is in the newspapers.

Who is frowning?

The commentators agreed that the blind man was the son of Umm Maktoum, the companion of the Messenger of God (PBUH), and the cousin of Khadija, the wife of the Messenger, but they disagreed about the frowning person. It was said: He is

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unknown, and this statement has a basis, because God Almighty mentioned him in the third person, and did not explain to us who he is. There are many similar examples in the Qur'an, including: (**Then he went to his family to ride**) Resurrection - 33. It was said: He is a man from the Umayyad family who was with the Messenger of God (may God bless him and grant him peace). When he saw the blind man, he became disgusted with him and turned away from him. What is well known among the commentators and others is that the one who frowned and turned away was the Messenger of God (may God's prayers and peace be upon him), and the reason for that was that Ibn Maktoum came to him while he was in Mecca, and he had with him the hardened polytheists of those with prestige and money: Utbah and Shaybah, the sons of Rabi'ah, Abu Jahl, Al-Walid bin Al-Mughirah, and others. He was approaching them, and preoccupied with them rather than those sitting around, reminding them of God, warning them of the consequences of polytheism and transgression, and promising them the best of this world and the hereafter. They converted to Islam, and he hoped that they would be guided, that they would be a force for Islam, and that they would stop their evil - at least - and Islam was weak at that time and in distress and distress due to their plots and hostility.

So the poor blind man interrupted the Messenger's speech to the people, and said: Teach me, O Messenger of God, something that I will benefit from from what God has taught you. So the Messenger continued his speech to the people, and when he brought the blind man back and repeated it, the Messenger hated him for that, and his hatred appeared in his face, so the Almighty blamed his noble Prophet in the third person pronoun, "He frowned and turned away," then in the third person. (**As for him who is self-sufficient**, **you are his support**.).

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This is what most commentators have agreed upon, and it has a more likely and stronger aspect than the first aspect in place of the second-person pronoun "you," because what is meant by it is the Messenger - according to what appears to be the case - and therefore it is an explanation and explanation of the third person pronoun in frowning and shifting from the absent to the present... But the commentators' saying: God blamed the Prophet for that has no basis at all, as there is no reason for reproach in the action of the Messenger (may God bless him and grant him peace) because he wanted to seize the opportunity before it passed with those cruel people. To seize it and exploit it for the benefit of Islam and Muslims, not for his own benefit and for the benefit of his family and relatives. As for teaching a Muslim the rulings and branches, he does not have a limited time, but rather it is possible at all times. In the words of the jurists, the infidel's Islam is narrow and will be lost with the expiration of his time. As for teaching a Muslim the rulings of the religion, it is broad and can be done at any time, and the narrow is more important, and the broad is important and the most important is presented by reason.. So, the work of the Messenger at that time was good and wise.

She asks: For this reason, blame and reproach should be directed at the blind person and no one else, even though God Almighty has praised him and defended him?

The answer: There is no blame or reproach on the Prophet nor on the blind man in these verses. Rather, in reality, they are contempt and rebuke of the polytheists whom the Prophet approached with the intention of wooing them and urging them to embrace Islam, because God says to his Prophet in these verses: Why do you rush to victory for the religion of God, and follow every path to Him until the matter has reached the point of hoping for goodness and hoping for the guidance of the most wretched of creation and the most corrupt and misguided... Leave them in their tyranny. And it is harsher for them, for they are too despicable for God to defeat

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them for His religion, and too weak for them to stand in the way of Islam and its progress, for God will humiliate His enemies, no matter how high or rich they are, and He will make His religion superior to all other religions, even if the polytheists hate them. These verses are close in meaning to the Almighty's saying: (**Do not let your soul grieve over them**.) - 8 Fatir. Then God Almighty moved to establish the absolute truth, which is (**The most honorable of you in the sight of God is the most pious of you**) He stated it in another way, which is that the one who fears, is pure, and is benefited by remembrance is the one who deserves to be honored and exalted, but as for the one who turns away from the truth and does not benefit from God's admonitions, he must be rejected and despised, even if he is the richest of the rich and the lord of the notables.

Meaning:

(**He frowned and turned away when the blind man came to him**) He is the son of Umm Maktum. He went to the Great Messenger (may God bless him and grant him peace) to ask him about the rulings of his religion, but he turned away from it because he was busy with what was more important, as we mentioned. This blind man was one of the first immigrants, and the second muezzin of the Messenger of God (may God bless him and grant him peace), and he appointed him as his successor in Medina, praying among the people more than once. It was said: He was born blind and his name is Abdullah, and God Almighty described him as blind to indicate his excuse for insisting on the issue. (**And you don't know**, **perhaps he will be purified or remembered**, **and the remembrance will benefit him**.). What made you aware and aware of the reality of this blind man? If you had

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responded to his desire and introduced some of the provisions of the religion, he would have benefited and done what you had given him.

(**As for him who is self-sufficient**, **you are his support**.). You turned away from those who feel in need of the knowledge of God that you have, and turned toward those who see themselves as in need of God and of you with the wealth and prestige they possess, hoping to guide them and turn them back from misguidance. Can you hope for guidance from one who is blinded by desire and ignorance? (**You guide the blind even though they do not see**.) - 43 Yunus. (**And you do not have to pay zakat**). There is nothing on you or on Islam from the disbelief and misguidance of the infidel, and for example: (**And if you turn away from them**, **they will not harm you at all**.) 42 Al-Ma'idah. (**As for him who comes to you striving and being afraid**, **you will distract him from him**.). You preoccupied yourself with the polytheists, hoping for their Islam and guidance, and you turned away from the believer who sought you to benefit from your work, relying on his faith, and that there is plenty of room and space in the time of education.. So leave the tyrants to God alone, for He is on the lookout for them, and turn to the one whose heart you open to guidance and goodness.

(**both**) God does not support His religion with those who see themselves as in need of God and you with the prestige and money they have. Rather, He supports the truth with good people like this blind man, even if they are among the poor and needy. (**It is a reminder**, **so whoever wishes can remember it**.). The pronoun that it refers to the verses of the Qur'an or to the guidance in it, and the pronoun of its mention refers to God or to the Qur'an, and the meaning is that this Qur'an is sufficient and sufficient in providing guidance to whoever seeks it, and all you have to do, O Muhammad, is to convey and remind, and whoever wishes, let him

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believe, and whoever wishes, let him disbelieve. Then, Glory be to Him, described the guidance, teachings, and rulings of the Qur'an by saying: (**In honorable newspapers**) She has status and dignity in the sight of God

(Raised) high for her beneficial teachings and profound wisdom (**Purified**) Of absurdity and delusion (**In the hands of honorable and righteous travelers**). These divine records are in a fortified fortress and are transmitted by the close angels from the Most High to His infallible prophets, and they in turn convey them to the people accurately and faithfully.

Killing a human being is a disbelief, verse 17–42:

(**Killing a human being is more blasphemous** (17) **than anything He created** (18) **From a drop of seed He created it and determined it** (19) **Then He made the path easy for him** (20) **Then He caused him to die and buried him** (21) **Then, when He wills, He spreads it out** (22) **No, when He has accomplished what He has commanded** (23) **Let man look at his food** (24) **Indeed, We poured the water pouring over it** (25) **Then We divided We divided the earth** (26) **so We caused therein to grow grain** (27) **and grapes and hemp** (28) **and olives and palm trees** (29) **and overgrown gardens** (30) **and fruit and herbs** (31) **as a provision for you. And for your cattle** (32) **Then when the cry comes** (33) **the day a man will flee from his brother** (34) **and his mother and father** (35) **and his companion and his children** (36) **for all** (37) **Faces that Day will be filled with joy** (38) **laughing and rejoicing** (39) **And faces that Day will be covered with dust**. (40) **She is exhausted by time** (41) **Those are the immoral infidels** (42))

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the language :

What is meant by killing here is to pray for torment and destruction. What is meant by a criminal person. He determined him, that is, He created him, creation after creation, and stage after stage. And publish it and revive it after death. What is the penis?

It is eaten fresh and tender from vegetables and legumes, cut over and over again. And often huge and great. The father is a pasture of animals. What is meant by the scream of the Day of Resurrection is like a knocker, and in Al-Razi's interpretation: the meaning of a scream that deafens the ears with the intensity of its sound. It exhausts her and makes her faint. And a period of darkness.

Parsing:

"Ma" is an indefinite noun meaning "something great" and is replaced by the nominative with the beginning. The most infidel is a past tense verb that does not act, and it contains a hidden pronoun that refers to "what" and the "ha" is the object because the meaning is something great that makes it an infidel. The path is the object of a decreed verb, i.e. he facilitates the path by making it easy for man. And when he made up for it, that is, he did not make up for it. What is a noun connected to the direct object to spend, and the return is deleted, meaning what he commanded him to do. The source is from Anna instead of his food. Ghalaba is an adjective for gardens, which is the plural of ghalaba. And an effective enjoyment for our growth. The answer is if it is deleted, that is, how great is the remorse of criminals.

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Meaning:

(**Killing a person is the most infidel**). It was stated in Al-Razi's interpretation, quoting a group of commentators: "What is meant by human here is every rich person who is raised above a poor person because of wealth and poverty." We agree with this statement first, because reality supports it and bears witness to it. Were it not for greed and the pursuit of ruin and hoarding of money, people would live in luxury and security. Sheikh Muhammad Abduh said: "This supplication upon a person with the ugliest of supplications is a metaphor for the fact that he has reached such a level of ugliness that he does not deserve to live, and the source of the ugliness is his forgetfulness of the blessings that fluctuate in him, and his astonishment from giving them to the point that when he is reminded of the truth, he turns away from the remembrance." There is no doubt about the blessing of existence, perception, hearing, and sight. Indeed, it is one of the greatest blessings, but the blessing of existence and what is beyond it does not give rise to arrogance and tyranny as long as it lasts. General and comprehensive, but what pushes the criminal person beyond his control and drives him to transgression and aggression is his sense of his wealth and privilege over others.

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(**From whatever thing He created from a drop of seed**, **He created it and determined it**.). Who are you, O weak human being, that you refrain from obeying God and insult His servants? Think about your origin, your transition from creation to creation, and your destiny and destiny... Who created you when you were nothing, and created you in your mother's womb, one stage after another, and then brought you out in the best manner... Did coincidence do all of this? (**Then He makes the path easy**). He paved the way for mankind to goodness with two

things: the first is guidance and encouragement towards it. The second is the mind and the ability to work. He also paved the way for him to life with two things: The first is what God Almighty has deposited in nature of good things that are sufficient for his needs. The second is the energy and willingness he has deposited in man to exploit nature and adapt it as he wishes. The same is presented in many verses. See the interpretation of the first verse and what follows of Surah Al-Insan.

(**Then he put him to death**) After the expiration of its term (**So he buried him**) God Almighty commanded burying a person after his death, and forbade leaving him exposed to animals and birds, indicating his dignity before God even after the soul has left him, so what if he is alive? (**Then**, **if He wishes**, **He spreads it**). He created him, then caused him to die and buried him, then resurrected him as he was for reckoning and recompense. Had it not been for this resurrection, man's existence would have been in vain. See the interpretation of verse 4 of Surah Yunus, the paragraph "Reckoning and recompense is inevitable." As for His Almighty saying: (**If he will**) He indicates that he alone knows when the gathering and publishing will take place (**No**, **when he fulfills his command**). The conscience in judgment refers to the negligent, criminal human being, and the meaning is that we have provided man with all the energies and equipment to do good and righteous deeds, and we have left him no excuse to use, yet most people neglected and fell short. Indeed, many of them were tyrannical and transgressed, and used God's blessings upon them as a means of corruption and assault on His servants.

(**Let a person look at his food**) It is in his hands, and in it is the basis of his life and existence, so let him look at it and ask his mind: Who made this food easy for him? nature? Who created nature? Coincidence? Does chance have a mind that can manage and manage? So nature was created, including the causes of food and drink,

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and the precision and precision of workmanship (**Indeed**, **We poured the water abundantly**). No... God alone is the one who created water and sent it down from the sky, and it has been mentioned more than once that cosmic phenomena are attributed to Him, the Almighty, because He is the source of existence and the cause of causes.

(**Then We split the earth into clefts**, **and caused therein to grow grain**, **grapes**, **and saplings**.) That is, the plant breaks through the soil of the earth to emerge from it, just as a chick breaks the shell of the egg it is in (**And olive trees**, **palm trees**, **and abundant gardens**) Plural of ghalaba, which is huge, huge trees and other things: the meaning is that those gardens are great with their trees, fruits, shades, and beauty.

(**And fruits and livestock as a provision for you and for your livestock**.). The father is the pasture, and the enjoyment that humans and animals enjoy. Sheikh Muhammad Abduh said: "It was narrated that Abu Bakr Al-Siddiq was asked about the father and he said: What sky will shade me and what earth will sustain me if I say in the Book of God what I have no knowledge of? On the authority of Omar bin Al-Khattab, he read this verse and said: We knew all of this, so what is the father? Then he rejected a stick that was in his hand, that is, he broke it and said: This is for Omar, may God be arrogant, and what is wrong with you, O son of Umm Omar, if you do not know what a father is? ..And do not think that our master Omar forbids following the meanings of the Qur'an. Rather, he wants to teach you that what you have to do, as a believer, is to understand the totality of the meaning.

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(**So when the scream came**) Resurrection, which is so loud that it almost deafens the ears (**The day a person flees from his brother**, **his mother**, **his father**, **his wife**, **and his children**, **each of them on that day will have a matter that will enrich him**.). There will be no loved ones or lineages on the Day of Resurrection because every person is busy with himself, distracted by what he is in and distracted from others... That is, he is isolated from everything. It indicates that those whom a person is anxious about in this worldly life, and for whose sake he disobeys God, will not be of any use to him in the Hereafter, nor will he be of any use to them. In some interpretations: The mention of relatives in the verse came in the natural order, as it presented the brother, then the parents, then the wife and child, because a person's affection for his parents is stronger than for his brother, and his affection for his wife and child is stronger than for his parents. It is as if the Almighty said: A person flees from his brother, rather from his mother and father, rather from his female companion and his children.

(**Faces that day will be covered with veils**) That is, luminous, from the morning light (**Laughing and rejoicing**) Joy and happiness at what God has prepared for her of the honorable position and great reward (**And faces that Day will be covered with dust**.) Humiliation and humiliation (**She is exhausted for a while**) It is overshadowed by the darkness of sadness and depression (**These are the immoral infidels**). Describing the infidels as immoral indicates that the immoral and immoral person and the infidel have an equal status with God, even if he maintains the five daily prayers on time.

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Sheikh Muhammad Abdo has a long statement about this verse, which we summarize as follows: "Whoever seeks the truth for the sake of the truth and acts

upon it, or death overtakes him while he is still seeking it - whoever is like this in the life of this world is the one who laughs and rejoices on the Day of Resurrection with the grace of God, and whoever despises his mind and preoccupies himself with justifying desires and seeking tricks to establish falsehood as the enemies of the prophets used to do, is the one whose face is covered with the blackness of sadness and the dust of humiliation on the Day of Resurrection because he is one of the immoral infidels. That is the religion. It forbids immoral acts while it commits them. Religion commands the preservation of public interests, but it destroys them. Religion requires its people to spend money for good, but it takes away money to spend it for evil. Religion commands justice, and it is the most unjust of oppressors. Religion commands honesty, but it lies and loves liars. And whoever is like this, what will be his condition on the day the Almighty appears and the curtain rises?

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Surat Al-Takwir

29 Meccan verses.

In the name of God, the most gracious, the most merciful

If the sun turns around, verse 1-14:

(When the sun is rounded (1) and when the stars are dim (2) and when the mountains are moved (3) and when the tithes are halted (4) and when wild animals are gathered together (5) And when the seas are drawn (6) and when the souls are brought into marriage (7) and when the mat is asked (8) for what sin was it killed (9) and when the newspapers are published (10) And

when the sky was torn apart (11) **and when Hell was scorched** (12) **and when Paradise was brought near** (13) **a soul knew what it had brought** (14))

Parsing:

If the adverb of time means time, it includes the meaning of the condition, and its place is in the accusative with its answer, which is (**A soul knew what it brought**). The sun rose by an omitted verb that is explained by the existing one, i.e. if the sun was rolled up, it was rolled up. Likewise, when the stars go down and what comes after them.

Meaning:

In these verses, God Almighty referred to some of what will happen on the Day of Resurrection until the Hour of Reckoning, and those events are:

1. (**If the sun is rounded**). The meaning of "takwir" is wrapping, and from it is "takwir" the turban, and what is meant by "takwir" is to fold and conceal the sun after it was clearly visible. It is even a proverb for clarity and appearance, and the reason for its folding is the devastation that befalls it.

2. (**And behold, the stars were dim**). The collapse of a thing is its inversion until the bottom becomes the top; What is meant by the collapse of the stars is their falling and scattering. In verse 2 of Surah Al-Infitar: (**And behold**, **the stars were scattered**).

3. (**And behold**, **the mountains moved**). They were uprooted from their places, and flew through the air.

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4. (**And behold**, **the tithes ceased**). The tax collectors' pregnant camels, which are the most precious and treasured wealth of the Arabs, were neglected and neglected. This is a metaphor for the intensity of terror and the person's astonishment at everything on that day.

5. (**And behold**, **the beasts were gathered together**). She flees in horror at the devastation of the universe, and dies in fear. Al-Razi, the author of Majma' al-Bayan, said: "God gathers beasts until He takes revenge on one another." It is noted that God does not hold accountable until He is charged, and He does not charge until He bestows reason... Through it He rewards, and through it He punishes. If beasts had a mind, they would have abstained from humans, and would have been in a position of equality with Him.

6. (**And when the seas were filled with water**). In the language books, it says: The sea's water overflowed, and therefore the meaning is that the waters of the seas flow here and there, and nothing can hold them back as a result of the devastation of the universe, and the like. (**And behold**, **the seas burst**) Breakfast. Sheikh Muhammad Abdo said: It may be that it is ignited and kindled by fire, because what is in the belly of the earth of fire then appears by cracking it, and then the water turns into vapor, and nothing remains in the seas except fire. It has been mentioned in some reports that the sea is the cover of hell, and scientific research has proven this, and the boiling of volcanoes and earthquakes bear witness to it.

7. (**And behold**, **the souls were married**). That is, every human soul returns to the first body it left at death.

8. (**And when the female child was asked**, **for what sin was she killed?**). The little girl is buried

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Alive, it raises and asks within earshot of its supporters: Why did the supporters support you? To have a greater impact on the returns. See the interpretation of verse 58 of Surat An-Nahl, vol. 4, p. 523.

(**And then the newspapers were published**). Tomorrow every person will be given a record of his good and bad deeds. This may be a metaphor for the fact that the deeds of the servants on the Day of Resurrection will appear to them in their entirety as they are. Whatever the case, we must search for the truth of those newspapers and books. .9

(**And behold**, **the sky was torn apart**). That is, I revealed and removed from it the stars that were obscuring what was behind it, just as the skin is removed from a sacrifice, and the meat underneath is revealed. .10

(**And behold**, **hell was set on fire**). Obedience and devotion. .11

(**And behold**, **Paradise was brought near**). She was close to her family, and they were close to her because she was prepared for them, and they were prepared for her. And the same (**And Paradise has been brought near to the righteous**, **not far off**.) - 31 A.H. .12

(**A soul knew what it brought**). This is the answer to the twelve conditions mentioned above, and the meaning is that if what was mentioned above happens, every person will turn to his Lord, knowing what deeds he will bring with him, and what good or evil they will provide him with. And in Nahj al-Balagha: "And if one is coming, he will come before his Lord, whether in victory or in hardship, for

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someone deserving of the best preparation, so provide yourself with what you can reward yourselves with in this world."

Desecration and sweeping, verses 15–29:

(**So I do not swear by the cleansing** (15) **the closeness of the sweeping** (16) **and the night when it squeaks** (17) **and the morning when it breathes** (18) **it is the saying of a noble Messenger** (19) **who Powerful with the One who is in control of the Throne** (20) **Obedient, then trustworthy** (21) **And your companion is not crazy** (22) **And He has seen it with the clear horizon** (23) **And it is not in the unseen**. (24) **And it is not the word of an accursed Satan** (25) **So where will you go?** (26) **It is only a reminder to the worlds** (27) **For whoever of you wishes to be upright**. (28) **And you do not will except that God wills, Lord of the worlds**. (29))

the language :

Al-khans is the plural of khans and khansah is from khans of something when it returns, and female slaves is the plural of female slaves from running. The word "sweeping" is the plural of "sweeping" and "sweeping" from "sweeping" a deer if it hides itself in the place to which it shelters. What is meant by "khans" and "sweeping" here are the stars. And the word "night" is one of the opposites. It is used in the sense of approaching and retreating, and what is meant here is turning, according to the Almighty's saying: (**And the night when it approaches, and the morning when it sets**,) 33 Al-Muddaththir. And the dawn breathed and spread its light. What is meant by the Messenger here is Gabriel. And the possessor of the

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throne is God. And Makin has a position. The clear horizon is the highest horizon that God Almighty mentioned in verse 7 of Surah An-Najm, and Dhanin is miserly.

Parsing:

Female slaves are an attribute of a female slave. The pronoun refers to the Qur'an, which the context indicates, and the sentence is the answer to the oath. Generous and what comes after it are descriptions of a Messenger. And your friend does not have a conjunction for saying etc. and so and what it is. Where are you going? "Where" is an adverb of place in the accusative case in the accusative case, i.e. to where. In Majma' al-Bayan: The Arabs say: I went to the Levant and I left the Levant, meaning from it and to it. For whoever wishes, replace some of the two worlds by repeating the preposition.

Meaning:

(**So I do not swear**). We have stated that this "no" is redundant according to most commentators, and according to some of them it is negated on the basis that the matter is clear and does not need an oath.. The result of the two statements is the same. Sheikh Muhammad Abduh said: This phrase is used if it is to be glorified by what is sworn by, and that it is not glorified by an oath because it is great in itself. (**Sweeping next door**) What is meant by the sweeping khans is all the stars, and it was said: Rather, only the five stars: Mercury, Venus, Mars, Jupiter, and Saturn, and they are neighbors because they revolve in their orbits. They differed as to why they were described as the sweeping khans? Sheikh Muhammad Abdo said what it means: God Almighty described it as a vacuum

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Because it disappears from the viewer in the sunlight, just as a gazelle disappears when it sweeps, and God Almighty described it as hidden because it reappears clearly after the sunset of the sun. This is in agreement with the interpretation of Al-Tabarsi in Majma' al-Bayan, where he said what he literally stated: "They are the stars that hide during the day and appear at night." The difference between the two interpretations is that the khans here, according to the author of the complex, is the disappearance, and the khans is the appearance, and the opposite according to Sheikh Muhammad Abdo.. In any case, God Almighty swore by the stars to point out the evidence in their creation of the creator's ability and wisdom.

(**And the night when it is squeaky and the morning when it breathes**). This is a second section of the Almighty, regarding the end of the night and the beginning of the day, because He is sympathetic to the section. In the book An Attempt at a Modern Understanding of the Qur'an: "You read words in the Qur'an and they leave in the hearing a ringing, echoes, and images when God divides night and day and says: (**And the night when it is squeaky and the morning when it breathes**) .. "Asas" .. These four letters represent the night depicted with everything in it.. (**And in the morning when he breathes**) The dawn light here is visible and audible. You can almost hear the bird chirping and the rooster crow."

(**It is the saying of a noble Messenger**, **possessed of power**, **entrusted to the One who possesses the Throne**.). This is the answer to the oath, and the pronoun is that it belongs to the Qur'an, which is understood from the context, and what is meant by the Messenger Gabriel, and God Almighty added the Qur'an to Gabriel because he is its carrier and conveys it from God to the Messenger of God (may God bless him and grant him peace). Gabriel has dignity and status with God, and he is trustworthy in the revelation, and strong in performing it and in other tasks entrusted

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to him. A similar example is presented in verse 6 of Surat An-Najm (**Obedient and then faithful**) Then it means there, which is a reference to the place where Gabriel is obeyed, and he is from the world of the unseen whose reality is known only to God.

(**Your friend is not crazy**). The speech is from the tyrants of Quraysh, and their companion, Muhammad (PBUH), and some of them accused him of madness, as stated in verse 6 of Surat Al-Hijr. (**And they said**, **O you to whom the message was revealed**, **you are crazy**.) Part 4, p. 468. So God cleared him of what they invented. A similar example is presented in verse 2 of Surat Al-Qalam (**He saw it on the clear horizon**). Do you say: Muhammad is crazy when he tells you about Heaven and Hell? No, the Qur'an is a revelation from God. He inspired it

To his Messenger through the tongue of Gabriel, whom Muhammad saw on the clear horizon in his image and reality, an honest vision without any doubt. A similar example is presented in verse 12 of Surat Al-Najm.

(**And He is not aware of the Unseen with any fear**). The pronoun is for the Messenger of God (may God bless him and grant him peace), and the unseen is the Qur'an, and the meaning is that Muhammad would not conceal the Qur'an and remain silent about declaring the truth for fear that you, O polytheists, would say: He is crazy. Rather, he declares it on testimonies, and do not take the blame of a critic for the truth. (**It is not the word of an accursed devil**). This is a response to their claim that what the Messenger spoke was uttered by Satan on his tongue... Do the devils inspire guidance, goodness, truth and justice? (**So where are you going?**) In your judgments and your misguidance? (**It is nothing but a reminder to the**

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worlds). The Qur'an enjoins goodness and discourages evil. Above all, everything is explained in it. So how can the words "An accursed devil" be said?

(**For whoever among you wants to be upright**). The Qur'an is guidance and righteousness for whoever desires guidance and righteousness, but whoever insists on going astray will not benefit from remembrance, and no admonition will affect him. (**And you do not will except that God**, **Lord of the worlds**, **wills**.). Al-Razi said: This verse indicates that man is guided without a choice. He replies that the meaning of the verse is that God Almighty asked the servant to be upright on the path of truth and justice, but the stubborn one refuses to deviate except to deviate, and does not straighten unless God forces him to do so. This is incompatible with God's justice and wisdom. In a second expression, God Almighty created man willingly, with reason and will, and thus distinguished him from animals. Then He charged him with obedience instead of Him, and if God Almighty had willed, He could have deprived man of the will of reason, and made him like an animal or lower than it.

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Surah Al-Infitar

19 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

(**When the sky is torn open** (1) **and when the stars are scattered** (2) **and when the seas are gushed** (3) **and when the graves are scattered** (4) **a soul will know what it has put forward**. **And delayed** (5) **O mankind**, **what has deceived you from your Lord**, **the Most Generous** (6) **Who created you and fashioned you**

and made you equal (7) **In whatever form He wished He created you** (8) **No, but you deny With religion** (9) **And indeed, they are guardians over you** (10) **Honorable writers** (11) **They know what you do** (12) **Indeed, the righteous will be in bliss** (13) **and the ungodly will be in Hell** (14) **They will pray it on the Day of Judgment** (15) **but they will not be absent from it** (16) **And what will make you know what is the Day of Judgment** (17) **Then what will make you know what is the Day of Judgment** (18) **The day when no soul will be able to for a soul anything, but the matter on that day belongs to Allah** (19))

Parsing:

The sky is the subject of a predetermined verb that is explained by the existing verb, as are the planets, seas, and graves. I knew the same answer then. "What is your temptation" is an interrogative subject and a grammatical phrase

news. And the One who created you is a second attribute of your Lord. And in any form, it is related to your knees and what is superfluous in parsing, and the sentence "he willed" is an adjective for a form, and he did not connect your knees with the fa' because it is an explanation of your justice. Karama is an attribute of memorizers as well as writers. How do you know that "what" is a subject and a sentence that is a predicate? The Day of Judgment "what" is an advanced predicate and the Day of Judgment is a delayed subject. And the day you do not have "day" is the object of a predetermined verb, i.e. mention the day you do not have.

Meaning:

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This surah, just like the previous surah, presents pictures of some of what will happen when the Hour comes, and what follows it of reckoning and punishment.

(**When the sky exploded**) It split and its stars fell, and so on (**When the sky split open**, **it became pink like paint**.) - 37 The Most Gracious. (**And behold**, **the stars were scattered**) It fell and vanished (**And behold**, **the seas burst**) Its waves rose and set off, shining and setting...or its water evaporated, and fire broke out from its interior. See explanation (**And when the seas were filled with water**) In the previous surah. (**And behold**, **the graves were scattered**) Scattering and cluttering in the language means stirring something with the heart's inner core to its outer surface, and vice versa. What is meant here by cluttering is that the Hour is coming, of which there is no doubt. (**And God raises those from the graves**) - 7 Hajj. (**A soul knows what it has put forward and what it has delayed**). After the resurrection, every human being knows what good or evil his hands did, and what he left behind.

(**O man**, **what has deceived you about your generous Lord**, **who created you**, **fashioned you**, **and made you equal?**). He made you equal, that is, He deposited in you the apparent and hidden powers that made you a complete human being, and made you fair, that is, He made your limbs parallel, so He did not make one of your hands longer than the other, nor made one of the eyes smaller, nor made some limbs black and others white, etc.

They differed: What is meant by the Noble One in the Almighty's saying: (**What has deceived you about your generous Lord?**)? Some said: God Almighty described Himself here as generous, to inspire His guilty servant to answer, and to teach him to say tomorrow when he is asked about his sin: I have been deceived by your forgiveness and generosity.. And the Sheikh said.

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Muhammad Abduh: This is a manipulation of interpretation, and a misleading of the observer of the Book of God.. It is appropriate that the noble here be interpreted as the Great in all His attributes, the Most High, and that whoever is like that should not leave his servants in vain without question or reward, but rather holds them accountable and rewards the good among them, and punishes the evil. Accordingly, a person should not be deceived by the world and its trappings.

Imam Ali (peace be upon him) has a long speech about this verse, which was included in Nahj al-Balagha's sermons, and is summed up in its entirety as follows: What has emboldened you, O man, to disobey your Lord, while you reside under His protection and fluctuate in His blessings? Were you deceived by his approaching you with blessings, and you turned away from him to someone else? Do you not know that this approach is a favor on your part, and a respite for you so that you may return to your senses and turn away from your error?

Accordingly, what is meant by His generosity in the verse is that He grants respite to His guilty servant and does not punish him with immediate punishment, and that he must hasten to repent and repent, and not be deceived by giving respite and provision.

(**He put you in whatever form he wanted**) Some commentators said: That is, it did not make you a pig or a donkey. Another said: He depicted you as he wanted, tall or short, black or white... What we understand from this verse is, O man, think about the perfection of your creation and perfect your composition so that you realize the greatness of God in His creation, and that the One who created you in the best manner is able to bring you back to life again. (**No**, **but you deny the**

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religion). Refrain from your misguidance, which has no source except denial of the resurrection... for you will inevitably be held accountable and responsible for what you were doing. (**Indeed**, **there are guardians over you**, **honorable writers**, **who know what you do**.) Whether good or evil, nothing is hidden from them, and the meaning of honorable is that they are strong and trustworthy and carry out their mission in the most complete and complete manner. A similar example is presented in verse 80 of Surat Al-Zukhruf. It is worth noting that what we must believe is that the deeds of people are preserved and counted, but how? And with what? We are not responsible for that.

(**Indeed**, **the righteous will be in bliss**, **and the unrighteous will be in hell**, **which they will reach on the Day of Judgment**.). The righteous are the people of honesty and good deeds, and their reward from their Lord is forgiveness and a generous reward. The unrighteous are those who wreak havoc on earth, and their reward is a descent from Hell and a place of hell. (**And they are not absent from it**) For the blink of an eye... never necessary misery and everlasting torment (**How do you know?**

What is the Day of Judgment?). You do not know the reality of the Last Day.. It is beyond imagination with its hardships and horrors (**Then what will make you know what the Day of Judgment is?**). This is a confirmation and amplification of his punishment and burdens (**On the Day when no soul will possess anything over another soul**.). No one can benefit or harm that day for himself or others (**And the matter on that day will belong to God**) He is the only one who commands and prohibits, so there is no counselor, no helper, and even no

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intercessor except for those whom the Most Merciful has permitted and who says what is right.

Surah Al-Muttaffin

36 verses are Meccan, and it is said that they are Medinan.

In the name of God, the most gracious, the most merciful

Woe to those who turn away, verse 1-17:

(Woe to the extortionists (1) who, when they impose on people, give full measure (2) and when they measure or weigh them, they lose (3) Do not those think that they We will be sent (4) for a great day (5) The day when people will rise up before the Lord of the worlds (6) No, the book of the ungodly is in a prisoner (7) And how can you know what a prisoner is (8) A numbered book (9) Woe to the deniers that Day. (10) Those who deny the Day of Judgment. (11) And none will deny it except every transgressor and sinner. (12) When Our verses are recited to him, he says, "Fables." of the ancients (13) No, but what they used to earn saw in their hearts (14) No, indeed, they will be withheld from their Lord that Day. (15) Then they will certainly pray. Hell (16) Then it will be said: This is what you used to deny (17))

Parsing:

Woe is a beginner, and the ones who are extinguished have news. Who is an adjective for the mutafif. The source is that they are envoys

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Masdad Al-Afifun prevailed to think. And the day "day" is an accusative case with two messengers. How do you know what is a subject and a predicate, and the same is what is sajin. A news book for a predetermined subject, meaning it is a numbered book. And those who lie are a description of liars. And sinful is an attribute of a transgressor. And legends are news of a preordained beginning, that is, they are legends.

Meaning:

(**Woe to the extremists**!). Woe to destruction and torment, and the oppressors are a group of the powerful who trade in their power and influence. They buy and sell, but they buy at the lowest prices and sell at the highest prices. In both cases, they achieve the maximum amount of profits, and they force people, through monopoly or otherwise, to surrender to their oppression, and justify it in the name of free labor and free trade. Methods of exploitation have developed with time and with the advancement of science and the discovery of markets. And the emergence of petroleum and other minerals... Finally, the people of this era found in the war industry and the policy of running after armaments - the best means of accumulating wealth and keeping profits at the highest levels.

The history of attifif begins with what God Almighty indicated by saying: (**Those who**, **when they burden the people**, **receive full reward**, **but when they measure or weigh them**, **they lose**.). That is, they measured for them or weighed for them.. They use measures and scales, but they have two measures and two scales, so they take with the higher and give with the lower.. This indicates that the Mutafifeen had the power with which they forced people to do what they wanted,

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and this power may be money, prestige, monopoly, or something else, so what is important to them is profit, whatever its reason! .. Whatever the meaning of at-tafif and al-mutaffafin, what is meant here is everyone who takes falsehood from people or deprives them of the truth unjustly and aggressively.

(**Do not these people think that they will be resurrected for a great day, the day when people will rise up before the Lord of the worlds?**). Suppose that those who unjustly consume people's money do not believe in meeting God, His Fire, and His Paradise.. But do they not think that or tolerate it - at least - and the mere possibility that a person will stand before the Lord of the Worlds to discuss the account is sufficient in deterring and refraining.. And how?

A person refrains from what he thinks, but rather imagines that it will bring him some minor harm in this worldly life, and does he not refrain if he thinks that he will meet his Lord, who does not leave out any small or great thing without counting them and punishing them? .. Oh God, unless he denies it without doubt and hesitation.

(**both**). Those who unjustly consume people's money should not think that they have not been sent for a great day in which people will stand before God for judgment and reward. Sheikh Muhammad Abduh said: There is no difference between one who denies the Last Day and one who interprets what will ward off punishment from him and save him from reckoning. The interpretation does not distance him from the status of the denier, but rather he will be with him in Hell, and wretched is the decision. (**Indeed**, **the book of the ungodly is in a prisoner**). Book here is a source meaning writing. They differed about the meaning of prisoner,

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and the most intelligible opinion is that it is the name of the record in which the names of the immoral people and their deeds were recorded. The author of Majma' al-Bayan went to this because he said: "It is the apparent meaning of the recitation," and Sheikh Muhammad Abduh agreed with him, and it was said: It is from the prison meaning imprisonment. (**How do you know what a prisoner is?**). Who made you Daria? His knowledge is with God alone (**A numbered book**) It contains signs that indicate the actions of abusers.

(**Woe on that Day to the deniers who deny the Day of Judgment**.). This is a threat and a warning to those who deny the Last Day. It is presented in many verses. See Surah Al-Mursalat (**And none denies it except every transgressor and sinner**, **when Our verses are recited to him**. **He says**, "**Legends of the ancients**."). A conscience that refers to the Day of Judgment, and what is meant by our verses is the Qur'an.. And the Last Day is torment and hell for the aggressing tyrants, so how can they believe in it? Sheikh Muhammad Abduh said: Whoever is inclined to be just in his morals and actions, then the easiest thing for him is to believe in the Last Day, and whoever transgresses the rights of people is almost forbidden from submitting to the news of the Hereafter because that would condemn himself to foolishness and condemn it to injustice. (**both**) The Qur'an and the Last Day are not myths and legends as the deniers claim (**Rather**, **what they were earning saw in their hearts**.). Sins accumulated in the hearts of criminals until they were blinded from seeing the truth.

(**both**). Refrain from sins that blind you from the truth (**On that day they will be hidden from their Lord**.). Sins have blocked them from God and prevented them from His mercy (**Then they will go to hell**). After they are expelled from God's mercy, He throws them into hell

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(**Then it will be said**: **This is what you used to deny**.). The angels of torment say this to them as an increase in pain and torture. The same has been presented repeatedly, including verse 20 of Surat Al-Sajdah.

Its conclusion is taken from verse 18–36:

(**No, indeed, the Book of the righteous is in Aliyun** (18) **And what can make you know what Aliyun is?** (19) **A numbered book** (20) **Those who are close will bear witness to it** (21) **Indeed, the righteous are in bliss** (22) **On Sofas they look at** (23) **You recognize in their faces the look of bliss** (24) **They are given to drink of sealed nectar** (25) **Its finish is musk, and in that, let him compete. Competitors** (26) **And his temperament is that of Tasnim** (27) **A spring from which those who are close to drink** (28) **Indeed, those who committed crimes were among those who believed, laughing** (29) **And when they passed by** (30) **And when they turn to their families, they turn in jest** (31) **and when they see them, they say, "Indeed, these are going astray."** (32) **And they were not sent against them.** (33) **Today those who have believed at the disbelievers laugh** (34) **On the couches, watching** (35) **Is the disbelievers a reward for what they used to do?** (36))

Parsing:

How do you know that "what" is a subject, a past tense verb, and the sentence is a predicate. There is no beginning or news. Book is a predicate of a deleted subject, i.e. it is a book. Aina is the object of a decreed verb, meaning I mean Aina. He is a scholar and a hafiz.

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Meaning:

(**both**). Refrain from disbelieving in the Last Day (**Indeed**, **the Book of the righteous is in the heavens**) It is a record in which the names of the righteous and their deeds were recorded. It was deposited in a high place consistent with the position of the righteous, and therefore the meaning of the book of writing is (**How do you know what Elyon is?**) It is not perceived by illusion, nor can it be understood (**A numbered book**). It contains signs that indicate noble deeds and noble qualities (**Those close to him witness it**). There is no doubt about this book, and it is tangible and seen by everyone who approaches it. It was said: What is meant by the close ones is the angels (**Indeed**, **the righteous are in bliss**). This is an explanation of the reward for people of righteousness and charity (**On the couches they look**). Sofas and beds and they look, that is, their eyes enjoy the most beautiful and wonderful views (**You recognize in their faces the look of bliss**.). Their features indicate that they are among the people of Paradise. A similar example is presented in verse 38 of Surat Abs.

(**They are given to drink of sealed nectar with a musk finish**.). Nectar, pure wine. Its vessels were sealed with musk instead of clay (**In this regard**, **let the competitors compete**.). The bliss of Paradise is what deserves to be raced and competed with because it will remain with God's survival. As for the ruins of this world, it will disappear, and every living thing in it will perish. (**His mood is that of a spring from which those close to him may drink**.). The pronoun of its mood refers to nectar, and this nectar is mixed with water from a spring called Tasneem, but it was named that because its water comes from a height, so the noun matches the given name, as Sheikh Muhammad Abdo said. Those who are brought

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near are the righteous for whom God has prepared what He has mentioned of bliss, and the purpose of these verses is to encourage and encourage people to believe and do good deeds.

(**Indeed**, **those who committed crimes were among those who believed**, **laughing**.). After God Almighty mentioned the pious, He mentioned the criminals, and that in this world they were arrogant and arrogant towards the believers, and used them as material for laughter and ridicule... for no other reason than their inability to repel harm. (**And when they passed by them**, **they would wink**) They ridiculed them, as is the custom of the most vile and despicable people (**And when they turn to their families**, **they turn back disgraced**.). They enjoy backbiting and mentioning evil (**And when they see them**, **they say**, "**Indeed**, **these people are misguided**."). Thus, traitors are visited upon the sincere ones, and the immoral are visited upon the righteous. In Al-Razi's interpretation: Imam Ali (peace be upon him) and a group of Muslims passed by a group of hypocrites. They laughed and winked, then they returned to their friends and said, "We saw the bald man today," and they laughed.

From him. This verse was revealed before Ali reached the Messenger of God (PBUH).

(**And they were not sent to protect them**). The pronoun "they were sent for the infidels," and "their conscience" is for the believers. The meaning is that God Almighty did not send the infidels as watchdogs over the believers until they preserved their deeds and counted their movements. Sheikh Muhammad Abdo said: The pronoun "they were sent" is for the believers, and "them" is for the unbelievers,

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and the meaning is that the unbelievers said: God did not send the believers to guide us and admonish us. This statement is contrary to what appears and is far from being understood.

(**Today those who believed at the disbelievers laugh**.). And the laughter of the believers at the criminals on the Last Day is good and virtuous, because it belittles the enemies of God, while the laughter of the criminals among the believers in this world is a major crime because it belittles the saints of God. (**On the couches they look**) To God's treatment of his enemies and their enemies, and his punishment of those who mocked them and laughed at them (**Will the unbelievers be rewarded for what they used to do?**). Dress any walnut. The infidels laughed at the believers in this world, so God made the believers laugh at the infidels in the afterlife, one for the other, but there is a difference between the two.

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Surat Al-Inshiqaq

25 Meccan verses.

In the name of God, the most gracious, the most merciful

When the sky splits, Verse 1-15:

(**When the heaven split open** (1) **and gave permission to its Lord and fulfilled** (2) **and when the earth was spread out** (3) **and threw up what was in it and abandoned** (4) **and gave permission to its Lord and fulfilled** (5) **O O man, you have toiled to your Lord with toil, and you will meet Him**. (6) **But as for him who has been given his book in his right hand**, (7) **he will be given an**

easy reckoning. (8) **And he will be turned to** (9) **And as for him who was given his book behind his back** (10) **they will call upon destruction** (11) **and pray in a burning state** (12) **Indeed**, **he was pleased with his family**. (13) **Indeed**, **he thought that he would not be deviated from** (14) **Rather**, **his Lord was ever Seeing of it** (15))

Parsing:

The factor "if" is deleted, i.e., "remember, then, the sky," etc. And also the answer is "if" is deleted, i.e., man meets his Creator. You will find him as a predicate of a deleted subject, meaning you will meet him. And I'm happy now. And that "that" will not be lightened from the heavy one, meaning that it is. Yes, an affirmation after a denial.

Meaning:

This surah, like the verses of al-Takwir and al-Infitar, shows the horrors of the Resurrection and the division of people on the Day of Judgment into two groups: one group in Paradise, and one group in the Blaze. (**When the sky split open**). It splits and breaks when God wants to destroy the world we live in (**And she gave permission to her Lord**). The meaning of "permission" in the language is "listen." It is said: I spoke to him and he permitted me, meaning he listened to me. Accordingly, the meaning is that the sky responded and submitted to God's command, and in a word, God has power over all things. (**And she was right**) That is, she has the right to comply and submit to the command of God Almighty because she was created by him and in his control (**And behold**, **the earth spread out**). If the Resurrection occurs, the earth will lose its cohesion and the mountains and other

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things on it will disappear, and then the earth will become smooth (**And she threw what was in it**) That is, what is in its interior, including the dead and others (**And she gave up**). Its interior became empty of what was in it (**She gave permission to her Lord and fulfilled her duty**) Just like the sky... God Almighty disposes of the universe with His earth and sky, creation, survival, and annihilation.

(**O man**, **you are toiling to your Lord**, **toiling and you will meet Him**.). What is meant by toil here is a person's work for himself, whether good or evil, and the meaning is that a person does not live forever in the life of this world, and he is diligent in walking to his Lord, and inevitably meeting Him with his deeds, and there is nothing between him and meeting God except death, and as long as life is at an end and death is approaching, how quickly the meeting will come.. Let the observer see what has prepared him for meeting God and His reckoning? (**As for him who is given his book in his right hand**, **he will be given an easy reckoning**, **and he will return to his family rejoicing**.). Everyone who believes and does righteous deeds will be given his record in his right hand tomorrow, and what is meant by his family here are righteous believers like him, where they will meet in Paradise on beds facing each other. As for the easy reckoning, it is the light and easy one in which there is no difficulty or hardship. In the hadith: Whoever holds himself accountable in this world, the reckoning will be easy for him in the hereafter.

(**And as for him whose book was given behind his back**, **they will be summoned to persecution and will pray burning**.). What is meant by the one who was given his book behind his back is the criminal, the sinner, the one who is destroyed, and the blazing fire. A similar example is presented in verse 14 of Surat Al-Furqan.

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And you ask: God Almighty said here: The criminal is given his book behind his back, and He said in verse 25 of Surah Al-Haqqa: (**And as for him who was given his book with his left hand**, **he will say**, "**I wish I had not been given his two books**.") What is the reason for combining the two verses?

Many commentators answered that the criminal's right hand will be tied to his neck on the Day of Resurrection, while his left hand will be placed behind his back, and he will take his book with it. Sheikh Muhammad Abduh said: Bringing the book with the right or left or behind the back is a representation and depiction of the condition of the one who is informed of his deeds on that day. Among the people are those who, when his deeds are revealed to him, rejoice and rejoice, which is taking it with the right hand, and among them are those who, when his previous deeds are revealed to him, frown and secretly, and wish they had not been revealed to him, and this is taking it with the left, or behind the back. Therefore, there is no need to combine the two verses by inventing a meaning that does not befit the Book of God, as many have done. From the interpreters.

(**He was happy among his family**). He was in this world, while he was among his family, having fun and playing, and not thinking about reckoning or reward (**He thought that he would not be misled**) That is, he will not return to his Lord after death, and no one will ask him about his sin (**indeed**). He has reviewed and is responsible, there is no doubt about that (**Indeed**, **his Lord is All-Seeing of him**) Nothing of his words and actions is hidden from him, and he holds him accountable for them, whether good, then good, and if evil, then evil.

So I swear by Shafaq, **verses 16-25**:

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(**So I swear not by the twilight** (16) **and by the night and what it brings forth** (17) **and by the moon when it sets** (18) **that you will ride one level after another** (19) **but what is theirs that they do not believe?** (20) **And when the Qur'an is read to them, they do not prostrate** (21) **Rather, those who disbelieve deny** (22) **And God knows best what they conceal** (23) **So give them good tidings of a painful punishment** (24) **Except Those who believe and do righteous deeds will have a reward beyond hope** (25))

Meaning:

(**So I do not swear by pity**). Previously talked about (**So I do not swear**) More than once. See the interpretation of verse 75 of Surat Al-Waqi'ah and verse 15 of Surat Al-Takwir.. and the red twilight remaining on the horizon from the effects of sunset. The purpose of the section may be to draw attention to this time because it is the stage of transition from the day and its hardships to the night and its rest.

(**And the night and what preceded it**) That is, combining and gathering what was dispersed and spread during the day. Family members are united at night after being separated by the work of the day, and likewise neighbors and friends gather at night to sleep. Sheikh Muhammad Abduh said: It is no secret to you that what is spread during the day is gathered at night, to the point that your wings, which you extend to work during the day, bring them to your sides at night... and the night unites the mothers to their chicks, and returns the wandering ones to their nest. (**And the moon when it sets**). Its light was completed and perfected on the night of the 13th, 14th, and 15th, and these nights are called the white nights.

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(**You will build one layer upon another**). This is the answer to the oath, and it was read with the opening of the "ba" as a speech to man, and with its dhammah as a speech to the people, and the meaning is that a person must pass through many phases, from the sperm to the fetus, and from there to childhood, to youth, then old age, to old age and the most miserable age.. And he also encounters in his life different types of health and illness, wealth and poverty, sadness and joy.. Likewise, groups move forward and backward.. and this is how the world behaves, its people, time after time, until they all stand before God for reckoning and reward.

(**What is the matter with them that they do not believe?**) Although the reasons for belief are not reached by statistics in the horizons and in themselves (**And when the Qur'an is recited to them**, **they do not prostrate**.) They do not acknowledge it and do not submit, and Sheikh Muhammad Abdo said: Do not think that the knocking of the Qur'an did not break the bonds of their hearts, nor did its voice reach the depths of their consciences.. Indeed, it did reach and was convinced of what it conveyed, but stubbornness is what prevents them from believing, for the source of disbelief is not a lack of evidence, but rather the negligence of the guide and his turning away from guidance. (**Rather**, **those who disbelieve deny**) With the truth

Their arrogance and stubbornness (**And God knows best what they are aware of**) That is, the goals and purposes they harbor within their hearts, and they are nothing but concern for their positions and gains (**So give them good tidings of a painful punishment**) Reward for what they did (**Except those who believe and do righteous deeds; they will have a reward beyond belief**.). The exception here is interrupted, i.e. but those who believe, etc., and not grateful, i.e. not interrupted,

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not diminished, and not bestowed upon them. It is presented literally in verse 8 of Surat Fussilat, vol. 6, p. 476.

Surah Al–Buruj

22 Meccan verses.

In the name of God, the most gracious, the most merciful

(And the sky with its constellations (1) And the Promised Day (2) And a witness and what is witnessed (3) The people of the furrow were killed (4) The fueled fire (5) When they were sitting on it (6) And they are witnesses of what they do to the believers. (7) And they take no offense to them except because they believe in Allah, the Mighty, the Praiseworthy. (8) To Him belongs the dominion of the heavens. And the earth, and God is Witness over all things (9) Indeed, those who test believing men and believing women and then do not repent – for them is the torment of Hell, and for them is the torment of burning. (10) Indeed, those who believe and do righteous deeds, for them will be Gardens under which rivers flow. That is the great victory. (11) Indeed, the oppression of your Lord is severe. (12) Indeed, the oppression of your Lord is severe. It is He who initiates and will repeat (13) He is the Forgiving and Most Loving (14) Possessor of the Glorious Throne (15) He is effective in what He wills (16) Has the story of the soldiers reached you (17) Pharaoh And Thamud (18) Rather, those who disbelieve are in denial (19) And behind them is an ocean. (20) Rather, it is a glorious Qur'an (21) in a preserved tablet (22))

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Parsing:

And the sky is the waw of the oath. The zodiac sign is an attribute of the sky. Today and beyond, kindness to the sky. The answer to the oath was killed, and it was said that the answer was deleted. This is indicated by the Almighty's saying: (**The people of Al-Akhdood were killed**) Appreciation: The believers before you were tested more than you were tested. And fire instead of inclusion from the groove. Fuel is an attribute of fire. Because they are "then" in the accusative case with killing. The source of "to believe" is the verb to take revenge.. and Pharaoh and Thamud instead of soldiers, by deleting the genitive, meaning the soldiers of Pharaoh and Thamud.

Meaning:

(**And the heavens of the zodiac**). Everything above you is the sky. As for the zodiac signs, it was said: They are the great planets, because each planet appears to the eye like a great tower. And it was said: They are the twelve houses known to the Arabs, and which the sun crosses in a year in apparent sight. They are Aries, Taurus, Gemini, Cancer, Leo, Spike, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Whether the first meaning is wanted, the second, or both, the purpose is to draw attention to the precision of workmanship and great wisdom in the planets. Let us prove by this the existence and greatness of the Creator (**And the promised day**) It is the Day of Resurrection.

(**A witness and witnessed**). There are many and conflicting sayings regarding the meaning of witness and what is witnessed here. Some commentators have concluded the statements to 48 statements, including 16 in the meaning of witness, and 32 in the meaning of what is witnessed! .. Sheikh Muhammad Abduh said: What is meant

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by witness here is everything that has a sense with which it is observed, and what is meant by what is witnessed is the tangible thing upon which the observation occurred. He inferred the validity of this interpretation by two things: The first is that it is the apparent truth from the meaning of the word. The second is that God, Glory be to Him, first swore by the stars of the sky, and in these stars there is unseen and testimony. As for testimony, it is because their light, movements, rising, and setting are all seen by sense and sight. As for the unseen, it is because their reality and the powers in them are not perceived by sight and senses.. Then God, Glory be to Him, swore by the Last Day, and it is pure unseen.

It does not relate to observation from near or far, then he swears by the witness and the witnessed, that is, by what is pure testimony, and according to this, God Almighty has sworn by all the worlds, whether some of them are from the world of the unseen only, or from the world of the witnessed only, or both, and the purpose of this is to draw those who look to beings of all kinds, and to take into account the precision and order that appears from them, and to make an effort to find out what is hidden and concealed.

(**The inmates of the fire–fueled furrow were killed while they were sitting on it**, **and they were witnesses to what they were doing to the believers**.). The groove is a rectangular slit in the ground, and its companions are an unbelieving people who have power and authority. It was said: What is meant by them is Dhu Nuwas and his people, and he is one of the kings of Yemen. Whoever the owners of the ditch are, these verses refer to tyrannical people who dug a ditch and set it on fire with flames shining, then they brought the sincere believers and exposed them to the fire. Whoever turned away from his religion and agreed with them in disbelief and

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transgression, they left him, and whoever insisted on faith and sincerity, they burned him, while they sat on the sides of the ditch around the fire, enjoying and enjoying watching the bodies burn alive. (**And they did not resent them except that they believed in God**, **the Mighty**, **the Praiseworthy**, **to whom belongs the dominion of the heavens and the earth**, **and God is Witness over all things**.). This is their first and last sin, which is believing in God, the Sovereign, the Almighty, the All-Powerful, the All-Knowing, and the only One worthy of praise. God Almighty described Himself with these qualities to indicate that tyrants have no escape from God's authority and torment. And the same (**Would you kill a man because he says**, "**My Lord is God**") 28 - Forgiver.

(**Indeed**, **those who tempt believing men and believing women and then do not repent – for them is the torment of Hell**, **and for them is the torment of burning**.). After God Almighty referred to the tyrannical people of the groove, He exposed the cruel Quraysh who had harmed the believers to tempt them from their religion and turn them into infidels after they had believed. God Almighty threatened them if they did not deter, threatened and promised them painful torment... He linked the torment of fire to the torment of hell out of a connection of explanation and clarification, and its purpose is to confirm the threat and threat, and to increase intimidation and intimidation. (**Indeed**, **those who believe and do righteous deeds will have gardens under which rivers flow**. **That is the great victory**.). A similar example is presented in many verses, and it is mentioned here in the manner of the Holy Qur'an, where it links the destruction of the criminals with the victory of the righteous, and the bliss of these with the hell of those. (**Indeed**, **the oppression of your Lord is severe**). The brutality

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Taking it violently, so what if it is severe, and from the mighty of the heavens and the earth? The speech here is to the Messenger of God (PBUH), and its purpose is to threaten those who harm the Messenger and those who believed with him (**It is He who begins and restores**). Whoever is able to initiate creation and bring it back is more capable of oppressing tyrants (**He is the Forgiving and the Loving**). When God Almighty mentioned the severity of torment, He coupled it with His forgiveness and kindness, so that the sinners would return to Him in repentance and not despair of His mercy, for the Almighty's wrath upon the sinners does not prevent Him from having mercy on them. (**Possessor of the glorious throne**) Owner of ownership and control.

(**He is effective in what he wants**). And God Almighty's will is achieved simply by His will, without the need for anything else. Imam Ali (peace be upon him) said: "He is an agent, not by the disturbance of an instrument ordained, not by a tour of thought. He intends and does not contemplate. He says to whoever wants it to be: Be, and it comes to be, not with a voice that knocks, nor with a call that is heard. Rather, His words, Glory be to Him, are actions from Him." He, may His wisdom be great, wanted the destruction of the previous nations who denied their messengers, so that was what he wanted (**Has the story of the armies of Pharaoh and Thamud reached you?**). They were among those whom God destroyed by denying their messengers. Is there a meaning here? (**Did it come to man?**). The meaning is that you have heard, O Muhammad, and your people have heard what happened to Tamud, Salih's people, and to Pharaoh and his entourage, and how God took revenge on them when they lied to the messengers. Likewise, God Almighty takes revenge on those who lied to you whenever He wanted.

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(**Rather**, **those who disbelieve are in denial**). A group of those who disbelieved, including the tyrants of Quraysh, deny the truth for no other reason than because they are fond of denying it and opposing it wherever it is and may be. Otherwise, what excuse do they have for denying it when the evidence and proofs have been established for it and have become clear as daylight? (**And God has an ocean behind them**). They are in the grip of God. He turns them around as He pleases, and destroys them whenever He wants. This indicates that they will not be deterred from disbelieving in the truth until they see the torment. (**Rather**, **it is a glorious Qur'an**) It is of great importance, because everything in it is truth and justice while the proof is established and the proof is clear, and no one denies it except the criminals. (**In a preserved tablet**) It is protected from distortion and alteration. The commentators have long and broad statements about the Preserved Tablet, and we are not responsible for defining it and knowing its truth. Those who are firmly rooted in knowledge believe in the hidden unseen, and refrain from explanations and details.

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Surah Al–Tariq

17 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

(**By the sky and the One who reaches out** (1) **And how do you know what is the One who reaches out?** (2) **The piercing star** (3) **Indeed**, **every soul has a guardian over it** (4) **So let man consider what he has been created with** (5) **He was created from water flowing** (6) **It emerges from between the back and the bones** (7) **Indeed**, **He is Able to bring it back** (8) **On the day the**

secrets will be tried (9) **He will have no strength nor any helper** (10) **And the heaven is self-sufficient**. **Return** (11) **And the cracked earth** (12) **Indeed**, **it is a decisive statement** (13) **And it is not a joke** (14) **They are plotting a plan** (15) **And certainly a plan** (16) **So give it respite**. **The disbelievers**, **give them a pause** (17))

Parsing:

And the sky is the waw of the oath. Al-Tariq is sympathetic to the sky. How do you know "what?" The word is an interrogative, and the meaning is an exclamation, and its place is the nominative with the beginning, and the nominative is a past verb, and the kaf is an object, the subject is hidden, and the sentence is a predicate. Al-Tariq is neither a subject nor a predicate. And the star instead of Al-Tariq. And piercing is the characteristic of a star. Even if it is negative, and every soul is a subject: "lamma" means "except," "preservative of predicate," and the sentence is the answer to the oath. Let Majzoum Blam look into the matter. Dafaq is an adjective for water, and it is an active noun in the active participle form, meaning flowing, like a satisfied life, meaning satisfactory. And the day it is destroyed, the "day" is related to its return. And the same return is an attribute of heaven. And self

A fault is a characteristic of the Earth. It is to say a separate answer to an oath. Slowly is an adjective for a deleted absolute object, i.e. slowing down, and the meaning is slowing down a little.

Meaning:

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(**By the sky and the one who is shining**, **and how can you know what is the one who is shining**, **the piercing star?**). Everything above you is sky, and everything that comes to you at night is Tariq, and Tariq only occurs at night, and what is meant by Tariq here is the piercing star because the star only appears at night, and the piercing is the one that shines. The Arabs say: Pierce your fire, meaning, light it, and the star was described with it because its light pierces the darkness, as if the darkness were black skin, and the star pierces it with its light, and the formula, and what do you know, feels the exaggeration of something? And to magnify his status.. God Almighty swore by the shining star to point out the great benefit in it and the wonderful workmanship. As for the one who swears by it, God Almighty referred to it by saying: (**Every soul has a protector over it**) He memorizes her words and deeds, and keeps track of her movements and secrets until her time is over, and she meets her Lord, and finds before Him all the good she has done and the evil she has done, and in a second expression. (**And your Lord is sufficient for the sins of His servants**, **All-Aware and All-Seeing**.) - 17 Al-Isra, vol. 5, p. 32.

(**So let man see from what he was created**. **He was created from flowing water coming out from between the back and the ribs**.).

The flowing water is the sperm, and the backbone is every bone in the back that has a vertebra, and the groins are the place of the pendant on the chest. What is meant by the backbone is the backbone of a man, and by the groin is the groin of a woman. They are the source of the sperm from which a person is born. Not long ago, modern science was guided to this truth that came from the tongue of the illiterate Arab. The meaning of the verse is: If you know, O man, that God Almighty knows your secrets and your publicity, then you must look at yourself and think about your existence. You started from a sperm that came out of your father's back and your

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mother's ribs, then you were placed in a stable state for a known time... until you became in the best condition, full of life, emotion, and understanding. Think and ponder that to know that the One who created you and guided you is able to bring you back to life, and this is the meaning of the Almighty's saying: (**Indeed**, **He is able to bring it back**). The first creation bears witness to the second creation (**On the Day when secrets are tried**, **he will have neither strength nor helper**.).

Secrets are the plural of secrets, and they are tested, meaning they are tested by revealing them and making them apparent. The meaning is that God Almighty will resurrect man on a day in which there will be no concealment, no concealment, no argument, no argument, and no power or strength for anyone, from himself or from others, except the strength of faith and good deeds.

(**And the sky that has a return and the earth that has a rift**.). Back water, plant crack. Glory be to Him, I swear by the sky that overflows with the water of life, and by the earth that is abundant with good things and sustenance. (**It is a telling statement and it is not a joke**.). The conscience is that it belongs to the Qur'an, and it is serious and cannot be tampered with, and it is a truth that falsehood cannot approach from before it or from behind it.. This is a response to those who said: It is magic and myths. (**They are plotting a plan**, **and there is a sure plot**, **so give respite to the disbelievers**, **give them respite slowly**.). The conscience goes back to those who denied the greatest Messenger (may God bless him and grant him peace), and they are plotting, that is, they are plotting schemes and conspiracies against the Messenger and the believers, and I will certainly nullify their scheme and break up their plots, little by little, and the meaning is that I am on the lookout - O Muhammad - for those who try to nullify your command with schemes and

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schemes:. Wait a little while and see what shame and punishment befalls them. A similar example is presented with an explanation in verse 54 of Surah Al Imran, Part 2, Page 68, paragraph (**God is the best of planners**).

Surat Al–A'la

19 Meccan verses.

In the name of God, the most gracious, the most merciful

(Glory be to the name of your Lord, the Most High (1) He who created and equalized (2) and He who ordained and guided (3) and He who brought out the pasture (4) and made it like dung, bitter (5) We will make you read, but no You forget (6) Except what God wills. Indeed, He knows what is open and what is hidden (7) And We will ease you into ease (8) So remember if the reminder is of benefit (9) He will remind him who fears (10) And the most wretched avoids it (11) He who prays the Great Fire (12) Then neither dies in it nor lives in it (13) Successful is he who purifies himself (14) And mentions the name of his Lord So he prayed (15) Nay, you prefer the life of this world (16) And the Hereafter is better and more lasting (17) Indeed, this is in the earlier pages (18) The pages of Abraham and Moses (19))

Parsing:

The name of your Lord is in the direct object of glorified, and this verb is multiplied by itself, as in this verse, and by the b, as in the Almighty's saying: (**So glorify the praise of your Lord**) – 3 Victory. The highest is an attribute of your Lord, and someone like Him is the one who created. Do not forget the negative "no",

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meaning what you forget. And he did not want "what" in the sense of which, and its place in the accusative is the exception, that is, do not forget anything from the Qur'an except what God wanted you to forget from it. The one who prays in Hell is an epithet for the most wretched.

Meaning:

(**Praise the name of your Lord**, **the Most High**). The speech is specific to the Messenger (may God bless him and grant him peace), and the obligation applies to everyone, and the meaning is that God has exalted himself from his partner, his wife, his children, and everything that does not befit his greatness and majesty. Nothing is more indicative of the Creator's exaltation than the word "There is no god but God." Rather, God Almighty commanded glorifying the name rather than the self, because the extent of a person's effort is to know God by His most beautiful names and His greatest attributes, but as for the self, the minds and understandings do not fall upon it. (**He who created and proportioned**). He created what He created and established its definition, and He formed what He formed and perfected its form (**And He who has destined and guided us**). He gave everything a purpose and made it easy for it, and the best explanation for this verse is the saying of Imam Ali (peace be upon him): He determined what He created and was most precise in its determination, and he planned it and was gentle in its planning, and directed it to its destination so that it did not exceed the limits of its status, and fell short without achieving its goal. (**And he who brought forth the pasture**) A source of comfort for the people and sustenance for the livestock (**So He made it into turbid excrement**). Dry, dry scum, and its color tends to be black, and it is obvious that

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the plant benefits from it as fresh, fresh scum, and it is also used as rotten waste, as it is fodder for animals... and it indicates that every living thing will disappear.

(**We will teach you**, **so you will not forget**). This is good news from God to His Noble Prophet that the Qur'an will descend upon his heart and become firmly established in it, and he will not miss a single word of it. A similar example is presented in verse 17 of Surat Al-Qiyamah (**Except as Allah wills**). Some commentators said: It means that God does not forget his Prophet anything from the Qur'an except the verse that he abrogates. We are with those who said: The purpose of the exception is to point out that memorizing and not forgetting is a favor and generosity from God to His Prophet, and not something inevitable and obligatory. If God Almighty had wanted the Prophet to be forgotten, he would have done so, and nothing could have prevented him, and the like. (**They will abide therein as long as the heavens and the earth endure**, **except as your Lord wills**. **Indeed**, **your Lord does what He wills**.) 107 Hud, meaning that immortality is by God's will and will, and if He wanted to expel them from Hell, there would be no obstacle to prevent Him from doing so.

(**He knows what is evident and what is hidden**). There is no doubt that God is All-Knowing of everything, and God Almighty referred to that here after mentioning forgetfulness to say to His noble Prophet: We know what is in your soul and that you were afraid that you would miss something from the Qur'an... No, you will not miss anything. Be safe and reassured. (**And We make you easy for ease**). What is meant by "left" is the easy and tolerant Sharia.

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The meaning is that God Almighty will facilitate for you, O Muhammad, the path of revelation with His verses and rulings so that you memorize them, convey them, and act upon them as God intended.

(**So remember if the reminder is of benefit**). There is no doubt that reminding is obligatory even with the knowledge that it is of no benefit to cast proof and cut off excuses, otherwise reckoning and punishment will be prevented. God Almighty said: (**Messengers bringing good tidings and warnings**, **so that people may have no argument against God after the Messengers**.) 165 women. Therefore, "that" here is far removed from the meaning of condition and restriction, and what is intended is to clarify reality, meaning that the remembrance benefits those who seek guidance, but whoever insists on going astray will not benefit from anything, and the intention of this meaning is indicated by the Almighty's saying without a pause: (**He who fears and avoids it will be reminded of it the most wretched**.). Remembrance is inevitably beneficial to those who are awakened by the fear of God, and no one turns away from it except a wretched person whose insight has been blinded by desires and whose wretchedness has overcome him. (**The one who prays in the Great Fire**) With its hardships and horrors (**Then he will neither die nor live therein**). We explain it by the Almighty's saying: (**As for those who disbelieve**, **for them is the fire of Hell; it will not be finished off for them**, **lest they die, and its torment will not be lightened for them**.) - 36 Fatir, vol. 6, p. 293.

Sheikh Muhammad Abdo said while explaining: (**So remember if the reminder is of benefit**) Beware of being deceived by what those who wear the guise of scholars say, and make foolish claims that it is not necessary for them to remind people because it is of no use, and they use as evidence the Almighty's saying: (**So**

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remember if the reminder is of benefit) This is misguidance and misguidance, and if their words were true, it would not be necessary to remind them at any given time, because no time is free of stubborn people, and no speaker is safe from deniers, and some of them may know that he speaks from his own whims, but he defends his cowardice, uses laziness as an excuse, and loves to adorn himself in the eyes of people, even if he exposes himself to the wrath of God.

(**He who purifies himself has succeeded**). What is meant here by success is salvation from God's wrath and torment, and by purification is purification from sins and misdeeds. (**He mentioned the name of his Lord and prayed**). What is meant by remembrance here is that which brings one closer to goodness and keeps it away from evil. As for the movement of the tongue as such, it is not an end in itself. There is nothing of God's command and prohibition that is not a means of doing good and staying away from evil. Sufficient evidence of this truth is the saying of the Greatest Messenger (PBUH): I was sent only to perfect good morals, and the Almighty's saying: (**And We have not sent you except as a mercy to the worlds**.) 108 The Prophets As for prayer, what is meant is the five daily prayers because they are the pillar of religion.

(**Rather**, **you prefer the life of this world**). Here lies the first and last secret of turning away from the one who intentionally turns away from the truth. His worldly possessions belong to the master to his servant, and he approached it like a child desires its mother's breast, so it took him away from God, the truth, and humanity. (**The Hereafter is better and more lasting**) Rather, there is no good in this world at all except that which is a means to the good of the Hereafter, because the life of this world is heading towards ruin, its authority is ending, and its wealth is running

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out. In Nahj al-Balagha: Hearing everything in this world is greater than seeing it, and everything in the Hereafter is greater than hearing it. And know that what is lost in this world and increased in the Hereafter is better than what is lost in the Hereafter and increased in this world.

(**This is in the first scriptures**, **the scriptures of Abraham and Moses**.). This is a reference to the Almighty's saying: (**He who purifies himself has succeeded**) The meaning is that the call of the messengers in terms of belief is one because the one who sent them is one, and his statement is one and there is no inconsistency or contradiction in it, and if there is a difference, it is in some branches that are called for by the development of time and the change of society, and as long as this is the case then those who believe in Abraham like the Arabs and Moses like the Jews must also believe in Muhammad (PBUH), otherwise they are among those who believe in the one principle and disbelieve in it at the same time.

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Surah Al-Ghashiya

26 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

(**Has the hadith of the oppressor come to you?** (1) **Faces on that day will be humbled** (2) **A working and submissive woman** (3) **She will pray over a hot fire** (4) **She will be given water from a well-vesseled spring** (5) **They will have no food except from Wretched** (6) **He will not grow fat nor will he prosper from hunger** (7) **Faces on that day will be smooth** (8) **Satisfied for his effort** (9) **In a high garden** (10) **Therein you will not hear anything vain** (11)

In it is a spring. A female slave (12) in which are beds raised (13) and cups placed (14) and pitchers lined up (15) and carpets spread out (16) Will they not then look at the camels? (17) And to the heaven, how it is raised (18) And to the mountains, how they are set up (19) And to the earth, how it is flattened (20) So remember, but you are only a Reminder (21) You are not (22) Except for him who turns back and disbelieves (23) Then God will chastise him with the greatest punishment (24) Indeed, to Us is their return (25) Then upon us is their reckoning (26))

Parsing:

Ibn Khalawayh said in the book on the parsing of thirty surahs: Is is an interrogative word, and it means "he has come" and everything in the Qur'an that says "has he come to you" means he has come to you. The faces are subject to a subject, subject to a predicate, and that day is related to it, and the subject of a second predicate, and the accusative case of a third predicate. And Razia instead of Naami`ah, and her quest is related to Razia. It contains an advanced predicate, a sārr as a delayed subject, and a nominative adjective for srār. How is an absolute object meaning any creation you created or a condition meaning in any case you were created. Except for the one who took over, an interrupted exception, that is, but for the one who took over.

Meaning:

(**Have you ever heard of the hadith of Al-Ghashiya?**). The speech is from the Messenger (may God bless him and grant him peace), but the necessary reason applies to everyone, and the overshadowing is the Resurrection. It is called that

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because it overwhelms people with its hardships and horrors, and the meaning is: Do you know anything about the Day of Resurrection? ..There are two groups of people: the first group (**Faces that day will be humbled**) It shows traces of humiliation, disgrace and humiliation (**A female worker**) From the accusative case, it is fatigue, and the meaning is that people with these faces worked a lot in this world, and were very tired, but for someone other than God.. They did not suffer from their work except fatigue and toil in this world, and heartbreak and torment in the afterlife, so the comfort was for others, and the burden was on their backs. And in Nahj al-Balagha: The person who loses people in a deal and disappoints them in an effort is a man whose body is devoted to seeking his money and the ingredients did not help him to achieve his will, so he left this world with regret and came forward to the afterlife with his pursuit. (**She prays with a hot fire**) Ironed by a raging fire (**It is watered from a well-placed spring**) It is extremely hot, such that water becomes hot when heated and reaches its maximum temperature, and the like. (**They roam between it and Hamim at a time**) - 44 The Most Gracious (**They have no food except from a breastfed animal**) The author of Al-Qamoos Al-Muhit said: Al-Dari' is a plant that no animal approaches due to its malice. Whatever it is, it is bad and evil, and it is enough to be the food of the people of Hell (**He does not make him fat or relieve him of hunger**) It does not ward off harm, nor does it bring benefit.

This is the second team: (**Faces that day will be smooth**) Joyful and good (**Because she was satisfied**) She was satisfied with her reward in the afterlife for her work in this world (**In a high paradise**) Sublime and great in all its qualities and advantages, and like him (**He will live a contented life in a high paradise**.) - 21

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Al-Haqqa. (**You will not hear anything void in it**) Useless talk, and the like (**They will not hear therein idle talk or sin**.) - 25 incident. (**It has a running spring**) Gardens under which rivers flow (**There are raised beds in it**) off the ground (**And cups are placed**) On the side of the eye, so if they want to drink, they take water from it (**And we are in a matrix**) Namariq is the plural of namrqa, which is a pillow - a bolster or a pillow (**And my blankets are spread out**) The carpets are spread out, scattered here and there, and everything that was mentioned here in describing Paradise is some of what was mentioned previously in dozens of verses, and everything that was said or will be said in its description is an interpretation and clarification of the Almighty's saying: (**And therein is whatever the souls desire and the eyes delight**.) 71 Decoration.

(**Do they not look at camels**, **how they are created?**). You ask: Why did God Almighty single out camels for mention, not animals?

Sheikh Muhammad Abduh answered that it is the best and most useful animal of the Arabs, and because it is a wondrous creation. Despite its strength, it is submissive to the weak, and then in its composition is what was prepared to carry burdens, and it is blessed to bear, then it rises with what it bears with patience to walk, thirst, and hunger, and it has other than that that no other animal compares to it.

(**And to the heavens**, **how they are exalted**) Above the Earth with its bright, beneficial planets (**And to the mountains**, **how they are set up**) As pegs for the earth: it remained stable in its movement, and if it were not for the mountains, they would have destroyed their people and moved from their places. (**And to the earth**, **how it was spread out**) So God made it a cradle for His creation on which they could reside and walk. It should be noted that what is meant by flatness here is the flatness of the earth in the eye's vision, not in reality, and God Almighty referred to

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the sphericity of the earth in verse 5 of Surat Az-Zumar. See vol. 6, p. 395. Sheikh Muhammad Abdo said: It is good to mention beauty with the sky, the mountains, and the earth, because these creatures are what fall under the gaze of the Arabs in their valleys and valleys.

(**So remember**, **you are only a Reminder**). This is the most eloquent and clearest definition of the Messenger's mission: to remind.

And the same (**And the Messenger is responsible only for the clear conveyance**.) 54 Al-Nour. (**You have no control over them**, **except for him who turns back and disbelieves**, **then God will punish him with the greatest punishment**. **Indeed**, **to Us is their return**, **and then it is upon Us to give them their reckoning**.). You - O Muhammad - do not have authority over them so that you force them to believe, but this does not mean that those who denied you will be left in vain... No, they will return to Us, and their deeds and intentions are dependent, and there is no reward for them except the torment of disgrace and humiliation.

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Surat Al-Fajr

30 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

And the dawn and the ten nights, **verse 1-16**:

(And the dawn (1) and the ten nights (2) and the Shaf' and the Witr (3) and the night when it eases (4) is there in that an oath of stone (5) have you not seen how your Lord worked? Baad (6) Iram with pillars (7) the like of which has not been created in the land (8) and Thamud who carved out the rock in the valley (9) and Pharaoh with the stakes (10) who They transgressed in the land (11) and increased corruption therein (12) so your Lord inflicted upon them a scourge of torment (13) Indeed, your Lord is on the lookout (14) As for man, when His Lord has not tested him and honored him and favored him. Then he says, "My Lord has honored me." (15) But when He has tested him and limited his provision for him, he says, "My Lord has disgraced me." (16))

Parsing:

And Fajr is the waw of oath. And nights of kindness. And ten descriptions of the nights. The original runs with the yā', and it was deleted to match the heads of the verses, and the kasra is evidence of it. And toss, don't leave

For definition and femininity, it is the name of a tribe, and its parsing is an allowance or conjunction, a statement for Aad. The same pillar is an attribute of Iram. Which did not create a second characteristic. Thamud is a conjunction of Aad, and it is a name that does not have a feminine or feminine definiteness because it is the name of a tribe and those who came were an epithet for it. Man is a beginner. If "what" is redundant. The sentence "he says" is a predicate of a deleted subject, i.e. he says, and the sentence from him and his predicate is the predicate of a human being. The

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original is Akramani wa Ahananni, and the yā' is deleted for the stop, and the kasra indicates it on the nun of prevention.

Meaning:

(**And the dawn**, **and the ten nights**, **and the Shaf'**, **and the odd-numbered night**, **and the night when it is easy**.). What is meant by dawn is every dawn, based on the apparent meaning of the wording. As for the ten nights, they do not appear in specific tens, and there is no evidence to designate them, nor are they customary for us, and for this reason we remain silent about what God has remained silent about. As for saying that they are the beginning of Dhul-Hijjah, Muharram, or the last days of Ramadan - it needs evidence... Sheikh Muhammad Abdo tried to designate it as the beginning of each month, and exhausted his efforts, but he did not come up with a convincing argument. .. What is strange is that his student Al-Maraghi imitated him in everything he said, and quoted his phrase - at its length - without indicating its source, as was his custom.. There are opinions in the interpretation of Shaf' and Witr, the closest to the apparent meaning of the wording is that they are a reference to calculation and control of quantities, and God Almighty swore by calculation to point out its benefits. What is meant by the course of the night is its going and going, and in this way, God Almighty combined in His oath between the beginning of the day and the end of the night, as in verse 33 of Surah Al-Muddaththir: (**And the night when it approaches**, **and the morning when it sets**,).

(**Is there an oath in that for a stone?**). This question is to determine the reality, and what is meant by the oath here is argument and evidence because it contains confirmation of the establishment of the truth, and the stone - with the kasra of the ha and the sukoon of the j - has meanings, including the abode of Thamud, and the

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stone of the Kaaba. What is meant here is the mind because it quarantines its owner and prevents him from doing many things. The meaning is that in the things that he swore by, Glory be to Him, there is sufficient evidence for the existence of God, His power, and His wisdom, because what is in them of planning and wisdom indicates that very clearly, just as crops indicate the existence of The sower.

(**Have you not seen how your Lord dealt with Ad–Iram**, **the pillar of which the like of which had not been created in the land?**). Aad is a people of Hood, and Iram is the name of the Aad tribe, named after one of its ancestors, named Iram. Sheikh Muhammad Abduh said: What is meant by pillars here are the pillars of their tents, or it is a metaphor for the strength and invincibility they had... What is closest to the truth is that what is meant by pillars here is buildings and factories, because their Prophet said to them conclusively: (**Do you build a miracle with all your rent**, **playing around and adopting deeds that you may be immortal?**) - 128 poets. Yes, we are with Sheikh Muhammad Abdo when he said: "The commentators here narrated stories in the depiction of Iram of the Pillars, which the Book of God should have excluded from them. So if something from their books comes across to you, then trace with your sight what you find in the description of Iram, and beware of looking into it." The discussion about Ad and their prophet Hud was presented in Part 3, p. 347, Part 4, p. 239, Part 5, p. 508, and so on.

(**And Thamud**, **who broke through the rock in the valley**.). Thamud are a righteous people, and they roamed the rocks in reference to what was stated in verse 149 of Surah Ash-Shu'ara': (**And you hew out of the mountains luxurious houses**). The discussion about Thamud and their Prophet Salih was mentioned in Part 3, p. 350, Part 4, p. 244, Part 5, p. 511, Part 6, p. 26, and other things. (**And**

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Pharaoh with the stakes) That is, great fixed buildings like pyramids (**Those who transgressed in the land and spread corruption therein**, **so your Lord inflicted upon them a scourge of torment**.). Those and those after him are a description of Ad, Thamud, and Pharaoh, and God Almighty singled out the whip because it indicates the repetition of torment, and God Almighty took Ad to the wind, Thamud to the cry, and Pharaoh and his people to drowning. (**Indeed, your Lord is watching**). This is the answer to the oath at the beginning of the surah, and it was said that the answer is omitted and the estimate is that they will punish the criminals, and the result is the same for both estimates, and the meaning is clear, which is that God Almighty knows the intentions and actions of His servants, and rewards them according to them.

(**As for man**, **when his Lord tests him and honors him and bestows blessings on him**, **he says**, "**My Lord has honored me**," **and as for when He tests him and bestows upon him his provision**, **he says My Lord has insulted me**). Man here is a generic name, and He honored him and bestowed His blessings upon him, provided him with ample provision, and destined him with hardship, and affliction is a test, and the meaning of His test, Glory be to Him, for His servant is to create for him a reason to reveal his true nature, like wealth and poverty. If he is grateful with wealth and patient with poverty, he deserves the reward, and if he disbelieves with poverty and transgresses with it.

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The rich person deserves to be punished, and in other words, the test from God Almighty is to create a criterion that reveals the actions of good and bad in preparation for the reward of the one who does good with good, and whoever does wrong with what his hands have earned, with proof being established against him for

what appears to be his wrongdoing. This is the matter of God with His servant man, but the matter of the misguided man is to measure his dignity in the sight of God by what He bestows upon him of His blessings. If provision is abundant for him, he thinks that he is the closest person to God, and that He He asks him about something and does not punish him for anything, no matter what he says or does. This applies completely to the harsh polytheists, as they used to prove God's honor to them by the abundance of money, and God Almighty's humiliation of the believers by poverty and want. And if God Almighty restricts the one who lost his livelihood, perhaps he will repent and be deterred from thinking that God has humiliated and humiliated him. It is sufficient for the servant to be mean and rebellious against his Creator for him to think evil of him. On the authority of Imam Ali (peace be upon him): If a Muslim is distressed, he should not complain about his Lord, but let him complain about his Lord, in whose hand are the reins of affairs. A similar example was presented in verse 35 of Surat Al-Anbiya, Part 5, p. 275.

And you love money with an intense love, verse 17–30:

(No, but you do not honor the orphan (17) nor do you encourage the food of the needy (18) and you devour heritage voraciously (19) and you love wealth with an intense love (20) No if The earth will be flattened, flattened (21) and your Lord will come, and the angels will be in rows (22) and Hell will be brought upon that day. Man will remember, and how can he Al-Zikra (23) He will say, "I wish I had given my life" (24) Then on that day no one will be punished by his torment (25) and no one will be bound by his bonds (26) O reassured soul (27) Return to your Lord, satisfied and pleasing (28) So enter among My servants (29) and enter My Paradise (30))

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Parsing:

Both are words of deterrence and rebuke. And you mend, the original means you mend because the meaning is not to mend one another. And why is an adjective for eating. It is a description of love. Dakka is the case for any duplicate. An infinitive description in the adverbial case, i.e., they are chosen. The memory is a delayed subject, and how is an advanced predicate? Satisfied and satisfactory.

Meaning:

(**both**). Honor in the sight of God is not due to money, but rather to piety, nor is humiliation due to poverty, but rather due to bad intentions and deeds. (**but rather**) You are the most evil of God's creation for the following reasons:

(**You do not honor the orphan**). You do not treat the homeless who have no .1 protector or sponsor from the state or their families, and you do not care about them and their care.

(**And do not encourage the poor to feed the poor**). Do not urge one another .2 to make and spend money for the sake of the miserable and to improve their affairs.

(**And you eat heritage greedily**). Heritage is money that is transferred from the .3 dead person to his heirs, and most inherited wealth has a known right for the beggar and the deprived, but the heirs deprive the right holder of his right.

(**And you love money very much**) Whether it is an inheritance or not, .4 whether it is lawful or unlawful, a lot means a lot.

(**both**). A person should not waste money for the sake of charity, as he is responsible for that (**If the earth is completely crushed**). Ramming means hammering and

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beating, and the repetition of the word "tamping" indicates succession, i.e. hammering after hammering, and the meaning is that gravity and cohesion between the parts of the earth will disappear on the Day of Resurrection, and they will crush each other, and the hammering and beating will continue until all the mountains and buildings on the face of the earth collapse. A similar example is presented in verse 14 of Surat Al-Haqqa (**And your Lord and the angel came**, **rank upon rank**). Your Lord has come, meaning His command, His decree, His prestige, His majesty, His rule, and His authority, and row upon row, meaning multiple rows. (**And on that day he was brought to Hell**).

It will be revealed on the Day of Resurrection to every observer, and it will become in the world of testimony after it was in the world of the unseen.

(**On that day**, **man will remember**, **and how can he remember? He will say**, "**I wish I had given my life**). The advisors and warners said to the rebellious criminal: Work for your life in this world and the hereafter. He said: What is the afterlife? .. It is an illusion and an imagination.. And when the day of judgment came, and he saw his place in Hell, he said: Here is my remaining life and my permanent abode. As for the life of this world, it was a passage and a metaphor.. I wish I had been taken from the mortal to the eternal.. He forgot the afterlife while he was in this world, where repentance and remembrance would benefit him, and he remembered while he was in the afterlife.. And how can he remember? (**On that day**, **his torment will not punish anyone**, **nor will anyone be bound by it**.). It was read not to be tortured or trusted in the construction of the subject, and it was also read in the construction of an object whose subject was not named. The

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meaning of the two readings is that the worst torment than the torment of this world is wellness if it is compared to the lowest torment of the torment of the hereafter.

(**O reassured soul**, **return to your Lord**, **satisfied and pleasing**, **so enter among My servants and enter My Paradise**.). After God Almighty mentioned the commanding soul that is not at peace except for its own interests and whims - He mentioned the reassured soul, which is the one who believes in God, listens to His remembrance, and does His commands and prohibitions. God Almighty has explained the owners of this soul by saying: (**Those who believe and whose hearts are reassured by the remembrance of God**. **Indeed**, **in the remembrance of God are the hearts of those who believe and do righteous deeds reassured? Blessed are they and a good home**.) - 29 Thunder. The meaning of satisfied and satisfactory is that she praises her reward and position with God because God praised her efforts and deeds. Sheikh Muhammad Abduh said regarding the meaning of returning to Him Almighty and entering among His servants: "Returning to God is a representation of dignity with Him, otherwise God is with us wherever we are, and entering among His servants is to be one of them, and the servants who deserve the attribution of specialization in Him are the pious and honored servants, and Paradise is known."

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Surah Al-Balad

20 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

(I do not swear by this country (1) And you are settled in this country (2) And by father and what he begot (3) We created man in a liver (4) Does he think that he will not be able Against him is someone (5) He will say, "Have you destroyed wealth that has been lost? (6) Does he think that no one has seen it? (7) Have We not given him eyes (8) and a tongue and two lips (9) and guided him? The Two Helpers (10) So do not attack the Aqaba (11) And how can you know what the Aqaba is? (12) Freeing a slave (13) Or feeding on a day of need (14) An orphan A close relative (15) or a poor person in a dusty state (16) Then he was among those who believed and enjoined each other to patience and enjoined each other to mercy (17) These are the companions of The starboard side (18) And those who disbelieve in Our signs are the companions of the censure (19) Upon them will be a burning fire (20))

Parsing:

(**I don't swear**) It is redundant, and it was said: it is negated, and we discussed it earlier when interpreting verse 75 of Surat Al-Waqi'ah and 15 of Surat Al-Takwir. and (**The country**) Conjunction statement of this. (**We were created**) Department answer. and (**In liver**) Related to immediately deleted from (**man**) That is, suffering.

(**That he will not be able to**) That is, he will not. and (**The two helpers**) A second object: We have guided him, because we have known the meaning to help him. (**How do you know?**) A subject and a sentence (**Realize**) the news and (**What is the obstacle?**) Beginning and predicate. and (**Jaw**) A predicate of a deleted subject, i.e. it is a decoding. and (**An orphan**) effect (**feeding**). And I arrive

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(**Communicate**) Communicate with one another, and the yā' was deleted because the two people met together.

Meaning:

(**I do not swear by this country**). What is meant by the country, Mecca, is the noblest and most blessed house established for the people, and the greatest prophet was born in it and sent as a mercy to the worlds. (**And you are a resident of this country**). The speech is for Muhammad (PBUH) and the word "halal" is "halal" and "residence," and "waw" is for the "halal," and therefore the oath in Mecca is restricted to the Messenger's residence there as a notification that Mecca increased his status due to his birth and residence. Sheikh Muhammad Abduh chose the opinion of those who said: "Hala" here means permissible, not in the sense of permissible, meaning that the people of Mecca deemed it permissible to harm the Messenger in the trustworthy country, to the point that they forced him to emigrate from it. This meaning is correct in itself, but it is far from the meaning of the word, as what comes to the understanding is from (**You are a solution to this country**) You are residing in it, not you are permissible in it.

(**And a father and what he begot**). This is included in what is divided by it, and a group of commentators said: What is meant by the father here is Adam, and by the child his offspring, but God Almighty said: And he did not give birth, and did not say: And who gave birth - the discussion is still for the group - so that the Almighty indicates that the child is of great importance, as in His saying: (**And God knows best what you have put in place**) 36 Al Imran. Others said, including Ibn Abbas, al-Tabari, and Sheikh Muhammad Abduh: What is meant is every parent and child, whether human, animal, or plant.. This statement is closer to the apparent meaning of the wording than others. As for the purpose of the oath by parent and child, it is

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to draw attention to the creation of living beings and their development from creation to creation, from the sperm to the human or animal, and from the seed to the tree and other plants.

(**We created man in a liver**). This is the department's answer. And the liver of fatigue and hardship, and the meaning is that God Almighty created man as a hard worker, struggling with his inclinations and desires, and with the toils and hardships of life, and then after this he suffers the throes of death, and the darkness and loneliness of the grave.

Then the horrors of resurrection and being brought before God to discuss accounts for what he said and did (**Does he think that no one will overpower him?**). It is considered a conscience that refers to the human being, considering some of his individuals, and the meaning is that some people think that he has attained strength and invincibility to a point where no one, whoever he may be, is capable of him, and they forget that he was created weak, suffering horrors and adversities, and that he is destined for a long term, concealed from ailments, protected from work, hurt by bugs, killed by the sun, and smelled of sweat, as Imam Ali (peace be upon him) said.

(**He says**: **I have lost money for good**) That is, a lot, and the context indicates that in "he says" is a pronoun that refers to the rich person who spends his money for fame and good fortune, and refrains from spending for the sake of God and goodness. The meaning is if it is said to this spendthrift: Why don't you spend it for the sake of God? He said: I spend a lot until my money is about to run out and be destroyed, but I do not spend it in the path to which you call me. (**Does he think**

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that no one has seen him?). Does this person who is fascinated by fame and appearance think that God is unaware of him, his works, and his goals? In the hadith: A person will ask tomorrow about his body, how has it done? And how did he spend his life? And about his money, what did he earn? What do I spend it on?

(**Did We not give him two eyes and a tongue and two lips and guide him to help?**). It was stated in Al-Razi's interpretation: The one who said: (**I wasted money for good**) He also said in the language of the article or adverb: Who will hold me accountable for the money I have taken or spent? The Almighty answered him: He who made these organs for you will call you to account.. This is very close to the reality of the situation, and whatever it is, the eyes are a reference to the blessing of vision and sight, and the tongue is a reference to the blessing of speech and explanation, and guidance to the blessing of reason and perception, and what is meant by help is the path of good and evil, and by reason a person warns against this and follows that, and in Nahj al-Balagha: "Enough of your mind, for it has made clear to you the path of your estrangement from your guidance." This clarification stems from the fact that a person is responsible for his words and actions, and God has the authority against him if he does wrong, as he has given him power and awareness and commands and prohibits them. And the same (**Indeed**, **We have guided him to the path**, **whether he is grateful or ungrateful**.) - 3 The human being.

(**So he stormed the obstacle**, **and how do you know what the obstacle is?**). The form "what do you know" is used to exaggerate and magnify, and he thrust into something and entered it forcefully, and the obstacle in language is the difficult path in the mountain, and what is meant here is good deeds because they require effort and struggle, and patience to do so.

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Hardships, and to curb inclinations and desires, especially spending money for good, and among the good deeds, or among the most important of them, is what God Almighty referred to when He said: (**Freeing a slave or providing food on a day of need**, **whether an orphan of close relatives or a needy person of need**. **Then he was among those who believed and joined each other in patience**. **And entreat each other to mercy**). The freeing of the neck means emancipation, as there were slaves and female slaves in society at that time. The desired thing is famine, the one who is close in lineage, and the one who is estranged is extreme poverty to the point that the person who had it had to lie down in the dirt. The exhortation to patience is that the believers exhort each other to be patient in striving to achieve what is right, and to refuse to surrender to falsehood, and also to communicate mercy, which is consolation and a person's love for his brother as he loves for himself. The overall meaning is that the one who spent his money for the love of fame and appearance did not overcome the obstacle that stood between him and salvation from torment and destruction. Rather, he was the one who lost the most of people and was one of the most tormented. If he had spent in the path of God and had been among those who enjoined each other in patience and mercy, he would have overcome that obstacle and would have been in safety and security from God's wrath and torment.

(**Those are the owners of the starboard side**). These are a reference to those who believe and spend and enjoin each other in patience and mercy, and the companions of the right direction are the good ones who will be given tomorrow the books of safety and happiness due to their faith. (**And those who disbelieve in Our signs are the companions of the curse; upon them will be a burning fire**.). The people of misfortune are the evil misfortunes who are given the books of shame and misery to their left hands and behind their backs, and they are led into Hell in groups

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until when they reach it, its gates are opened for them, and when they enter it, it closes on them to infinity.

Surat Al-Shams

Mecca and its verses 15.

In the name of God, the most gracious, the most merciful

(**And the sun and its brightness** (1) **and the moon when it follows it** (2) **and the day when it covers it** (3) **and the night when it covers it** (4) **and the heaven and what it has built** (5) **and the earth and what it spreads** (6) **and a soul and what He straightened it** (7) **and inspired in it its immorality and piety** (8) **He who purified it has succeeded** (9) **And he who trampled it has failed** (10) **Thamud denied its transgression** (11) **When the most wretched of it were resurrected** (12) **Then the Messenger of God said to them**, "**It is the she-camel of God**, **and they gave it to drink**." (13) **But they rejected him**, **so they mutilated her**, **so their Lord succumbed to them because of their sin**, **so they made her harmless**. (14) **And he does not fear its consequences**. (15))

Parsing:

The sun is the waw of the oath and what comes after it is a conjunction. What is in, what he built, what he flattened, and what changed it is infinitive, and the infinitive infinitive is attached to what came before it, i.e., how he built it, flattened it, and leveled it. The oath's answer was successful with the deletion of the lam in the answer, that is, it worked. God's she-camel is the object of a deleted verb, i.e. beware of God's she-camel.

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Meaning:

Glory be to Him, in this surah, swore by the light and the darkness, and by the stars of the sky and their rulings,

And the earth and its preparation, and the soul and its preparation, I swear by all of this that the pious is the winner and the successful, and the criminal is the disappointed and the loser, and the details are as follows:

(**And the sun is bright**). God Almighty swore by the sun, whether it appeared or was hidden, because it is a great creation. He also swore by its light, because what is meant by dawn here is appearance and clarity. If it is added to the sun, the meaning of dawn is its radiance. (**And the moon when it follows it**). The pronoun "talaha" refers to the sun, and the meaning is that God Almighty swore by the moon when its light connects with the light of the sun in such a way that darkness does not separate them, and that happens on the white nights: the thirteenth, fourteenth, and fifteenth. (**And the day when it clears it**). Also, the ha in its magnificence refers to the sun, and the meaning is that God Almighty swore by the day that made the sun visible and clearly visible, and the purpose of swearing by the light is to point out its great benefits so that we may thank God and praise Him.

(**And when the night covers it**). Also, Haa goes back to the sun, and I swear, His wisdom be great, at night when the light of the sun is covered, and no trace remains of it, neither directly as is the case during the day, nor by means of the moonlight benefiting from the sun, and that is on the first and last night of the crescent month when the crescent is not clearly visible or appears weak... The night has benefits just like the day, and among the benefits of the night is tranquility and rest.

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(**And the sky and what it built**) That is, building it because "what" here is in the infinitive case, and what is meant is building the planets within it that swim in their orbits, pulling each other together with the bond of gravity. A similar example is presented in verse 47 of Surah Al-Dhariyat, 6 of Surah Q, and 12 of Surat Al-Naba'. (**And the earth and what is on it**) That is, they flattened it, and in verse 31 of Surat An-Nazi'at: (**And after that he spread the earth**) Dahu and tahu have one meaning, which is to expand and smooth. A similar example is presented in many verses, including verse 22 of Surat Al-Baqarah.

The soul and its adjustment:

(**And the soul and everything else**) That is, its equality, and the soul is something through which a person becomes a person, and an animal is an animal, and we do not know this thing by its reality, but rather by its effects such as growth, movement, and hearing.

Sight and the feeling of pain in humans and animals, and human knowledge of universals. What is meant by the soul here is the human soul only, as God Almighty says: (**So he inspired her with her immorality and piety**) Immorality and piety are characteristics of man, not animals. Accordingly, the meaning of the human soul's leveling is that God Almighty created in it the complete readiness to do both good and evil, such that his ability to do one of them is equal to his ability to do the other. Then he forbade him from evil and commanded him to do good. What indicates to us the intention of this meaning is the Almighty's saying: (**Indeed**, **We have guided him to the path**, **whether he is grateful or ungrateful**.) - 3 The human being. Rather, God Almighty created in the human soul a predisposition to

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both immorality and piety, because a person is only a human being through his freedom and will, and his ability to do good and bad. If he were able to do one of them without the other, he would be like a feather in the wind, deserving of neither praise nor blame, nor reward nor punishment for what he does and does not do.

(**He who purifies it has succeeded**, **and he who has neglected it has failed**.). This is the answer to the oath, success is victory, zakat is purity, disappointment is loss, and consecration is deficiency... After God Almighty swore by light and darkness, the planets and their construction, the earth and its preparation, and the soul and its preparation after this, He said: Whoever chooses good over evil and purifies himself from the defilement of sins is the winner, and whoever chooses evil over good and pollutes himself with sins and ugliness is the loser.

(**Thamud lied about her tyranny**). The object of "I lied" is deleted, i.e. Thamud, her prophet Salih, lied. Thamud is the name of a tribe, and it does not have a feminine and definite noun, and tyranny is an infinitive in the sense of tyranny. (**When its most wretched person was resurrected**). Send, that is, rush to the camel's lair, and this wretched person has been setting an example with his misery for thousands of years (**Then the Messenger of God said to them**, "**God's she-camel**," **and they watered it**.). The Messenger of God is righteous, and God's she-camel is his she-camel, which was made a miracle for him, and he watered it, in reference to what was stated in verse 155 and the following of Surat Ash-Shu'ara': (**He said** - Good for his people **This is a camel that has had water**, **and you have water on an appointed day**. **Do not touch her with any harm**, **lest the punishment of a terrible day overtake you**. **So they licked her and they became remorseful**. **So the torment seized them**) Part 5, p. 511.

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(**So they rejected him and made it corrupt**, **so their Lord grieved against them for their sin and they made it right**.). God Almighty said: They barren her even though the barren one is one, because they were satisfied with his action, rather they incited him to do it, as in verse 29 of Surah Al-Qamar. (**So they called their friend**, **and he took the drug and became barren**). And he growled at them, meaning he closed in on them

Torment. So he destroyed it, that is, destroyed its dwellings, destroying all its people, and none of them, great or small, escaped (**And beware of a temptation that will not afflict especially those of you who are unjust**.) - 25 Anfal. The talk about Thamud and their Prophet Salih was mentioned several times, the last of which was in verse 9 of Surat Al-Fajr. (**And he does not fear its consequences**). Most commentators said: The hidden pronoun in "fear" refers to Him, the Most High, meaning that God Almighty destroyed Thamud and did not fear the consequences of their destruction. Some said: The pronoun refers to the most miserable of them, and in the speech there is an advance and a delay, and the estimation is: "If its most miserable is released and its consequences are not feared," then the Messenger of God said to them, etc. It is permissible for the conscience to return to Him Almighty in the sense that God Almighty has no opposition to Him and no one disputes His command. (**Say that the whole matter belongs to God**) - 154 Al-Imran.

Surat Al-Layl

21 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

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(And the night when it covers (1) and the day when it becomes clear (2) and He did not create the male and the female (3) Indeed, your striving is for various purposes (4) then as for he who gives and fears (5) and is truthful With the good (6) We will make it easy for the hardship (7) And as for him who is stingy and self-sufficient (8) and denies the good (9) We will make it easy for the hardship (10) And his wealth will not avail him. When it deteriorates (11) Indeed, guidance is upon Us (12) And indeed, for Us is the Hereafter and the First (13) So I warned you of a blazing Fire (14) To which only the wretched will attain (15)

He who lied and turned away (16) And the most pious will avoid it (17) He who gives his wealth purifies himself (18) And no one with Him has a blessing that can be rewarded (19) except for the sake of The face of his Lord is the highest (20) and He will be satisfied (21))

Parsing:

And the night is the waw of the oath. What is the creation of the male? "Ma" is a noun, i.e. He created the male. Your effort is the answer to the oath. As for the details. "Beautiful" is an adjective for something deleted, meaning "good quality," and the same goes for "good quality." The origin is uttered. The one who lied is an attribute of the wretched. Which gives an attribute to the pious. And from the addition of an inflection, a blessing is a subject, and a sentence that replaces an adjective for a blessing. And seeking an effect for its sake to be rewarded.

Meaning:

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(**And the night when it covers**, **and the day when it shines**). He overshadows, covers things, and manifests and appears, and this section of God Almighty is like it in the previous surah (**And the day when it covers it**, **and the night when it covers it**). We explained there that the purpose of dividing light and darkness is to point out their benefits (**And He did not create the male and the female**). "What" here is a source, meaning the creation of male and female, and this creation expels every living being, whether human, animal, or plant, and through it reproduction takes place and life is extended, and here questions arise, namely: Who created life in this being and not that one? Who prepared the organism and qualified it for the function of reproduction? And why does the newborn come at times male and at other times female, even though their source is the same? Did the blind matter do all this precise and precise action, or is it a matter of coincidence? Has science discovered that a single substance is the cause of various conditions without any other element interfering in it? As for chance, it is the effort of the helpless. Nothing remains of the hypotheses and interpretations except the All-Knowing Administrator, who draws and plans according to great wisdom and a complete and comprehensive system.

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(**Your endeavor is diverse**). This is the answer to the oath, and the meaning is that human actions include good deeds and some include mistakes.

You ask: This is an obvious issue that does not require an oath, so why did God Almighty confirm it with an oath?

Answer: Yes, (**Your endeavor is diverse**) It is an obvious issue as such, regardless of its consequences and results. However, with regard to what it entails, such as the

good person facilitating what is easy and the bad making things easy, and so on – it needs to be confirmed, or there is no objection to confirming it – at least – and what is divided here is the sum of the Almighty's words: (**Your endeavor is diverse**) And what follows, which is:

(**As for the one who gave**) Donate for the sake of goodness, for the sake of goodness (**And he feared**) Stay away from forbidden things and sins (**And he believed in good things**). He believed in Heaven and Hell, what is permissible and what is forbidden, and he acted according to his faith. Otherwise, his faith is a mirage, because faith is a means to action and not an end in itself. (**So We will make it easy for the ease**) The commentators differed regarding the meaning of the left hand. Some say: It is Paradise, others say: It is goodness, and Sheikh Muhammad Abdo said: "It is the plan to perfect the soul and develop it with perfection." As for us, we interpret the left one here as God Almighty says: (**And whoever fears God**, **He will make his affairs easy for him**.) 4 – Divorce, that is, God covers him with His care and guides him to what is good and righteous.

(**As for he who is stingy**) By giving for the sake of God (**And he became rich**) With his money for help in God, and for his afterlife in this world (**And he lied about the good**) He said: There is neither Paradise nor Hell nor what is permissible or forbidden (**So We will make it easy for the hardship**). What is meant by hardship here is falling into the pit of bad deeds and deviations, and the evidence for the intention of this meaning is the Almighty's saying: (**If it deteriorates**) What is meant by making it easy is that we abandon him and his whims, and do not deter him by force from what he chooses for himself of deterioration and destruction. (**And his money will not help him if it deteriorates**). "What" is an interrogative

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meaning denial, and it may be pure denial. What is meant by deterioration is falling into the depths of vices and ugliness.

The meaning of these verses can be summed up in the Almighty's saying: As for the one who gives his words backsliding, it can be summed up that God's rule in His creation is to show them the paths of righteousness and corruption, and give them the ability to do them and leave them, and then deal with each according to what he chooses for himself. If he chooses goodness and righteousness, he will be included in His success and care, and if he chooses evil and corruption, he will abandon it, or it will be entirely to himself, and his desires will lead him to adversity and ruin.

(**Indeed**, **upon us is guidance**). This is an answer to a worthy question, which is: How did God Almighty abandon the wrongdoer and leave him to himself and his desires? Doesn't this contradict his kindness and mercy? God Almighty answered that He must provide the servant with the ability to work, and with the mind that distinguishes between good and evil, then explain to him, guide him, give him glad tidings, and warn him. All of this has been achieved to the fullest extent, and He is the utmost kindness and mercy. As for work and guidance, it is up to the servant alone, and God does not force him to do so, because refuge robs man of his freedom and will, and even his humanity, because man has his own freedom and will. It should be noted that the word "on" here indicates obligation, contrary to Sheikh Muhammad Abduh and other Ash'ari scholars, because if obligation is attributed to the servant, it means that someone else made it obligatory upon him, and if he had left it, he would have been responsible, and if the Almighty is attributed to him, then its meaning is that he is the one who obligated upon himself what he made obligatory, that is, he made a promise and there is no abandonment of his promise.

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God Almighty said: (**Your Lord has destined mercy upon Himself**.) 54 Al-An'am.

(**And indeed**, **for us is the Hereafter and the Hereafter**). God alone is the owner of the kingdom in this world and the hereafter, and the obedience of those who obey will not benefit Him, nor the disobedience of those who disobey, and the disobedient will find no escape from His rule and authority. (**So I warned you of a blazing fire**). God Almighty commanded, forbade, and warned against a disobedient fire that would blaze and rage, perhaps he would repent of his sin and return to his Lord. (**No one can pray it except the most wretched**, **the one who lied and turned away**.). He prays it, that is, he enters Hell and is tortured therein. It was said: What is meant by the most miserable here is the infidel, and Sheikh Muhammad Abduh said: "The most miserable is he who is more miserable than others." What is true is that the preference here is not intended with regard to entering Hell, because there is no wretched person but he will taste it: (**As for those who are oppressed**, **they will be in the Fire; for them therein will be an exhalation and an inhalation**.) - 106 Hood. The difference between the wretched and the most wretched is only in the painfulness of the torment and its intensity, not in the origin of the torment. Accordingly, what is meant by the wretched here is the one who disobeyed God and turned away from His command, whether he turned away from it because he did not believe in God and His law, or he believed in Him and His law but fell short and was negligent. There is no difference between the two because faith is a means to action, not an end in itself. It has been proven by the text of the Qur'an that whoever believes and does not work is in an equal position with the disbeliever. He said: Come here : (**Faith will not benefit a soul if it had not believed before or gained good through its faith**.) 159 Al-An'am, meaning she did not believe at all, or she believed but did not work.

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(**The most pious will avoid it**). The distraction in He will avoid her will return to Hell, and the meaning of He will avoid her is to move away

About the reasons that lead to it, which are forbidden by God, and therefore what is meant by pious is pious (**He who gives his money is purified**). It is given from the word iytā, which is giving, and the meaning is that he gives his money and spends it for good in order to purify himself of sins and become closer to God, and he does not spend it for fame and superiority, nor for trade and hypocrisy.

(**And no one has a blessing that can be rewarded**.). The spending may be out of fame and visibility, or out of the question of whether the reward for goodness is anything other than goodness, such as if you gave someone who gave you a hand in order to return his goodness to him, or the spending may be for the purpose of profit and trade, so you spend with one hand to take with the other, just as politicians spend on charitable projects and other things on election days to gain votes... and the believer does not intend any of that or anything else. (**Except seeking the face of his Lord**, **the Most High**.) Asking for his reward, afraid of his torment (**We only feed you for the sake of God**. **We do not want any reward or gratitude from you**. **We fear from our Lord a frowning and bleak day**.) - 9 human. (**And he will be satisfied**). God gives whoever spends for His sake everything that pleases Him, and beyond what he had hoped and hoped for. It was said: The pronoun in "be pleased" refers to God, not to the most pious, and the meaning is the same in both cases, because if God is pleased with His servant, He will inevitably please him.

Sheikh Muhammad Abduh said: Here the commentators narrated reasons for the revelation, and that the verses were revealed about Abu Bakr, and when something

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of that is found in the Sahih, nothing prevents us from believing in it, but the meaning of the verses is still general.

Surah Ad-Dhuha

11 Meccan verses.

In the name of God, the most gracious, the most merciful

(**And the forenoon (1) And the night when it settles (2) Your Lord has not left you nor has He said (3) And the hereafter is better for you than the first (4) And your Lord will give you and you will be satisfied (5) Pain He finds you an orphan and takes refuge (6) And He finds you lost and guides you (7) And He finds you in need and enriches Him (8) As for the orphan, do not oppress (9) And as for the beggar, do not give up (10) And as for the grace of your Lord, speak (11)**)

Parsing:

"Dhuha" is the letter "waw" for oath, "layil" is a conjunction for "morning," "ma" is negative, and the sentence is the answer to oath. And what he said is the effect is deleted, that is, he did not tell you. And in the afterlife, the Lām is for emphasis, and the same is for Sūf and the sentence "Your Lord will give you news" for an omitted subject, that is, "And for you, your Lord will give you," because the affirmative Lām for beginnings only applies to nouns. Orphan has a second object to find you. The object of awa is deleted, meaning he sheltered you, so he guided you, so he guided you, so he enriched you, so he enriched you. As for the orphan, "as for" here includes the meaning of the condition, i.e., no matter what, do not oppress the

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orphan. The orphan is a precedent object to conquer, and there is no prohibition, and the same is true. As for the questioner, do not repel him.

Meaning:

(**And the forenoon and the night when it is dark**). What is meant by Duha here is the whole day, as evidenced by its counterpart

By night, but God Almighty expressed the day by the forenoon because the forenoon is the beginning of the day according to Al-Razi's expression, or the youth of the day according to the expression of Sheikh Muhammad Abduh, and the meaning of silence is stillness. It is said: a dark night when its winds cease and its darkness intensifies, and a dark sea when it is still, and what is meant by the silence of the night is the stillness of its people and their cessation of movement, like a sleeping night and a fasting day, that is, in it, and God Almighty swore by these two verses. Because they are among His greatest verses.. It should be noted that many jurists said: The Prophet (PBUH) prayed the Duha prayer on the day of the conquest of Mecca, which was two rak'ahs according to some, more according to others, and recommended by all. The Imami Shiites said: There are no limits to the recommended prayer. It is the offering of every pious person, so whoever wants it can be small, and whoever wants to do it can be large, and every person has the right to pray two rak'ahs starting at all times and places with the intention of absolute closeness to Him, the Almighty.

(**Your Lord has not forsaken you**, **nor has He said anything to you**). This is the answer to the oath, and its meaning is what he left you and what he hated you. The narrators and commentators agreed that the revelation was withheld from the

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Messenger of God (may God bless him and grant him peace) for days, so the polytheists said: The God of Muhammad has recited it, and the law has made him hate it, so God Almighty revealed: (**Your Lord has not forsaken you**, **nor has He said anything to you**). Sheikh Muhammad Abdo said, and yes, what he said: There is nothing in the structure of the surah that indicates that, and from where do the polytheists know the period of revelation? But the Prophet longed for revelation after he tasted its sweetness, and every taste is accompanied by anxiety, and every anxiety is tinged with fear. It is stated in the Sahih that the Prophet (PBUH) was greatly saddened during the period of revelation.

On this occasion, I point out that I read everything published by Sheikh Muhammad Abduh, and I discovered that the greatness and fame of this man does not lie in his knowledge alone, nor in his breadth of erudition. Some of his students - from what I saw - had greater knowledge of footnotes and explanations than him, and knowledge of the sayings of the predecessors and the successors. Rather, the only secret of the greatness of this sheikh lies in his confidence in the truth, his sincerity to it, and his boldness to proclaim it, even if it contradicts the first and the last... and for this reason. The turbans of evil made him disbelieve...but history did justice to him, putting him in a prominent place and throwing them in the trash.

(**And the Hereafter is better for you than the first**, **and your Lord will give it to you and you will be satisfied**.). The speech is from the Greatest Messenger (PBUH), and what is meant by the afterlife here is the afterlife, and the life of this world starting from

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The revelation descends on him until the Day of Resurrection, because not a day passes without hundreds of Muslims being born, in addition to those who enter God's religion from among the nations and sects. All of this is a gain for Muhammad (PBUH) and the message of Muhammad. The meaning of the verse is that God Almighty will increase you, O Muhammad, from His bounty day after day until the Hour comes, and on top of that, you are in the afterlife, greater and greater. Does this satisfy you? Do you have a demand for it? Then, Glory be to Him, He mentioned His Noble Prophet along with the blessings He bestowed upon him before the mission, as if he was saying to him: I have bestowed blessings upon you from your first day to infinity. These are some of the blessings that preceded the mission:

(**Did he not find you an orphan and take you to shelter?**). This question is .1 to state the reality, i.e. I was like that. Sheikh Muhammad Abduh said: "The Prophet (PBUH) was an orphan because his father died in Medina while he was in his mother's womb, so his grandfather Abd al-Muttalib sponsored him with the best sponsorship. Then his grandfather died when he was eight years old, so his uncle Abu Talib sponsored him on the will of his father Abd al-Muttalib, and he took great care of him when he was young and loved him greatly when he was old, and he continued to protect and support him after God honored him with prophethood until he died, so I dared to attack him. Quraysh, after the death of his uncle, forced him to emigrate. This is God's sheltering of His Prophet while he was an orphan."

(**And He found you lost and guided you**). The commentators differed. What .2 is meant by misguidance here? Al-Razi concluded their statements into twenty statements! The closest thing to the truth is that the reality is that the Prophet (PBUH) was confused about the affairs of his people, their misguidance in their beliefs and traditions, the corruption of their deeds, their ignorance, and the division

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of their word... and he did not know what was the way to guide them until the revelation came down to him in which everything was made clear, and a guidance and mercy for the worlds. The virtue of the Prophet (PBUH): His confusion about how to guide the unbelievers, and the revelation of the Qur'an to him guided him.

(**He found you to have a family and became rich**). The breadwinner is the .3 poor person, whether he has children or not. The narrators said: The Messenger (may God bless him and grant him peace) did not inherit from his father except a camel and a slave girl, but God enriched him with the care of his uncle Abu Talib, the money of Khadija bint Khuwaylid, and the spoils.

(**As for the orphan**, **do not oppress him**, **and as for the beggar**, **do not despair**.). And whoever is an orphan and poor, what is more worthy of caring for the poor and orphans and taking care of them? There is no doubt that this is an exposure and discipline for anyone who tries or is trying to oppress an orphan or rebuke a poor person. Otherwise, the Messenger

Mercy is upon great creation and compassionate and merciful to the weak (**But by the grace of your Lord**, **speak**) Thank God and praise. In the noble hadith, speaking of God's blessings is a thank you to Him. Imam Al-Sadiq (peace be upon him) said about the meaning of this verse: So speak of what God has given you, favored you, provided for you, done good to you, and guided you. Sheikh Muhammad Abdo said: "So he spoke, meaning he was more generous in giving to the poor." His student Al-Maraghi followed him in this interpretation, and he was far from the apparent meaning of the word and its meaning. What comes to the understanding from the word "so it happened" is to speak of God's blessings as

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thanks and praise to Him. Sheikh Muhammad Abdo often cites evidence by taking initiative.

Surah Al-Inshirah

8 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Did We not expand your breast for you** (1) **and remove your burden from you** (2) **that which fell upon your back** (3) **and raised your mind above you** (4) **for with hardship comes ease** (5) **Indeed, with hardship comes ease** (6) **So when you are satisfied, then devote yourselves** (7) **And to your Lord, then turn** (8))

Parsing:

Who broke an adjective for your ministry. Yesra is the name of Anne, and hardship is its predicate.

Meaning:

Al-Razi said: "It is narrated on the authority of Tawus and Omar bin Abdul Aziz that this surah and Surah Ad-Duha are one, and they used to recite them in one rak'ah and not separate them, in the name of God, the Most Gracious, the Most Merciful. What prompted them to do this is the Almighty's saying: (**Did we not explain to you?**)

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Such as his saying: (**Did he not find you an orphan?**). The author of Majma' al-Bayan said: Our companions - that is, the Imami Shiites - narrated that they are one surah in order to connect one to the other, and they combined them in one rak'ah in the obligatory prayer, and likewise in Surah Didn't You See How.. and by the people of Quraysh. Sheikh Al-Maraghi said: "This Surah was revealed after Surat Al-Duha, and it is closely related to what came before it." The author of Al-Dhalal said: "This Surah was revealed after Surat Al-Duha, as if it was a continuation of it."

(**Did we not open your chest to you?**). The Prophet (PBUH) was fed up with the corruption of the society in which he lived, and he was confused about it as he searched for a way to reform and guide his people until the Qur'an was revealed to him and illuminated for him the path to what he sought of righteousness and reform, so his heart was reassured and his chest was opened. (**And We have lifted from you the burden that burdened your back**.). The burden is a heavy burden, and what is meant here is the Prophet's worry and distress due to the polytheism and misguidance that his people were upon. So God relieved His Prophet with the Noble Qur'an of worry and grief, and accordingly, what is meant by "We removed from you" etc. is the same as what is meant by "Have We not opened your chest to you?" There is no difference except in style and expression, and the purpose is to increase clarification and emphasis (**And We exalted your mention**). And anything higher and higher than associating the name of Muhammad with the name of God, and obeying Him with obedience to Him (**Whoever obeys the Messenger has obeyed God**) - 80 women. (**And whoever disobeys God and His Messenger has indeed strayed into clear error**.) - 36 parties.

This means that the words of Muhammad (PBUH) are the words of God himself.

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(**For with hardship comes ease**. **With hardship comes ease**.). The meaning is clear, which is that hardship is followed by relief sooner or later, because what is meant here is to confirm the hope that ease will occur, even if it takes a long time, and it is not meant to accompany or compare.

You ask: What is the purpose of this repetition: For with hardship there is ease, and with hardship there is ease?

The answer: We do not see a way for it except to confirm this issue in the souls and empower it in the hearts because it is the subject of doubt and suspicion among most or many people. As for the narration that says: "No hardship will overcome two eases," we have pondered it carefully, and we understood the first ease and that it removed the hardship, but we did not understand the second ease. It was said: It is the reward of the afterlife. This is far from the apparent meaning of the wording and the context of the verse, because it speaks about the hardship and ease of this world.

And not about the Hereafter and its reward.. It was also said: The second hardship is the same as the first hardship because both of them are associated with the alif and the lam of the gender. As for ease, it is returned to the indefinite article, and if the indefinite article is returned, what is meant by the second is not what is meant by the first! .. This statement is not based on an argument, and is nothing but a play on words, because if you say to your opponent: I owe you two dirhams. He said: You have a dirham. You have a dirham. This is not an acknowledgment of the two dirhams.

Sheikh Muhammad Abduh tried to differentiate between the two hardships, not between the two eases, so he said: What is meant by the first hardship is the usual

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hardship among the addressees, but the second hardship is more general, and he went on at length to explain and explain to support his opinion, but he did not bring anything that the soul relied upon, for what comes from the first hardship is the same as what comes from the second, and there is no difference between them in structure or meaning.

A second question: We have seen many people suffering from hardship until death, and this does not agree with the apparent meaning of the verse, so what is the answer?

The answer: The ruling in the verse is based on the most general meaning, not on generality and comprehensiveness... This is to the point that it inspires hope in souls, and motivates them to work to get rid of what they are suffering from while holding fast to God and trusting in Him.

(**So when you have finished**, **put it down**) What is meant by the accusative here is fatigue, and the meaning is: If you, O Muhammad, have finished working for the sake of life, then get tired and work hard to live for the sake of the afterlife. It is worth noting that some of those who are employed to spread discord and spread strife among the people of the Islamic schools of thought have attributed to the Imami Shiites that they interpret the word "so as accusative" in the noble verse as appointing a supreme ruler for the caliphate.. It is sufficient to respond to this slander what was said by the author of Majma' al-Bayan, who is one of the sheikhs of the interpreters among the Imami Shiites. He said when interpreting this verse what he stated literally: "And the meaning of accusative is from the accusative, which is fatigue, meaning not." You work comfortably." (**And to your Lord**, **so seek**). Do not direct your heart to anyone other than God, and do not seek help from anyone other than Him. The Greatest Messenger (may God bless him and grant him peace)

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said: If you ask, then ask God, and if you seek help, then seek help from God, and know that if mankind and jinn gathered to benefit you with anything, they would not benefit you except with something that God had written for you, and if they gathered to harm you, they would not harm you except with something that God had written for you.

Surat Al–Tin

8 Meccan verses.

In the name of God, the most gracious, the most merciful

(**And the figs and the olives** (1) **and Mount Sinai** (2) **And this trustworthy country** (3) **We created man in the best of manners** (4) **Then We returned him to the lowest of lows** (5) **Except those who believe and do righteous deeds – for them is a reward beyond hope**. (6) **And he will not deny you yet about religion**. (7) **Is not God the Most Wise of all judges?** (8))

Parsing:

The fig waw is for oath. Below is an adjective for a deleted descriptor, i.e. to a place below the lower ones.

And after an adverb based on the conjunction. And the wisest of the rulers is a predicate that is not redundant.

Meaning:

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(**And figs and olives**). They differed about what is meant by figs and olives, based on opinions, the furthest from the apparent meaning of the word and its meaning is what Sheikh Muhammad Abduh said, where he said: The figs are a reference to Adam and Eve, while they were in Paradise. We do not see any justification for this interpretation because what comes to the understanding from the word "fig" is the fig that is eaten, and from the word "olive" it is the olive that is pressed, and there is no reason to prevent God Almighty from swearing by whatever He wills of His creation according to Sheikh Muhammad Abduh's confession, and how much the Sheikh relies on.

Muhammad Abduh took the initiative in his interpretation of the verse of the Wise Remembrance... As for the wisdom behind the oath, it may be to point out their benefits, or it may be other than that, and there is much that we do not know. (**And the development of Senin**) Al-Tur is the mountain about which God spoke to Moses. And Sinai Sinai.

(**This is a safe country**). It is Mecca, which God honored with the birth of Muhammad (PBUH) and honored with his Sacred House, and the like (**I do not swear by this country**). (**We have created man in the best condition**.). This is the answer to the oath, and it is the purpose of the entire Surah, and the correction, amendment and organization... God Almighty swore that He included man with His kindness and care when He created him and created him, so He created his body in the most creative images and forms, and deposited in his soul powers and instincts that would transcend all creatures if he wanted and desired, or would cause him to sink to the bottom if he deviated with his whims and whims, and if God Almighty took care of this human being. Taking care of himself and his family leads to

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elevation and perfection. It is worthy of a person to take care of himself and not deviate from the beauty and perfection that was created for him and him. And the same (**And He shaped you and made you beautiful**) 64 - Forgiver.

(**Then We returned it to the lowest of lows**). The word "ha" in our response refers to man, considering some of his individuals, and what is meant by the lowest of the lowly here is Hell. If it were not for the context, we would have said: What is meant by it is the most humiliating age of old age and arrogance, but the Almighty's saying: (**Except those who believe and do righteous deeds**) A clear indication of the will of Hell from the lowest of the low... The meaning is: We created man in the best of creation, body and soul, but some of his members or most of them disobeyed God and disbelieved in His best gifts, so He sent them back to the lowest level of Hell. (**Except those who believe and do righteous deeds**, **for them is a reward beyond hope**.). But those who believe and act sincerely in accordance with their faith will enjoy Paradise, abiding therein forever... God has a great reward with Him. It is presented literally in verse 8 of Surat Fussilat.

(**Then no one will disbelieve you about religion**). "What" is an interrogative and its meaning is denial, and it tells you a lie, that is, what makes you deny the religion of God after evidence and proofs have been established on it, including the creation of man in the best manner. (**Is not God the wisest of judges?**)? Indeed, He is the wisest of them in conduct and management, and the most just in word and deed, and He decrees the truth against those who deny it out of arrogance and stubbornness.

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Surat Al-Alaq

19 Meccan verses.

In the name of God, the most gracious, the most merciful

(Recite in the name of your Lord who created (1) He created man from a clot (2) Recite, and your Lord is Most Generous (3) He who taught by the pen (4) He taught man what he did not know (5) No, indeed man transgresses (6) if he sees himself enriched (7) Indeed, to your Lord is the return (8) Have you seen the One who forbids (9) a servant when he prays (10) Have you seen if he is upon guidance? (11) Or did he command piety? (12) What if he lied and turned away? (13) Did he not know that God sees? (14) No, if he did not desist, we would certainly hit the forelock. (15) Forelock. A liar and a sinner (16) Let him leave his caller (17) We will leave the harlot (18) No, do not obey him, but prostrate and draw near (19))

Parsing:

Who created an attribute for your Lord. He created man instead of some of the first creation because it is a specification after a generalization. And your Lord is a beginner, and the most generous is an attribute, and he who teaches by the pen is a report. And human knowledge instead of including those who taught with the pen. No deterrence. The source is that he saw it as an effect for him to overwhelm. Let us suffan the original, let us sfa'na with the light letter of emphasis, and I wrote alfa because it is like tanween. And a false corner instead of a corner. And his club deleted the genitive, meaning the people of his club.

Meaning:

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It was said: The first thing that was revealed to the Messenger of God (PBUH) was the opening of the Book, and this saying is consistent with the name, but it is a rare saying. It was said: The first thing that was revealed, O Muddaththir, and those who say

This is a little. Most of the commentators, narrators, and scholars are of the opinion that this or the beginning of our surah was the first to be revealed. Sheikh Muhammad Abduh said: "It is true in the reports that the first time the Prophet (PBUH) appeared to him was the angel from whom he received the revelation, he said to him: Recite in the name of your Lord who created until he attained what he did not know." Whatever it is, the Muslim must believe with absolute faith that everything in the Qur'an is from God, and he is not required to search for the time of the verses and the date of their revelation.

What is beyond doubt is that the revelation came down to the Greatest Messenger (PBUH) when he was forty years old, and that he previously believed in one God and did not associate anything with Him, and his confidence in Him was never shaken. As for the source of this faith, there are two things: the first is subjective, which is his mind and his nature. The second is inherited from his grandfather, Ibrahim Al-Khalil (peace be upon him)... Whoever follows the life and biography of the Prophet (peace be upon him) will find much evidence of his belief in one God, including the fact that he never prostrated to an idol in his childhood or old age. The narrators reported that one of the polytheists said to him before he reached the age of men: O boy, I ask you by the name of Al-Lat and Al-Uzza, did you not tell me about such and such? Muhammad (PBUH) said to him: Do not ask me about Al-Lat and Al-Uzza, for by God I have never hated anything because of their hatred. There

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was a disagreement between him and a polytheist about something before the mission, and the polytheist said to him: Swear by Al-Lat and Al-Uzza. He said: I never swore by them, and I turn away from them.

And also from that is what his wife, Mrs. Khadija, said when he complained to her about what happened to him when the revelation came: "By God, God will never disgrace you, for you uphold ties of kinship, bear all, support the needy, welcome guests, and help in the calamities of truth." And in this historical statement - meaning, "By God, God will not disgrace you" - it appears to us in an incontrovertible way that the idea of one God was widespread in the Muhammadan family circle even before his call - the book "The Qur'anic Phenomenon" by Malik bin Nabi.

And in every era, even in the ignorant era of pre-Islamic times, there were individuals who believed in the one God motivated by their minds and the purity of their nature, including Waraqah bin Nawfal, Zaid bin Amr, Othman bin Al-Huwayrith and others. See part 5 of this interpretation, pg. 96, paragraph "Al-Hanafa." Is it too much for the Master of the two universes and the most honorable of creation from the first and the last to guide his mind to God, the One, the All-Powerful?

(**Read in the name of your Lord who created**). This is the first thing revealed from the Qur'an, as we have indicated, and this is supported by the command to begin with His name, the Most High. And God Almighty said: He who created while deleting the object as a generalization of Him and that He is the Creator of all beings. Arabic scholars said: Deleting the relative indicates generality.

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She asks: The Prophet (PBUH) was illiterate and could not read or write, and God Almighty knew that from His Prophet, so how was the command given to him to read? Isn't this an unbearable task?

Sheikh Muhammad Abdou answered that the command in the Almighty's saying: Read in the name of your Lord is a formative command that says to the thing: Be and it is, and it is not an obligatory command such as establish prayer and pay zakat. See Part 1, p. 72, paragraph "Composition and Legislation." Therefore, the meaning is: Be a reader now, even if you were not like that before, for the Lord who created the heavens and the earth is able to make you, O Muhammad, a reader without you learning to read.

(**He created man from a clot**). After God Almighty mentioned that He is the Creator of everything, He singled out man in His honor (**We have honored the children of Adam**) - 70 Al-Isra, and an alert to the great power of God Almighty, which made from the clot - which is solid blood - this great human being, which is amazing in its structure and instincts, in order to prove thereby the existence of the Creator, the Almighty. (**Does not man remember that We created him before, and he was nothing?**) 67 Maryam.

(**Read, and your Lord is the Most Generous, who teaches by the pen**.). Read this command as confirmation of the first command to read. And your Lord is the Most Generous, Who taught by the pen. It is a resumed sentence, and its meaning is that God is Generous and there is no limit to His generosity, just as His ability and knowledge, and nothing is more indicative of His goodness and bounty than that He, glory be to His greatness, elevated man from the lowest rank, which is the leech, to the highest, which is writing with the pen, and it has benefits beyond counting, including that it connects the past with the future, and the east of the earth with its

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west, especially after the discovery of printing, which made knowledge common to all until Blind people read writing in prominent letters, and if the tongue expresses what is in heaven, then his words go away with the wind, and from here it is said: The pen takes the place of the tongue, and the tongue does not take the place of the pen.

(**He taught man what he did not know**). God Almighty does not throw knowledge into the human heart

It is granted by the mind, which is the source of sciences, and the mind has no limit to which it ends, neither the ascent to the moon nor to Mars, nor do human sciences, for they increase day after day to infinity. Most commentators agreed that these verses from the beginning of the surah until here were revealed all at once, while the rest of the surah is late in time.

Money and tyranny:

(**No, a person is deceived if he sees himself becoming wealthy**.). No, for deterrence, and tyranny exceeding the limit, and judging a person based on the majority of his individuals.. Most people - and I was one of them - cite this verse as saying that a person is arrogant and unjust when he has more money and wealth than others.. and the majority of commentators are based on this. Al-Razi said: "The beginning of the surah indicates the praise of knowledge, and the end indicates the disparagement of money." The author of Majma' al-Bayan said: "That is, if he sees himself as incapable of his Lord with his clan, money, and strength." Sheikh Muhammad Abdo said: That is, when he feels from himself and without regard to what came before it, and this is the Almighty's saying: (**He taught man what he**

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did not know). But if we look at the sum of the two verses, and that they were mentioned in one speech without a break between them, and this consideration is necessary, if we do that the meaning is that a person exceeds the legal limits when he sees himself as rich in knowledge and its tools such as laboratories and factories, and oppresses those who are below him with cruelty and ferocity, and this interpretation is supported by the apparent context – it is the reality in which humanity lives now, as those who possess knowledge are trying to subject the entire world to their control and exploitation, after They turned science to military production and military industry. They now have enough weapons to destroy the entire globe, including it, in a few hours. This is the correct interpretation of the Almighty's saying: (**If he saw him**, **he became rich**) We say this, and we are among those who believe in the common truth: "If a person is wealthy, he is tempted and tempted, and if he is poor, he is despondent and weak." But the truth in itself is one thing, and the meaning of the word and the context is another.

(**To your Lord is the return**) Do not be deceived by the world and its adornments, O tyrant, nor by knowledge, its bombs, money, and its deception, for the power of truth is stronger than nuclear bombs.. This is a human revolution against

Exploitation and enslavement in Indochina and elsewhere have taught the owners of factories and the military industry in America the most eloquent lessons. Then they are returned to the world of the unseen and the witnessed, and He informs them of what they were doing.

(**Have you seen the one who forbids a servant when he prays?**). This is a denial of everyone who forbids good deeds in one way or another (**Have you seen**

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whether he was following guidance or enjoined piety?). Tell me about this misguided person who forbids good and enjoins evil – is he right in his prohibitions and commands? (**Have you seen that if he lies and turns away**, **does he not know that God sees?**). This misguided person denied the truth and turned away from it. Does he not fear the punishment of God, whose secrets and revelations he knows?

(**No**, **if it does not end**, **we will cut the forelock**, **a false and wrong forelock**.). The forelock is the hair of the forehead, and the forelock is a strong attraction. The Arabs used to frown upon dragging the forelock, and they considered it extremely humiliating and contemptible, because it is for animals, not for humans, and it is a false and wrong one, meaning its owner is a liar and a sinner. The meaning is to deter this misguided person from his misguidance, otherwise we will bring him with his forelock to the torment of burning. (**Let him call his caller**) The club is the council, and in the speech there is an added deletion, meaning that this misguided person should let the people of his council prevent him from torment, and what is meant by the people of his council are his helpers and his clan, and the like. (**Say**, "**Call upon those whom you have claimed besides Him**, **for they will not have the power to remove harm from you or to transform it**.") 56 Al-Isra.

(**We will leave the Zabaniyya**). They are the angels of torment, and Al-Zabaniyya is derived from Al-Zaban with the letter Fatha Al-Za'i, which is repulsion, meaning that the angels push the tyrant into the fire of Hell. The origin of "Senda'" is with the letter "waw" at the end of the word, but it was deleted in the writing of the Qur'an (no) to discourage following the tyrant and listening to his misleading propaganda. (**Do not obey him**, **but prostrate**) To God alone, and do not fear any

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creature, whoever they may be (**And come closer**) That is, draw closer to God by doing good deeds, the best of which is jihad against tyrants.

The jurists divided prostration into the prostration of usual prayer, the prostration of forgetfulness, which takes place after the prayer without a break and causes an error in the prayer by adding or subtracting, and the details are in the books of jurisprudence, the prostration of gratitude when a blessing is renewed or a curse is repelled, and the prostration of recitation, and the Imamis obligated it when reciting the verse of prostration from Surah Al-Alam Tanzil, Surat Hamm Fussilat, Surat Al-Najm, Surat Al-Alaq, and others. This is a recommendation, not an obligation.

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Surah Al-Qadr

5 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Indeed, We sent it down on the Night of Destiny** (1) **And how do you know what the Night of Destiny is?** (2) **The Night of Destiny is better than a thousand months** (3) **The angels and the spirit descend in it By the permission of their Lord in every matter** (4) **Peace until the coming of dawn** (5))

Parsing:

How do you know that "what" is a subject and a sentence that is a predicate? What is the Night of Destiny, a beginning and a news? The Night of Destiny is a beginning and the best news. Get down, get down. Salam is an advanced predicate

and is an infinitive in the sense of the active participle, i.e. safety, and it is a delayed subject. Even a preposition meaning "to" and "to" are in the genitive case, related to "salaam" and it was said that it descends.

Meaning:

(**Indeed**, **We sent it down on the Night of Decree**). The pronoun "We sent down" to the Qur'an for its presence in people's minds, and Laylat al-Qadr is one of the nights of the blessed month of Ramadan, according to the many hadiths, and according to the Almighty's saying: (**The month of Ramadan in which the Qur'an was revealed**) - 185 Al-Baqarah: If we combine this verse with the Almighty's saying: (**Indeed**, **We sent it down on the Night of Decree**) The result was the Night of Destiny

It is one of the nights of Ramadan. There were many opinions regarding the designation of this night of the aforementioned month according to the multiplicity of hadiths, and the Book of God was silent about that in order to urge all nights of the month of Ramadan to be commemorated with worship, as was said.

In a narration on the authority of Imam Jaafar al-Sadiq (peace be upon him): A questioner asked him about it and he said to him: Ask for it on the nineteenth, twenty-first and twenty-three, and it is the custom among the Sunnis to perform its rituals on the night of the 27th.

The funniest thing I have read about the designation of this night is what was stated in the book Ahkam al-Qur'an by Abu Bakr, known as Ibn al-Arabi al-Ma'afiri al-Andalusi al-Maliki. The author of the book said what it says verbatim: It is on the

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night of the 27th because the scholars counted the letters of the sura, and when they reached the word "it" they found twenty-seven letters, so they judged it by it - that is, they judged the Night of Power by the counted letters - which is a clear matter, and looking at it after being careful about it is easy, and only one can be guided by it. He who is sincere in thought is well-informed." This "genius" in conclusion, and this "piety" in interpreting the word of God, is not something strange to the one who commented on a fatwa by Imam al-Shafi'i: "These are the words of someone who has not tasted the taste of jurisprudence." He also said, commenting on a fatwa by Imam Abu Hanifa: "This is weak jurisprudence." See the book "Ahkam Al-Qur'an," vol. 2, p. 239, edition 331 AH.

Sheikh Muhammad Abdo said: Laylat al-Qadr is a night of worship, humility, and remembrance of the blessing of truth and religion. However, during these days, Muslims talk about things that God does not look at, and they hear something from the Book of God that they do not consider or consider its meanings. Rather, if they listen, they only listen to the tone of the reciter of the Qur'an. They have fantasies about Laylat al-Qadr that do not befit the minds of children, let alone adult men.

They disagreed: Was the Qur'an revealed in one sentence or in stars? The truth is that He sent down stars, and the meaning of We sent it down on the Night of Destiny is that the beginning of the descent was on this night. We talked about this in detail when interpreting verse 106 of Surah Al-Isra, vol. 5, p. 95, in the paragraph "Did the Qur'an come down as stars"? They also disagreed: Why was this night called Laylat al-Qadr? Whoever says: Because God Almighty decrees and divides the provision and life expectancy on this night among His servants.

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He said: What is meant by destiny here is honor and greatness. This saying is closer to the word destiny because it is said: So-and-so has destiny, meaning honor and greatness, and it is supported by the fact that God Almighty described this night as blessed in verse 3 of Surat Al-Dukhan. (**Indeed**, **We sent it down on a blessed night**.) Blessing is happiness and growth, and there is no doubt that humanity will grow and be happy if it follows the path of the Qur'an, which was revealed on the Night of Destiny.

(**How do you know what the Night of Decree is?**). This is glorification of her status and the lofty status of her, and it is beyond imagination (**The Night of Decree is better than a thousand months**) There is no destiny in it, otherwise it is necessary to give priority to a thing over itself. The meaning is that whoever celebrates the Night of Destiny by worshiping and doing good deeds, it is as if he has worshiped God for a thousand months. Al-Razi said: "This verse contains great good news, and it contains a great threat. As for the good news, it is that God Almighty mentioned that this night is good and did not clarify the amount of goodness. This is like the Prophet (PBUH) saying that Ali (PBUH) dueling Ali with Omar bin Wad is better than the work of my nation until the Day of Resurrection. He did not say the same as his work, but rather he said better, as if he was saying: This is sufficient for you of weight and the rest is waste."

(**The angels and the spirit descend therein by the permission of their Lord for every matter**.). There have been many interpretations and sayings about this verse, and we will first mention the meanings of its individual words, then the general meaning. It descends and does not require explanation, but God Almighty did not mention where His angels descend on the Night of Decree? Will it descend to our earth or to other spheres or to every place as required by deleting the related?

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The spirit is Gabriel, and a pronoun in it refers to the Night of Destiny, and with the permission of their Lord, that is, by His command, and from every command "from" is causal, that is, for the sake of, and every command covers everything in the heavens and the earth, and the overall meaning is that God Almighty commands on the Night of Destiny the angels to descend to every place for the sake of everything.. And if we are asked: What is meant for the sake of everything? Is it managing things and determining their fate, or inspecting and counting them, or something else? If we are asked about that, we say: God knows best. Sheikh Muhammad Abduh said: What is meant is that the first time the Prophet (PBUH) saw the angels' witnesses was on the Night of Destiny! ..And this is far from the apparent meaning of the word.

(**Peace**, **it is until the beginning of dawn**). Her conscience goes back to Laylat al-Qadr, however

Is it meant that peace until the beginning of dawn occurs in all the Nights of Destiny and that nothing evil or calamity occurs on any of the Nights of Destiny, or that peace until the beginning of dawn was specifically for the night in which the Qur'an was revealed to the heart of the Messenger of God? What is apparent from the statement of the general commentators, and from the statement of Sheikh Muhammad Abduh al-Khasus, is that he said: "It was a night free from all evil and harm... May God relieve his Prophet and open for him the path of guidance, and thus he achieved what he was looking forward to."

Surat Al-Bayyinah

8 verses. It was said to be Medinan and it was said to be Meccan.

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In the name of God, the most gracious, the most merciful

(Those who disbelieve from among the People of the Book and the polytheists will not dissipate until clear proof comes to them (1) a messenger from God reciting purified scriptures (2) in it Valuable Books (3) And those who were given the Book did not disperse except after clear proof had come to them (4) And they were not commanded except to worship Allah, sincere to Him in religion, upright And they perform prayer and pay zakat, and that is the religion of value. (5) Indeed, those who disbelieve from among the People of the Book and the polytheists will be in the fire of Hell to abide therein. Those are evil. (6) Indeed, those who believe and do righteous deeds – these are the best of creation (7) Their reward is with their Lord.

Gardens of Eden, beneath which rivers flow. They will abide therein forever. May God be pleased with them and they be pleased with Him. That is for he who fears his Lord (8))

Parsing:

There was no news. And a messenger instead of proof. And from God is related to the omitted attribute of a Messenger. It contains an advanced predicate and a delayed subject, and the sentence is an adjective for newspapers. And sincerely the state of the doer to worship. Religion is sincere and effective. And it's a bitch again. In the fire of Hell is the news that those who disbelieve. And those are a first subject, and they are a second subject, and evil is the predicate of the second, and the sentence is

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the predicate of the first. And never is a circumstance of time related to and certain of immortality.

Meaning:

(**Those who disbelieved from among the People of the Book and the polytheists were not to stagnate until clear proof came to them**.). What is meant by the People of the Book is the Jews and Christians, and by the polytheists, the idol-worshiping Arabs, and those who separate from each other... The People of the Book had read in their books that God would send a prophet who would guide to the truth, and the polytheists had also heard of this prophet, so there was almost unanimity between the two groups regarding the mission of the promised Prophet, and quarrels and stubbornness often occurred between the People of the Book and the polytheists, and each group claimed that it was right and the other was wrong, then They agree to postpone the ruling of separation between them until the coming of the promised Prophet, and that when he comes, they will believe in him and submit to his ruling, which is what is meant by the proof that He, Glory be to Him, made clear when He said: (**A messenger from God who recites purified scrolls in which are valuable books**.). What is meant by the Messenger of God here is Muhammad (may God bless him and grant him peace) and by the scrolls the Qur'an, and the plural takes into account the multiplicity of its surahs or pages because every written piece of paper is called a leaf, and purified, that is, free from falsehood and distortion, and a pronoun in it refers to the pages. What is meant by the books is that the Qur'an contains an explanation of much of what God revealed in the previous heavenly books such as the Books of Abraham, the Torah, the Gospel, and the Psalms. Rather, it contains an explanation of what was revealed to all of them.

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The prophets are among the guidance and principles of religion, and what is meant by the straight value on the path of truth, and the meaning is that when Muhammad (PBUH) brought the Qur'an in which everything is explained, the polytheists and the People of the Book turned away from it, and broke the covenant they had made to seek judgment before the promised Prophet.

(**And those who were given the Book did not disperse except after clear proof had come to them**.). This proof came to the People of the Book on the tongues of their prophets, so what is meant by it is different from the proof in the previous verse, and the meaning is that the People of the Book went further in error and misguidance by turning away from the call of Muhammad (PBUH) who came to them with clear proofs, just as they went further in foolishness and misguidance after their prophets who came to them with evidence and arguments, and that is because the Jews split into sects after Moses, and likewise the Christians split into sects after Jesus, and it was not. This difference and division stems from ignorance of religion, but rather their desires and benefits divided them. A similar example is presented in verse 105 of Surat Al Imran, Part 2, p. 127, and verse 17 of Surat Al Jathiya.

(**And they were commanded only to worship God**, **sincere to Him in religion**, **upright**, **and to perform prayer and pay zakat**, **and that is the religion of value**.). Hanifa is the plural of hanif, which is one who is steadfast in following the truth, turning away from all falsehood. The meaning is that the People of the Book were divided in their religion even though the religion of God is one and clear, which is devotion to God alone, adherence to truth and guidance, establishing prayer, and paying zakat. This is the religion of the heavenly books that are straight on the right path. So where did the multiplicity of religions, sects and

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sects come from? Sheikh Muhammad Abduh said: "This is what God described as the condition of the People of the Book, so what do we say about our condition? Doesn't our book, which bears witness to us, condemn our bad deeds in our division in religion after we became sects in it and filled it with heresies and innovations? See Part 1, p. 180, paragraph: "Muslims also make each other unbelievers."

(**Indeed**, **those who disbelieve from the People of the Book and the polytheists will be in the fire of Hell to abide therein**. **They are the worst of creation**.). What is meant by unbelievers here is anyone who denies the truth upon which the evidence is based, whether he denies it out of stubbornness and after learning of it, or because he refuses to search for the truth and look at it and its evidence. Muslim scholars have agreed that the ruling of an ignorant person who neglects to search for the truth is exactly the same as the ruling of one who knows it and neglects it intentionally and intentionally. There is no doubt that he who turns away

Denouncing the truth without justification is the evil of the people of the earth, just like one who assigns a partner to God, and there is no recompense for this or that except disgrace and torment.

(**Indeed**, **those who believe and do righteous deeds**). They believed in the truth and acted according to their faith (**Those are the best of humanity**). Everyone who searches for the truth and acts upon it for the sake of truth and is not subject to the blame of any critic - there is no one better than him except the one whom God chose for his message and whom He chose as faithful to His revelation. (**Their reward is with their Lord**: **the Gardens of Eden**, **beneath which rivers flow**,

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wherein they will abide forever. **May God be pleased with them and they be pleased with Him**.). He was pleased with them because they did what He pleased, so He rewarded them with a permanent kingdom and lasting bliss, and they were satisfied with Him because of His bounty and blessings that He bestowed upon them. A similar example was presented in verse 119 of Surat Al-Ma'idah, vol. 3, p. 153, verse 100 of Surat Al-Tawbah, vol. 4, p. 95, and verse 22 of Surat Al-Mujadila.

(**That is for him who fears his Lord**). God Almighty has prepared a good reward for those who fear the Most Gracious in the unseen and speak the truth. Sheikh Muhammad Abduh said: "Glory be to Him, with this sublime word, intended to dispel the misunderstanding that the public and private have fallen into, which is that the mere belief inherited from one's parents, knowledge of the apparent meanings of some rulings, and the performance of some acts of worship are sufficient in attaining what God has prepared for the believers, even if their hearts are filled with hatred, envy, pride, and hypocrisy, and their mouths are filled with lies, slander, and slander, and their secrets are slavery and servitude to princes, rather, to those who are less than princes... No, no. They will receive a good reward because the fear of God has not settled in their hearts, nor has it refined anything in their souls. This only happens to the one who fears his Lord, and whose fear makes his heart feel."

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Surat Al-Zalzalah

8 Meccan verses and Medinan sayings.

In the name of God, **the most gracious**, **the most merciful**

(**When the earth is shaken by its earthquake** (1) **and the earth takes out its burdens** (2) **and man says**, "**What is it for it?**" (3) **On that day its news will be narrated** (4) **that your Lord has revealed** (5) **On that day**, **people will disperse in dispersal so that their deeds will be seen**. (6) **So whoever does an atom's weight of good will see it** (7) **And whoever does an atom's weight of evil will see it**. (8))

Parsing:

Its earthquake has absolute effect. And her money? Beginning and predicate. On that day, he spoke: "that day" instead of "if" because it means a time. The source of "that your Lord revealed" is related to speech. On that day, it is in the accusative case of besadr. And they are now dispersed. The source of lerua is related to yisadr. Goodness is a clear distinction of an atom's weight, because the meaning is an atom of good, and the same is evil.

Meaning:

(**When the earth shakes**, **it will shake**). This is a fear of the horrors of the Day of Resurrection, during which the earth will be shaken and shake violently, and likewise. (**O people**, **fear your Lord**

The earthquake of the Hour is a great thing) - 1 Hajj, vol. 5, p. 308 (**And the earth brought out its burdens**). It brought out everything it had hidden inside of it, including the dead, treasures, cities, and civilizations (**And the man said**, "**What's wrong with her?**")? Why is this land waving unusually? What happened to her? (**On that day**, **its news will be announced**). The talk of man is to reveal what

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he harbors within himself, and the talk of the earth on the Day of Resurrection is to reveal to the eye the wonders and curiosities that it has swallowed over the course of ages and ages... I do not know: Will archaeologists see this astonishing, astonishing exhibition on that day?

(**That your Lord revealed to her**). Everything that happens to the earth on the Day of Resurrection is by the command of God Almighty. Sheikh Muhammad Abdo said: "There is no objection to the destruction of the earth at the end of its life due to one of the reasons that destroy its structure and turn it into waste." By saying this, it is as if he is referring to nuclear explosions on the surface and in the interior of the Earth, even though they did not occur during his time...and his statement is very close, because the life of the Earth does not end with the passage of time, as is the case with living organisms, but rather with a defect that befalls it or part of its main parts.

(**On that day**, **people will disperse to see their deeds**.). On the Day of Resurrection, God will replace the universe with something other than the universe, and the last of creation will join its beginning, and they will go with their decree and decree to where each one of them will see the reward for his work. (**So whoever does an atom's weight of good will see it**, **and whoever does an atom's weight of evil will see it**.). In the interpretation of Al-Razi and others: Corn is the smallest of ants. In the book "The Qur'an and Modern Science" by Nawfal, "The atom is the smallest part that can be reached by dividing matter, and its size does not exceed a ten-millionth of a millimeter." It is also said: The atom can never be seen, even with the greatest microscopes, but rather it is known by its effects, and the meaning is clear, which is that a person will find tomorrow with God the reward for his work. If it is good, it will be good, and if it is evil, it will be extremely evil, no

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matter how small the work is.. It is obvious that the reward for everything is according to Him in terms of quantity and quality.

She asks: Are the believer and the unbeliever equal in this regard, or is it that whoever disbelieves in God will not accept or reward his good deeds even if he does it for the sake of goodness and humanity?

The answer: Everything has its own account. If an infidel does good, he will be punished with the torment of disbelief, and he will be rewarded for doing good according to what divine wisdom calls for, such as worldly reward or a reduction in sin.

The torment of the afterlife. We talked about this topic in detail in Part 2, p. 211, entitled: The Infidel and Doing Good.

A second question: Many verses indicate that disbelief nullifies good deeds, even if they are all good deeds?

Some scholars have answered this by saying that the meaning of frustration is that the good deeds of the infidel do not save him from the torment of disbelief, and it does not mean that God Almighty will not reward him for them at all, even in this world.

Surah Al-Adiyat

11 Meccan verses and one Medinan verse.

In the name of God, the most gracious, the most merciful

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(**And the ordinary women are a morning** (1) **Then the dead women are a cup** (2) **Then the changeable ones are a morning** (3) **So they soaked with it** (4) **And they made a place with it all together** (5) **Indeed**, **man is the lord of his Lord**. (6) **And indeed**, **of that**, **he is a witness** (7) **And indeed**, **the love of goodness is intense** (8) **Does he not know when what is in the graves is scattered** (9) **and what is in the breasts is gathered** (10) **Indeed**, **their Lord is aware of them that Day** (11))

Parsing:

Dhabha is an infinitive in the adverbial case, i.e. Dhabha. "Kudha" is an absolute object for the muriat because "wīrī" has the meaning of "kalḥa", so it is like standing up. Subha is in the accusative case. So they preferred the "nun" as a sign of femininity. Naqa is an object, and the same is a plural. Abu al-Baqa said: It is an adverbial plural. The human being is the answer to the oath. His Lord is related to Knud. Therefore, it is related to a martyr. To love goodness is strongly attached. On that day, he will be linked to an expert.

Meaning:

It was mentioned in Majma' al-Bayan and elsewhere that the Messenger of God (may God's prayers and peace be upon him) sent a squadron to a neighborhood of Banu Kinanah, but it delayed it, and the hypocrites said: Its men were killed. So this Surah was revealed informing the Prophet (may God bless him and grant him peace) of their safety and disbelieving those who tremble.

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(**And the ordinary ones are slaughtered**). Al-Adiya is the plural of Al-Adiya from sprinting, which is running quickly, and what is meant by Al-Adiya here is horses, and it was said camels, and the noise is the sound of their breathing when they are running. (**Muriyat is a slander**). The Muriyat, from their saying: to light the fire when he kindles it, and the goblet is to strike to bring out the fire, and the meaning is that when horses gallop, they hit stones with their hooves, causing sparks to fly from them. (**The changes are in the morning**) Horses raided the enemy in the morning to catch him unawares (**So they were greatly affected by it**)Atharan Harakan, and the pronoun in him refers to the time of the morning, and the ba is adverbial, meaning in it, and the soaking is dust. (**So they gathered together with him**). And "stan" is "intermediate," and there is also a pronoun with it that refers to the time of morning, and what is meant by the plural here is the plural of "enemy," and the meaning is that the horses attacked the enemy in the morning.

God Almighty swore by the courage of battle, and rather he swore by strength and preparation of equipment to urge the believers to wage jihad in the path of God, and to arm themselves with force to deter the enemies of God and humanity. Whoever follows the verse of the Wise Qur'an will find that God Almighty has urged the believers in many of His verses and in various ways to have the most powerful weapons with which to intimidate aggressing tyrants who only understand the language of force. This includes the Almighty's saying: (**And prepare against them whatever force and horses you can, with which you may terrify the enemy of God and your enemy**.) 60 Anfal. And he said: (**Those who disbelieve wish that you would neglect your weapons**.) 102 Women and his saying (**And do not be like the one who unwinds her thread after strength**.) 92 bees. In addition to other verses that command everything that would make the word of truth the highest, and the word of falsehood the lowest. Thus, it becomes clear to us

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that mentioning horses, slaughtering them, bashing them, and soaking them is a metaphor for preparing the equipment to preserve the right and defend its people, and God Almighty used the nickname "horses" for strength because it was at that time one of its most prominent manifestations.

Sheikh Muhammad Abdo said, while explaining these verses: Isn't it strange that people...

They claim that the Qur'an is their book, and they are the furthest people away from manhood and its attributes. I spoke to a professor of theirs who is referred to as "Lebanon" about the benefits of some sciences to be taught at Al-Azhar, and he said: "Then we must teach the students to ride horses as well." He said this to comfort me. Is his statement consistent with belief in the Book of God? Be fair and then judge.

(**Indeed**, **man is a servant of his Lord**). This is the answer to the oath, and the ungrateful is ungrateful, and the ruling in the verse on a person is that he considers the majority among his individuals, and the meaning is that most people forget God in the presence of blessings, and they thank Him for them by giving them in His way. The Greatest Messenger (PBUH) said: The ungrateful is the one who eats alone, beats his servant, and withholds his provision. (**Indeed**, **he is a witness of that**) That is, the actions of Al-Knud testify to him verbally that he is a disbeliever in God's blessings... and the most severe type of disbelief in God and His blessings is for a person to demonstrate them to God's servants and family.

(**Indeed**, **the love of goodness is intense**). The commentators said: What is meant by good here is money. There is no doubt that whoever has an intense love for

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money has devoid of his humanity and disbelieved in all values unless they are a means of amassing money. If we search for the causes that lead to humanity's tragedies and woes, we will find that they lie in competition for wealth and the accumulation of money. Herbert Marcuse, who worked as a professor of philosophy at Columbia, Harvard, and Brandeis Universities in the United States, said in his book The One-Dimensional Man: "Where does the confusion come from in an age that only creates evil, where matter has taken control in a way that makes man the slave, and it is the powerful, controlling master?"

(**Will he not know**, **when what is in the graves is scattered and what is in the breasts is gathered**, **that their Lord is aware of them that Day?**). The hidden pronoun in "know" refers to the human being or to the knoud, and the object of "knowing" is omitted, i.e., does the person not know his fate and fate? And by scattering what was in the graves, the dead came out of them to be judged and rewarded, and what was in the chests was revealed, and the plants and hidden things within them were revealed, and a conscience in them goes back to those who were raised from the graves, and it is a clear indication that God Almighty is aware of their intentions and deeds and will reward them for them according to what they deserve. The verse is a threat and a threat to everyone who disbelieves in God's blessings and abuses them against His servants. A similar example is presented in many verses, including verse 235 of Surat Al-Baqarah.

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Surat Al-Qaraa

11 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

(**Al-Qara'ah** (1) **What is Al-Qara'ah** (2) **And how can one know what Al-Qara'ah is** (3) **On the Day when people will be like spread-out beds** (4) **and the mountains will be like spread-out coot** (5) **So as for He whose scales are heavy** (6) **then he will have a contented life** (7) **and as for he whose scales are light** (8) **then his mother is an abyss** (9) **and how can you know what it is** (10) **a hot fire?** (11))

Parsing:

Al-Qaraa is a subject, what is Al-Qaraa "what" is a second subject, Al-Qaraa is a predicate, and the sentence is a predicate of the first subject. How do you know that "what" is a subject and a sentence that is a predicate? What is qaraa? is a subject and a predicate. Day is in the accusative case with a deleted verb, i.e. the Qara'ah will happen on the day it will be, etc. The essence of "what" is a predicate, and it is a delayed subject and a h for silence. The fire of a predicate of a deleted subject, that is, it is a hot fire.

Meaning:

(**Al-Qaraaa**) One of the names of the Resurrection is because it knocks hearts with its terrors, and similar examples are Al-Haqqa, Al-Sakha, Al-Tamah, and so on. (**What is the Qaraa?**) A question with which I want to magnify her status (**How do you know what Al-Qara'ah is?**) What made you love her, Daria? It's beyond imagination (**The Day when people will be like spread out mattresses**.). This is an explanation of some of what happens in it, not an explanation of its reality, and the bed is known, which is the small bird that swarms at night on the lamp, and the dispersed, spread-out bird..

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God Almighty likened the state of creation on the Day of Resurrection to the state of bed in ignorance and confusion, most of which falling into Hell (**And the mountains will be like spread mould**.). Scrubbing wool and fluffing it means separating its hairs from one another.

(**As for those whose scales are heavy**). What is meant by it is someone who has a good life and good deeds (**He is in a satisfied life**) That is, he pleases her and is happy with her (**As for those whose scales are light**). What is meant by it is one whose heart is wicked and whose deeds are bad. We spoke in detail about the reality of the scale on the Day of Resurrection in Part 5, p. 280, paragraph "The Scale on the Day of Resurrection and the Bookkeeper." (**His mother is an abyss**) What is meant by his mother here is something that shelters and embraces him, and by hell is Hell, because the criminal falls into it, and Almighty God explained it by saying: (**How do you know what a hot fire it is?**) This is all you can know about Hell, but understanding its reality is beyond comprehension because its bottom is far away, and its torment is new.

Surat Al-Tikathar

8 Meccan verses and Medinan sayings.

In the name of God, the most gracious, the most merciful

(**Multiplication has distracted you** (1) **until you visited graves** (2) **No, you will know** (3) **Then no, you will know** (4) **No, if you only knew with certainty** (5) **you would see Hell** (6) **Then you will see it with the eyes of certainty** (7) **Then you will be asked that Day about Bliss** (8))

Parsing:

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Both letters deter and repel, and the second and third letters confirm. If you knew the answer was deleted, that is, why would reproduction distract you? Or you would be deterred from what you are doing. The knowledge of certainty is an absolute object

By adding something to itself, such as the Jami' Mosque. You will see the L in the answer to the oath. To see it is confirmation that you will see it. To ask the Lām in the answer to the oath. On that day, the accusative case is: "You will ask."

Meaning:

(**Reproduction has distracted you**). Your work has distracted you from the truth and good deeds, and multiplication, and bragging about your abundance of wealth, and the like, arrogant saying: I have more wealth or prestige than you. (**Until you visited the cemeteries**). You continued in heedlessness and misguidance until death overtook you. Imam Ali (peace be upon him) has a long speech that he said after reciting this noble verse, and it was included in Nahj al-Balagha, including: "Are the wrestlers of their fathers proud?" Or do they multiply by the number of dead people? And to be an example is more worthy of being proud than to be proud."

(**both**) Refrain from multiplying and bragging, for it will not benefit you (**You will know**) What torment befalls you? (**Then no**, **you will know**). This is confirmation of the threat (**No**, **if only you knew with certainty**) That is, if you had known knowledge that was conclusive about the fate of those who multiply, you would have refrained from multiplying and boasting. This indicates that knowledge without action is the same, and ignorance is the same. In this regard, the Imam (peace be

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upon him) says: "Knowledge calls for action, so if he responds to it, otherwise he will depart from it." (**You will see hell**). This is a threat to those who lied about it or believed and did not act according to their faith, and God Almighty has concealed the vision of hell from entering it (**Then you will see it with the eye of certainty**). This is an affirmation of knowledge of it, and it is the science of sight and observation. It should be noted that any theory that is not based on sight and observation directly or through an intermediary is not knowledge of anything. True knowledge is seeing the thing itself, or seeing its effects that indicate it. The first is called the science of sight, and the second is the science of proof.

(**Then you will be asked that Day about bliss**.). What is meant by bliss here is the money that its owners multiply and brag about in a word or situation, and they are responsible for it before God: where did they acquire it? What did they spend it on? Did they gain it from the toil of an oath and the sweat of a brow, or from plunder and blasphemy? Did they spend it on halal or haram? As for what the need calls for, such as food, clothing, and housing, this is not the bliss intended in this verse.

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Surat Al-Asr

3 Meccan verses.

In the name of God, the most gracious, the most merciful

(**And the era** (1) **Indeed, mankind is in loss** (2) **Except those who believe and do righteous deeds and join each other to truth and each other to patience** (**3**))

Meaning:

(**And the afternoon**). They differed: What is meant by the afternoon prayer, and there are opinions about that: The first is that God Almighty swore by the afternoon prayer, not by the afternoon prayer itself, so it is a matter of deleting the genitive and placing the genitive in its place. As for the purpose of swearing by the afternoon prayer, it is to highlight its virtue, as in verse 238 of Surat Al-Baqarah. (**Preserve the prayers and the middle prayer**.). This is far from general understanding.. The second saying is that what is meant by the era is the era of the Messenger (PBUH)... This is further from the first.. The third saying is that what is meant is the last end of the day, and that God Almighty swore by the end of the day in this verse just as He swore by its beginning in verse 1 of Surat Al-Shams. (**And the sun is bright**). This statement is not far from the meaning of the word, and is closer to it than the fourth statement, which is that what is meant by the era is eternity, that is, the time in which events and actions occur, and the context indicates that, for the Almighty's saying is without separation: (**Man is in loss**) He feels that the loser is man, not time, because he does not consider anything in himself to lose or gain, and to criticize or praise! Sheikh Muhammad Abduh said: It was the custom of the Arabs to meet in the afternoon and discuss their affairs, and their conversation might lead to what they disliked, so they might become delusional.

People say that this time is reprehensible, so God swore by it to point out that time is not reprehensible, but rather it is a circumstance for good deeds and bad deeds and for the great affairs of God of creation, sustenance, honor and humiliation, but rather he rebukes the detestable actions in it.

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(**Indeed**, **mankind is in loss**, **except those who believe and do righteous deeds**.). This is the answer to the oath, and what is meant by a human being is one who is subject to the obligation and responsible for his words and actions. This human being is a failure and a loser, according to the Qur'an, even if he is wealthy and owns millions, a scholar who reveals the secrets of nature and harnesses them to his benefit, a strong person who submits people to his control, and an eloquent person who is good at making speech and preaching. He is a failure and a loser unless he believes in God, what is permissible and what is forbidden, His Fire and His Paradise, and this faith is reflected in His words and deeds. Otherwise, faith without action is just an idea and a theory.. And as I read, I read that the three American pilots who dropped the atomic bomb on Hiroshima in Japan, and hundreds of thousands died and were maimed because of it, each one of them carried with him a copy of the "Bible" along with the bomb of annihilation and destruction!! You ask: Didn't God Almighty say: (**Man is in loss**) It apparently indicates that man is a loser by nature, and that all of his individuals are equal in loss. If this is the case, it is not correct to divide man into good and bad, loser and winner, because what in the essence does not change? Therefore, what is the justification for God Almighty's saying: (**Except those who believe and do righteous deeds**)؟.

The answer is that God Almighty did not judge the nature of man to loss on his own terms and by taking into account all of his individuals.. No, but rather He judged him by considering the most general and dominant part of his individuals, and there are many examples of this in the Qur'an, such as the Almighty's saying: (**Indeed**, **man is an oppressor and an infidel**) And he said: (**And the man was stingy**). Man by nature is neither a loser nor a winner, because from this point of view he possesses the qualification and preparation for both, so judging him according to one of them is preferable without weight, and he is judged according to one of the two

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descriptions by looking at his belief and deeds, not by looking at himself and his nature. We have indicated above more than once that God Almighty gave man the mind and the ability to do evil and good, and commanded him to do this and forbade him from that, and left between him what he chooses and did not impose religion and work on him. And He creates them in Him just as He creates creatures, and if He did, He would strip humanity away from man, since there is no humanity without freedom and will. Accordingly, man cannot be a loser or a winner except by taking into account his belief and deeds, so God Almighty says: (**Indeed**, **mankind is in loss**, **except those**

They believed and did righteous deeds) It means that those who did not believe or believed and did not act are the losers, while those who believed and worked are the winners.

(**And advise each other to truth and to each other patience**). This is a sympathy for those who believed and worked, and the meaning is that the winners tomorrow will be those who believed in God and His law, and acted according to the dictates of this faith, and advised each other to be truthful and patient. Sheikh Muhammad Abduh defined the truth by saying: "Whatever conclusive evidence or eye and observation guides me to." This is a definition of truth, not truth. The difference between them is that truth is the result of proof, whereas truth exists by itself whether evidence indicates it or not. Many people are unable to prove their right with conclusive and visible evidence. In any case, every action in which God is pleased and people are righteous is truth, goodness, and justice. As for patience, what is meant is that we stand firm on the truth, and say to the invalid: No, regardless of the results.

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In conclusion, the greatest thing in man, and the most important thing that God has bestowed on man, is that God Almighty gave him the sufficient and adequate ability to be an angel or a devil, a winner or a loser, and that He, His wisdom be great, made freedom for him alone to choose for himself what he wants of misery and loss, profit and happiness, and that God treats him with whatever he chooses for himself, profit or loss, after guiding him to help... and what grace is greater than this grace? Is there justice greater than this justice?

Surah Al-Humza

9 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Woe to every slanderer** (1) **He who has accumulated wealth and numbered it** (2) **Thinks that his wealth has left it forever** (3) **No, to be scattered in the ruins** (4) **And how can you know what? The Shattering** (5) **The kindling fire of God** (6) **That reaches the hearts** (7) **Indeed, it is fixed upon them** (8) **In extended pillars** (9))

Parsing:

Woe is a beginner, and it is correct to start with an indefinite noun because it is useful and means supplication, and for every hamza

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Khabar, a lamza instead of a hamza, and the ta' added to them for exaggeration. And the one who collected money instead of hamza lamza. Numbered is a past tense verb of number. Both are words of deterrence and rebuke. Let us omit the lam in

response to the oath and the nun for emphasis, and the pronoun hidden in the verb returns to every hamza of the plural of money and its number. How do you know that "what" is a subject and a sentence that is a predicate? What is the word "Al-Hathma"? is a subject and a predicate. And fire is a predicate of a deleted subject, meaning it is fire. Which is an attribute of fire. And the news is sealed. And they have to do with it. And there is an intention related to the deleted adjective for a closed one. And extended is an attribute of intentionality.

Meaning:

(**Woe to every slanderer**). Woe, shame and humiliation. It is said: A man who slanders, slanders, and backbites, and it was said: slandering is done with the eye, mouth, and hand, and slandering is with the tongue. Whether the two descriptions are in one or two meanings, the common denominator between them is harming people and attacking their honor by word or deed. This is the habit of the mean and mean person who has hatred for every noble person for no other reason than his feeling of inferiority in himself, so he tries to cover it up by undermining the dignity of others. Imam Ali said: The worst people are those who do not trust anyone due to his bad thoughts, and no one trusts him due to his bad actions. (**He who collected money and counted it**). He collects money from what is permissible and what is forbidden, and counts and counts it time after time out of his passion for it, and it is he who carries it and pushes him to wink and poke at people, astonished that in a short while he will leave him and his consequence and account will remain upon him.

(**He thinks that his money has saved him forever**). Does he think that this money that he collected and counted will ward off death if it befalls him, or save him from God's reckoning and torment? (**both**) Money does not prevent one's death,

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nor does it intercede with God (**To be cast out in the ruins**). It is a hell that destroys and destroys arrogant tyrants, and outcasts feel contempt and contempt (**How do you know what a wreck is?**) It's beyond imagination (**The burning fire of God**) It is the fire of God, not the fire of people, and the fire of anger, not the fire of wood (**Which looks at the hearts**). What is meant by rising here is height and ascension. It is said: The mountain rose and I looked at it when it rose. It was said: What is meant is knowledge and knowledge...and this is far from general understanding, and the hearts are a metaphor for the fact that the fire rises and burns every organ of the criminals, and Almighty God specifically mentioned the hearts because they are the home of disbelief and meanness. (**It is a disaster for them**) It is applied and there is no escape from it except to it (**In extended columns**) This is a metaphor for the severity of the rules and regulations. A similar example is presented in verse 20 of Surat Al-Balad.

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Surat Al-Fil

5 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Have you not seen how your Lord dealt with the companions of the elephant?** (1) **Did He not cause their scheming to go astray?** (2) **And did He send against them birds of prey** (3) **that pelted them with stones of** (4) **So He made them like edible straw** (5))

Parsing:

How is the absolute object of a verb because the meaning is any verb, the action of your Lord. The string here is suspended from action due to the presence of how what comes before it does not work after it. Ababil is a description of birds and means groups. Kaaf means like, and it is the second object to make.

Story summary:

This story happened in the year of the birth of the greatest Messenger (may God bless him and grant him peace), and its summary is that after the Abyssinians defeated Yemen, they headed to Mecca intending to demolish the Kaaba. They walked, preceded by one or more elephants, until they reached a place near Mecca called "Al-Mughmis." They camped there, and their leader, Abraha - as the narrators called him - sent someone to the Quraysh to inform them that he had not come to war against them, but had come to demolish the House. If they did not show him With war, there is no need for him

With their blood... As soon as Abraha was about to demolish the house, God sent flocks of birds against him and his army, throwing small pebbles at them, which did not infect any of them except that he contracted smallpox, from which the flesh scattered and fell. The army and its companion panicked and fled, and Abraha was infected with this disease and died in Sana'a.

Dr. Taha Hussein said in the book "Mirror of Islam": "In this battle, Abd al-Muttalib showed patience, perseverance, courage and confidence that no other of the nobles of Quraysh had shown. This was because he had advised Quraysh to abandon Mecca, so his people listened to him, and he himself remained in Mecca and did not isolate himself from it, but rather he stayed at the Kaaba, calling on God

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and seeking His help. The narrators say: The army raided the camels of Quraysh and seized them, and Abdul Muttalib came to Abraha, and when he entered upon him, he did not speak to him except about his camels, so he felt downcast in Abraha, and said to him: I thought you were talking to me about the matter of Mecca and this house that you venerate. Abdul Muttalib said: I am speaking to you about the money that I own, but as for the house, it has a master who can protect it if he wishes. So God sent upon Abraha and his army those birds that threw stones of shale at them, making them like edible straw. The Quraysh returned to Mecca, and their respect for Abdul Muttalib, his courage, his confidence, and his steadfastness increased.

Meaning:

(**Have you not seen how your Lord dealt with the companions of the elephant?**)?. The speech is to the Messenger of God (PBUH) and the question is to determine the reality, that is, you know, O Muhammad, what God did to the owners of the elephant, and they are the Abyssinians whose story we referred to. The intention of this speech is to entertain the Messenger that the one who destroyed the owners of the elephant is capable of destroying those who deny the message of Muhammad (PBUH). (**Did He not cause their scheming to go astray?**). Scheming and deception have one meaning, which is plotting evil in secret, and what is meant by misguidance here is waste. It is said: he was led astray by his plot when he made it lost. The meaning is that the Abyssinians plotted evil against the Sacred House of God, but God Almighty destroyed their plot and failed their efforts. (**And He sent upon them birds of prey**) That is, groups. The commentators and narrators said: Small birds came from the direction of the sea, group after group (**You throw stones made of shale at them**)

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It is fossilized clay (**So He made them like edible chaff**). Tree leaves are called that because the wind blows them away when they are cut, and they are eaten, meaning like what animals eat.

Sheikh Muhammad Abdo said: "It is permissible for you to believe that this bird is a type of mosquito or fly that carries the germs of some diseases, and that these stones are made of poisoned clay that is carried by the wind and gets stuck to the legs of these animals. If it comes into contact with an envious person, it enters its pores, causing those sores that end with the body spoiling and its flesh falling out."

It is noted that his saying: "It is permissible for you to believe that this bird is of the same type as mosquitoes or flies... and that these stones are made of poisoned clay." This statement lacks evidence because cutting cannot be knowledge and truth unless it is based on conclusive evidence or by sight and observation, as Sheikh Muhammad Abduh put it. If he had said: It is permissible for you to bear it, it would have been closer to the truth. As for us, we take the apparent meaning of the text, as the early Muslims did, as long as the mind does not refuse it.

Surah Quraish

4 Meccan verses.

In the name of God, the most gracious, the most merciful

(**To accustom the Quraysh** (1) **to accustom them to the journey of winter and summer** (2) **so let them worship the Lord of this House** (3) **who has fed them from hunger and protected them from fear** (4))

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Parsing:

Whoever made this surah and Surah Al-Elephant one said: To the familiarity of Quraysh, it relates to the Almighty's saying: "So He made them," at the end of the previous surah, meaning that God destroyed the companions of the elephant so that Quraysh could be reassured in their country. And whoever made it an independent surah said: To the familiarity of Quraysh, related to "Let them worship them," or with the omitted meaning, "I admire" to the small group of Quraysh. Their Ilaf instead of the Quraish Ilaf. And the journey of the effect of their deception. Let them worship Majzoum Balam Al-Amr. And the one who fed them is an attribute of the Lord of this house.

Meaning:

They disagreed: Is this surah independent of Surah Al-Fil, or are they one surah? Al-Hafiz Muhammad bin Ahmad Al-Kalbi said in Tafsir Al-Tashil: "The statement that they are one surah is supported by the fact that they are in the Qur'an of Ubayy bin Ka'b as well, and there is no separation between them, and Omar recited them in one rak'ah of the Maghrib." This agrees with the saying of the Imami Shiites, and the author of Al-Dhalal said: "This Surah appears to be an extension of Surah Al-Feel before it in terms of its subject and atmosphere."

(**To afflict Quraysh**). Al-Ilaf is the opposite of Al-Ihash, and Quraysh is the name of an Arab tribe from the son of Al-Nadr ibn Kinana. In some interpretations: Quraysh is a diminutive of qirsh, which is trade. They were called that because they used to trade, and the Almighty's saying refers to that: (**Familiarize them with the winter and summer journey**). The population of Mecca in the sixth century of Christ was of three groups: the first was the Quraysh, which had all rights. The

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second is the allies of the Quraish, who are Arab people. The third is the slaves who did not own anything, not even themselves. The Quraysh had two trips for trade: one to Yemen in the winter, and the second to the Levant in the summer. They would go on their trade in safety and return safely, with no one harming them because they were residents of Mecca and neighbors of the Sacred House of God, as the commentators said, or as we think that

The Arabs are indispensable for the Hajj to Mecca. If they are exposed to the Quraysh caravans, they will be punished when they perform the Hajj to their country.

The narrators say: One year Muhammad (PBUH) went with his uncle Abu Talib in trade to the Levant. He was twelve years old. His uncle had barely reached the outskirts of the Levant when he quickly returned with him to Mecca, because a Christian monk had instructed him to protect him in Mecca from the deception of the Jews and Christians. The narrators also said: Muhammad (PBUH) went out with his uncle Al-Zubayr to Yemen on a winter trip. He was a little over twenty. This was before he left for the Levant with Khadija's money.

(**Let them worship the Lord of this house**) The conscience goes back to the Quraysh. God Almighty commands them to abandon idols and worship the One and Only One (**Who fed them against hunger and made them safe from fear**). Glory be to Him, with this verse, reminds the tyrants of the Quraysh who worshiped idols instead of God, and denied His noble Prophet Muhammad. He reminds them of the incident with the elephant, how He saved them from Abraha and his army, and had it not been for His grace, the Almighty, they would have been the eaten chaff, not the owners of the elephant. And God Almighty also reminds them of the

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sustenance He bestowed upon them because of the two journeys. Had it not been for them, they would have perished from hunger because they are a valley devoid of crops. Above all, He made them safe and secure about their money and their souls. They were free and satisfied with their condition. Had it not been for His grace, the Almighty, people would have kidnapped them from everywhere.. Is it far from all of this that they worship idols and disbelieve in the blessings of God and beg of others, and deny His great Messenger? Truly, mankind is oppressed by infidels.

Surah Al–Ma'un

7 Meccan verses. It was said otherwise.

In the name of God, the most gracious, the most merciful

(**Have you seen the one who denies religion?** (1) **That is the one who abandons the orphan** (2) **and does not encourage the feeding of the needy** (3) **So woe to those who pray** (4) **Those who turn away from Their prayers are negligent** (5) **those who show off** (6) **and withhold aid** (7))

Parsing:

That is a subject, and he who abandons a predicate. Woe is the beginning and the worshipers have news. Those who neglect their prayers are a characteristic of those who pray. And those who show off instead of those who were first.

Meaning:

(**Have you seen the one who denies religion?**). Did you see? Did you know? The form is for the question. It means denouncing what happened, and the speech is

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general to everyone, because this Surah as a whole clearly indicates the brotherhood between religion and work and considers it a part of it or an inseparable indispensable part of it, and then it denies religion to the one who is characterized by the following vices:

(**That is the one who sustains the orphan**). What is meant by him is to push him away from his rights, violently or non-violently, or to humiliate him and harm him, or to dominate him in any way unjustly or aggressively. What is meant by an orphan is every weak person who cannot defend himself, whether young or old. God Almighty singled out the orphan for mention because he is weaker than every weak person, and the meaning is that every oppressor is an unbeliever who rejects his religion.

God, even if he prays and fasts, because in God's religion, manifestations and rituals are not sufficient except with piety and refraining from forbidden acts.. Yes, whoever says: There is no god but God and Muhammad is the Messenger of God will be treated in this world like a Muslim, but his ruling in the afterlife is the ruling of an infidel. See the interpretation of verse 55 of Surat Al-Furqan, vol. 5, p. 478.

(**He does not encourage feeding the poor**). What is meant by exhortation here is to cooperate with others to take care of the needy and the unemployed, and what is meant by the poor is the one who does not have a means of livelihood or meeting his need. A similar example is presented with explanation in verse 34 of Surat Al-Haqqa and verse 18 of Surat Al-Fajr.

(**Woe to the worshipers who are negligent about their prayers**.). Forgetting here means forgetting, and this is not what is meant here because the forgetful person

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is not responsible mentally and legally. The Greatest Messenger (PBUH) said: "Ertakes and forgetfulness have been removed from my nation." Therefore, forgetfulness here must have a meaning other than forgetfulness, and God Almighty has clarified this other meaning by saying: (**Those who see and withhold help**) That is, they do not lend the vessel in order to draw nearness to God, but rather they lend it to show off people. The general meaning is that those who neglect their prayers pray, but out of hypocrisy and fear of people, not of God. They appear outwardly good, and hide their ugliness and vices. This is their practice in all their deeds, through which they draw closer to the servants of God, and distance themselves from Him, the Almighty, and from His pleasure. They do not even lend to the vessel except out of hypocrisy. And hypocrisy.. Thus it becomes clear that God Almighty mentioned the utensils to demonstrate their hypocrisy in everything, not only in prayer, but also in the most trivial things, such as lending the utensils.

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Surat Al-Kawthar

3 Meccan verses.

In the name of God, **the most gracious**, **the most merciful**

(**Indeed**, **We have given you Al-Kawthar** (**1**) **Pray to your Lord and sacrifice** (**2**) **Indeed**, **your affair is most severe** (**3**))

Parsing:

Al-Kawthar is the second participle of We have given you. The object of slaughtering is deleted, meaning slaughtering your sacrifice. "He" is a specific pronoun.

Meaning:

(**Indeed**, **We have given you Al-Kawthar**). Al-Kawthar is an exaggeration in abundance, and they differed: What is meant by this extreme abundance, and the closest sayings to understanding are what the commentators reported from Ibn Abbas and Saeed bin Jubayr, that what is meant by Al-Kawthar here is all of God's blessings upon His greatest Messenger, because the word Al-Kawthar refers to a great abundance that has no limit or limit, and it was said to Saeed: There are people who say: Al-Kawthar is a river in Paradise. He said: "This is a river of great goodness that God gave to Muhammad (PBUH)." But the affluent tyrants belittle this Kawthar and do not see it as anything, and they say about the greatest Messenger: (**If only a treasure had not been sent down to him**) - 12 hoods. (**So pray to your Lord and sacrifice**). After God Almighty reminded His Noble Prophet of the blessings He had given him, He commanded him to be thankful, and that his prayers and rituals be for God alone. In a narration, what is meant by sacrifice here is to raise the hands above the face when facing the Qiblah to pray (**Your case is the amputee**).

This is a resumed sentence, and the hated part of the word "shan'an" means enmity, and they differed as to what is meant by amputee, and the most likely of the sayings is that the enemy of Muhammad (PBUH) is in vain, without any trace or mention. As for his (PBUH) memory and impact, it will remain with the survival of God. Most interpreters say that one of the polytheists said: Muhammad was amputated and has no children. So God Almighty informed that this speaker is an amputee, even if he has children... and there is no objection to it. Bringing the two together.

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Sheikh Muhammad Abduh said: "The people who disliked the Messenger (may God bless him and grant him peace) did not speak ill of his person because his person was beloved to souls. Rather, those who were ill-willed spoke ill of and abhorred the guidance he brought. Among those who despise what the Messenger brought, and included in the meaning of the amputee are those who abandon the Book of God and cling to suspicions and the sayings of the infallible.. and attach heresies to religion, so if they are reminded of the Qur'an They twisted their heads... It is no wonder to see the divine wrath following them everywhere, tossing them from one humiliation to another while they do not realize it and even laugh."

Surat Al-Kafirun

6 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Say, O disbelievers** (1) **I do not worship what you worship** (2) **nor are you worshipers of what I worship** (3) **nor am I a worshiper of what you worship** (4) **nor are you worshipers of what I worship** (5) **You have your religion and I have mine** (6))

Meaning:

It was said that some of the infidels of Quraish went to the Prophet (PBUH) and said to him: You are the master of Banu Hashim and the son of their masters, and you should not belittle the dreams of your people, but we worship your god for a year, and you worship our gods for a year, so this Surah was revealed.

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You ask: What is the purpose of this repetition? For his saying (**I do not worship what you worship**) He is the same as saying: (**Nor am I a worshiper of what you worship**) There is no difference except that this is a nominal sentence, and that is a verbal sentence, as for his saying: (**Nor do you worship what I worship**) Did he repeat it word for word?

They responded to that with answers, including what the author of Majma' al-Bayan said, which is that what was meant by his first statement: (**I do not worship what you worship**, **nor do you worship what I worship**) That is, now and in this situation, and his second statement: (**Nor am I a worshiper of what you worship**, **nor are you a worshiper of what I worship**.) That is, in the future. The difference is only in time, now and in the future! It is noted that both of them are suitable for the adverb and reception, and the explanation requires evidence.

Among the answers is what Abu Muslim said and was chosen by Sheikh Muhammad Abduh, which is that the first "ma" is a connected noun meaning "which" and what is meant is the same deity, and the second "ma" is in the infinitive case, and what is meant is the same worship, and therefore the meaning is "my worship" is not your worship, and my worship is different from your worship, and I do not worship your worship or your worship, and so do you. It is noted that there is no worship without a deity, and mentioning one of them makes it unnecessary to mention the other.

Among them is that this repetition serves the purpose of emphasis, and the greater the need for emphasis, the better the repetition. Nothing is more in need of emphasis than the denial of polytheism in God, and then good emphasis. We are of this opinion.

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(**You have your religion and I have mine**) By deleting the speaker's ya', that is, my religion, and the meaning for you is disbelief and polytheism, and I have sincerity and monotheism, and I have no relation to you or what you worship, and you are like that.. and this is a threat and a threat. And the same (**You are innocent of what I do and I am innocent of what you do**) 41 Yunus, vol. 2, p. 162.

Surat Al-Nasr

3 Medinan verses.

In the name of God, the most gracious, the most merciful

(**When God's victory and conquest come** (1) **and you see people entering into God's religion in crowds** (2) **then glorify the praises of your Lord and seek His forgiveness, for indeed He is in repentance** (3))

Parsing:

The phrase "they enter" is a state of people, i.e. "they entered" and "I saw a visual" that works in the same object, and here it is "the people." And in droves again.

Meaning:

(**If God's victory and conquest come**). The majority of commentators said: This is good news from God Almighty to His noble Prophet about the conquest of Mecca and victory over God's enemies and enemies. (**And I saw people entering the religion of God in crowds**.). What is meant by the religion of God is Islam, and groups, that is, group after group, and group after group. Many living Arabs were waiting with their Islam for the conquest of Mecca. When God conquered it for His

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Prophet, Islam became great and spread throughout the entire Arabian Peninsula in a short time. Islam created the Arabs as a new creation, uniting them after their division, honoring them after their humiliation, and placing them at the forefront of nations and leading them to goodness and righteousness.

(**So glorify the praise of your Lord and ask His forgiveness**). Glory be to Him, His Most Noble Prophet, commanded us to praise and glorify Him

After seeing conquest and victory, there is gratitude for the blessings of God Almighty, and the soul is freed from pride in victory and joy in victory. There is no doubt that the purpose of that is to imitate the morals of the Qur'an and learn from its etiquette. Imam Ali (peace be upon him) said: If you gain power over your enemy, make pardoning him a thank you for your power over him (**He was repentant**). God's repentance toward the infallible means mercy for him and satisfaction with him, and His repentance toward others means acceptance from Him. This was previously discussed in the interpretation of verse 117 of Surat Al-Tawbah, vol. 4, p. 113.

It was narrated that the Prophet said when this Surah was revealed: My soul has mourned me, and that his daughter Fatima cried when she heard that from him. He said to her: Don't cry, you are the first of my family to join me, so she laughed. It is as if the Messenger (may God bless him and grant him peace) realized from this Surah that his time was approaching and that his mission would end after victory and conquest had been achieved and people had entered the religion of God in droves.

Surah Tibet

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5 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Abu Lahab's hands remained firm and he repented (1) His wealth and what he earned did not avail him (2) He will pray in a blazing fire (3) and his wife is a firewood carrier (4) in her neck is a rope of obstructed (5)**)

Parsing:

Tabit is a past tense verb, and yada is a subject, and Tabit is also a past tense verb. How rich is the negative "what".

And the same is what he earned. And flame is an attribute of fire. His wife is a novice and a bearer of knowledge. In its good form there is an advanced predicate, a delayed subject for rope, and from a musd related to the deleted adjective for rope.

Meaning:

(**Abu Lahab's hands became strong and he repented**). The first one is a prayer for him to perish and lose, and the second one is news that he will inevitably perish and lose, and Abu Lahab's hands are a metaphor for his person, such as "on the hand is what it takes until it gives back," because the hand is a manifestation of power and a tool for work, and Abu Lahab is Abd al-Uzza bin Abdul Muttalib bin Hisham. He is the uncle of the Prophet (may God bless him and grant him peace) but he is one of the people most hostile to him. The commentators and narrators said: The Prophet (may God bless him and grant him peace) ascended in One day on Safa, he called out to the Quraysh, and they gathered, including Abu Lahab. He said: What do you

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think if I told you that horses in the valley wanted to attack you, would you believe me? They said: Yes, we have only experienced truthfulness from you. He said: I am a warner to you before a severe torment. Abu Lahab said: Is this why you brought us together? May you be cursed. So this Surah was revealed.

(**His wealth and what he earned are of no use to him**). No wealth, prestige, or children will be of use to him on the morning of the reckoning and reward, for all of that is an excuse for him and a regret for him. (**He will pray in a flaming fire**). This is his reward, and his destination is Hell, an evil fate.

(**His wife was a firewood carrier**). Abu Lahab's wife is Umm Jamil, the daughter of Harb, the sister of Abu Sufyan and the paternal aunt of Muawiyah. Firewood is a metaphor for the evil and sin that leads her to hell. She was extremely hostile to the Messenger of God (may God bless him and grant him peace), gossiping about him among the people to extinguish his call. The connection between fire and firewood is clear. This is to the point that the Arabs call the spoiler and gossiper the firewood bearer because he kindles the fire of discord. It was said: She used to collect thorns and scatter them on the path of the Great Prophet (PBUH). (**In her neck is a rope made of turban**). A good neck, and a fibrous one... After God Almighty described her as a carrier of firewood, he gave her this wondrous picture: she pulls the firewood over her head with one end of the rope, and the other end is on her neck, as if the firewood were a crown and the rope a necklace.

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You ask: He fought the Messenger's call and was harmed by many tyrants of polytheism, such as Uqba bin Abi Muait, Abu Jahl, Al-Walid bin Al-Mughirah, Al-Aas bin Wael and others, and yet the Qur'an did not mention their names, so why

did he single out Abu Lahab for mention and God revealed this Surah about him and not any other?

Sheikh Muhammad Abduh answered: Abu Lahab was the most famous of those who resisted the call of the Messenger (may God bless him and grant him peace) and the greatest representative of them. The Prophet was influenced by his movements, and thus God singled him out for mention, apart from them. Sheikh Muhammad Abduh concluded the interpretation of this Surah by saying: Whoever says to you: It is not permissible to base a ruling on the Book of God and the Sunnah of His Prophet to the extent of your knowledge. Rather, you must return to the words of so-and-so and the opinion of so-and-so. Whoever tells you this is Abu Lahab, and every woman who spreads gossip and corruption among the people is a firewood carrier with a cord of cork in her neck.

Surat Al-Ikhlas

4 Meccan verses.

In the name of God, the most gracious, the most merciful

(**Say**: **He is God, the One** (1) **God, the Eternal, the Eternal** (2) **He begot not, nor was He begotten** (3) **And there is no one equal to Him** (4))

Parsing:

The pronoun he refers to the Creator of the universe, as if someone were asking: Who is the Creator? So I answer: God is one, so He is a first subject, and God is a second subject and one of His predicates, and the sentence is the predicate of the first. God, the Eternal One, is a Beginner and a Predicate. Here is a question asking for an answer, which is why

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He said: He is born without a waw, and he is born with a waw, even though both of them are in the present tense? Ibn Khalawayh - d. 370 AH - answered in the book The Parsing of Thirty Surahs that the original in it is not born with a kasra on the lām, so when the waw was replaced between a yaa and a kasra, it was deleted because the yaa resembles a kasra. If the waw was replaced between a yaa and a fatha, or a yaa and a dhammah, it was not deleted like Yutu' and Yujul. The waw in Yūld is a case between a yaa and a fatha, not between a yaa and a kasra, and therefore it was not deleted. One of the nouns is yakan, and kafa is its predicate, and it is related to kafa.

Meaning:

The foundations of Islam are three: monotheism, prophecy, and resurrection. From the first are the attributes of God Almighty, from the second are the Qur'an and Sharia, and from the third are reckoning and punishment. This honorable Surah establishes the first origin.

(**Say**: **He is God**, **One**) In Himself, His attributes, and His actions, He has no partner in anything, nor does He do anything to bring benefit to Him or ward off harm from Him. We spoke in detail about monotheism and the denial of partner when interpreting verse 48 of Surat An-Nisa, Part 2, p. 344, entitled "Evidence of Monotheism and the Three Persons."

(**God is eternal**). In language, its meaning is the Master to whom one turns for needs and tasks, and what is meant here is the One who is rich in everything, and everything lacks Him because He is the Creator and Source of things.

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(**He did not give birth**). This is a response to those who claim that God is a son or daughter. Theologians said: If God had a son, He would be a compound, and every compound has an end with the dissolution of its parts. It is more correct and clearer than this to say: If God had a son, He would have a resemblance and an heir, because the son resembles His father and inherits him, and there is no resemblance to God or an heir. Imam Ali (peace be upon him) said: "Glory be to Him was not born so that he would be a participant in glory, nor was he born so that he would be inherited and perish."

(**And he was not born**). This is a response to those who claim that there are born gods in existence. If God were born, it would be an event whose existence would begin with the date of His birth. Imam, the Commander of the Faithful (peace be upon him), said: "He was not born and thus he was born, and he was not born and thus he becomes limited," meaning the beginning of his existence is from the day of his birth.

(**And there was no one equal to him**) Not in his existence and essence, nor in his attributes and actions. I reviewed dozens of sources, while I was interpreting this Surah, from the book of travels by Mulla Sadra and Al-Mawaqif by Al-Iji to the simplest interpretations like Al-Baydawi, and I examined them for a long time to choose the best of them, and I did not find any briefer, more truthful, and clearer than the words of Imam Hussein (peace be upon him). The people of Basra asked him about the meaning of Samad? He said: God Almighty explained Al-Samad by saying: (**He did not beget**, **nor was He begotten**, **and there was no one equal to Him**.). Based on this brief and useful explanation, we are justified in saying: The meaning of God is One: He is the Eternal One, and the meaning of the Eternal One

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is that He neither begot nor was He born, and the meaning of He Who Did Not Begot nor was He born is that He has no one equal to Him.

Surah Al-Falaq

5 Meccan verses, and it was said otherwise.

In the name of God, the most gracious, the most merciful

(**Say, I seek refuge in the Lord of Creation** (1) **from the evil of what He has created** (2) **and from the evil of the darkening when it approaches** (3) **and from the evil of blowing into the knots** (4) **and from the evil of the envier when he envies** (5))

Meaning:

(**Say, I seek refuge in the Lord of creation**). He splits something, meaning it splits it. Falaq is used to refer to the entire creation, because God Almighty transferred it from nothingness to existence. It is as if it had been hidden and revealed it. Falaq is also used to refer to the dawn because it removes darkness and replaces it, which is what is meant.

This is according to most commentators, and is supported by what is stated in verse 96 of Surat Al-An'am (**Come to the morning and make the night still**) Whatever it is, God Almighty is the Lord of the morning and of all creation.. He commanded His noble Prophet to hold fast to Him. (**From the evil of what He created**) That is, from the evil of every evil being, whether human or not. There is no created being that does not have full capacity for good and evil, a positive force

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and a negative force, and nothing in existence is purely good in itself except the Creator of existence. See vol. 2, p. 384, paragraph: “It is not possible to be more creative than what it was.” And after God Almighty commanded His Most Noble Prophet to seek refuge from the evil of every evil person, he specifically mentioned what he referred to as follows:

(**And from an overwhelming evil when it approaches**). Ghasaq is the dark night, and the word here means entry, and what is meant by the evil of the night is the bad things that happen in it, such as the implementation of intrigues and conspiracies, theft and assassinations, immorality and debauchery, and other evils that are hatched during the night.

(**And from the evil of blowing on knots**). What is meant by blowing here is not witches or groups of witches, male and female, as many commentators have said.. No, but rather what is meant is every fraudulent sorcerer who trades in slogans and principles, whether he blows in the contract claiming to harness the jinn falsely and hypocritically, or not.. God Almighty specifically mentioned blowing because it is a manifestation of sorcery and a sign of hypocrisy.

The narrators narrated on the authority of Aisha that a Jew named Labid bin Al-A’sam bewitched the Prophet (may God bless him and grant him peace) and his magic affected him so much that he imagined that he would do something when he did not do it, and that this Surah and the one after it were revealed about that! This narration must be presented legally and logically. As for reason, it is because the Prophet is infallible and does not speak except through revelation, so it is impossible for him to imagine that he was being inspired and not being inspired. As for law, it is because God Almighty has disbelieved magic and its people, as the Mighty One who said it said, (**From their magic it seemed to him that she was seeking** To what

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he said **The magician will not succeed wherever he goes**) 66 Taha. He also denied the polytheists who described the Prophet as bewitched: (**When the wrongdoers said**, "**You only follow a man bewitched**.") - 47 Al-Isra. See what we wrote about magic and its ruling in Part 1, p. 164, and Part 3, p. 379, entitled "About Magic."

It is interesting what Sheikh Muhammad Abduh reported on the authority of many imitators, as he put it, where they said: The report was authentic about the effect of magic on the soul of the Messenger of God (may God's prayers and peace be upon him), and whoever denies

He excelled in religion because the Qur'an confirmed the validity of magic, and Sheikh Muhammad Abduh commented on that by saying: So see how the correct religion turns into an innovation according to the imitators, and they use as evidence the Qur'an, which denied magic, to prove magic and its influence on the Messenger of God, just as the polytheists said about him: He is an enchanted man.

(**And from the evil of the envier when he envies**). The envious person is the one who hopes that the blessing will disappear from those who deserve it, and that he will have it without them. In the hadith, the hypocrite envies, and the believer feels envy, that is, he wishes to have a blessing similar to what his brother has, and does not wish for it to be removed from him.. Envy is one of the roots of many vices such as hatred, meanness, lying, backbiting, gossiping, deception, deception, and striving in every way to remove the blessing from the envied. Hence, God Almighty commanded His noble Prophet to seek refuge from the evil of the envier, and in this way it becomes clear that what is meant by evil is his. The badness of his intentions,

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words, and actions, not the looks of his eyes and their harm to the envied, as most commentators have said. It is interesting what some of them mentioned in his interpretation that a man was famous for having an eye injury, to the point that people used to hire him for this purpose. One day, a woman hired him to envy an enemy of hers and kill him with his eyes. She accompanied him to the man, and said to him: This is him, so envy him. The envious said to her: How beautiful your eyes are! He did not finish his words until I went blind.

Surah An–Nas

6 Medinan verses.

In the name of God, the most gracious, the most merciful

(**Say, I seek refuge in the Lord of the people** (1) **the King of the people** (2) **the God of the people** (3) **from the evil of the deceitful whisperer** (4) **the one who whispers into the hearts of the people** (5) **from heaven and the people** (**6**))

Parsing:

The king of the people is a conjunction of the Lord of the people, and the same is the God of the people. The whisperer is an attribute of the obsessive person, and the same is the one who whispers.

Meaning:

(**Say**, "**I seek refuge in the Lord of the people**, **the King of the people**, **the God of the people**."). The speech is to the Prophet (PBUH), and what is meant by

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it is the people, because the Prophet does not and will not resort to anyone but God alone. The word "Lord" refers to the owner, the master, and the benefactor, the word "king" refers to the dominant, the disposer, and the powerful, and "God" refers to the Creator, the Creator, the Formator, the Holder, and the Extender. God Almighty is the Creator of people, the One who bestows upon them, disposes of them, and manages their affairs, so it is worthy for them to worship Him and hold fast to Him alone.

You ask: Isn't God the Creator of everything, and the Owner of everything, so why does he single out people for mention?

The answer: Because people are the ones who doubted their Creator, disbelieved in His blessings and sought help from others, or were more tyrannical than all creatures in general, so God Almighty singled them out for mention so that they might be guided.

(**From the evil of obsession**). Waswas, with the opening of the waw, is an infinitive noun meaning whispering, which is the hidden sound that is not felt, and with the kasra of the waw, it is a source. The difference between the infinitive and the infinitive noun is that the first is seen as the relation of the verb to a subject, and the infinitive noun does not look at the subject, but rather at the action only, regardless of the subject. In any case, what is meant by waswasah here is the dark thoughts that are woven in the soul that hinder the truth and its path... and no one is saved from self-talk and whispering except From the protection of God, and He, Glory be to Him, does not hold His servants accountable for obsessiveness unless it is reflected in a word or action. The Greatest Messenger (PBUH) said: "Every heart has an obsessiveness, so if the obsessiveness pierces the veil of the heart and the

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tongue utters it, then the servant takes it, and if it does not pierce the veil and does not utter it."

There is no harm in the tongue." (**Al-Khannas**) Who is deceitful if he is late and withdraws, and what is meant by this description here is that if a person becomes aware of satanic whispering, and seeks refuge in God sincerely from it, it will go away from him and disappear.

(**The one who whispers in the hearts of people from Paradise and mankind**.). The apparent meaning of the verse clearly indicates that the one being possessed by one person is only one type, and they are people only. As for what suggests whispering, there are two types: one from the jinn and the other from mankind, and the whispering of a human being by a human like him to embellish the crime for him and tempt him to do it, and this is clear and many, but as for how a jinn whispers to a human being, God knows best... And what is meant by the whispering of a human being by the jinn may be the conversation of the soul that comes from within it and not from the words of others... and whatever the source. Obsessiveness: The servant must turn to his Lord and seek refuge in Him alone from all evil, whether it comes from himself or from others.

This interpretation was completed on the evening of Jumada al-Akhirah 15, 1390 AH, corresponding to August 18, 1970 AD, and it took about four years of continuous work day and night.

Praise be to God, who helped me interpret His Qur'an, and made it easy for me to clarify its explanation. And He alone, Glory be to Him, is responsible for making me one of those who hold fast to His rope, and making it for me a treasure for the Day

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when treasures will be stored up for Him, and secrets of secrets will be tried, and for He to increase me of His grace and benevolence.. He is a gracious and generous person. And prayers be upon Muhammad and his good family.

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